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46.

1635.





THE
ÆNEID OF VIRGIL,
WITH
ENGLISH NOTES.

BY
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ADAPTED FOR USE IN ENGLISH SCHOOLS,

BY THE
REV. F. METCALFE, M.A.
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LONDON:
WHITTAKER AND CO., AVE MARIA LANE.
1846.

1635.



ADVERTISEMENT.

THE reputation which Professor Anthon has already established for himself in this country, as a skilful critic, and elegant illustrator of the Latin Classics, renders it unnecessary for us to expatiate here on that subject. Suffice it, therefore, to remark, that the *Æneid* in no wise falls short of his previous works, for lucid exposition, happy rendering, and sedulous investigation of the meaning of his author.

The bulk, however, of the Transatlantic edition militated against its general introduction into this country, as a School-book ;—a difficulty which, it is hoped, has been removed by this Reprint. Those notes which appeared needlessly prolix and diffuse, have been curtailed ; some altogether omitted ; in order that room might still be left for the exercise of the student's ingenuity. The position of the notes has not been changed : for, although foot-notes would have, doubtless, been more easy of reference, and, on that account, more valuable in the eyes of the adult scholar ; yet, at the same time, this alteration would not have been equally beneficial to the school-boy, for whom this Reprint is chiefly designed. The Editor has

found, in his own experience, and believes that others will be ready to corroborate his opinion, that when the annotations are below the text, they are frequently neglected to be studied beforehand, a boy relying on his quickness of eye, at the moment of construing, for a knowledge of their contents. As they now stand, there is no longer this incentive to indolence. The Metrical Index has been retained, as it gives, at one glance, all the aberrations from the general rules of Prosody, which occur throughout the twelve books ; but it has not been deemed requisite to insert the Index of Proper Names, as, with the Classical Dictionary at his elbow, the student will possess all the information he requires.

The present Editor has performed his task under the conviction that some service might be rendered to the cause of classical learning, by making a very excellent book more accessible to the rising youth of this country.

London, January, 1846.

P R E F A C E

BY

PROFESSOR ANTHON.

THE present volume contains merely the *Æneid* of Virgil, the *Eclogues* and *Georgics* having been reserved for a separate work. This arrangement will, it is presumed, be found an acceptable one to the student, since the *Georgics* are seldom read in our preparatory schools, but most commonly form part of a college course.

The text of the edition which is here offered to the public is based upon that of Heyne; but in numerous instances changes of punctuation and new readings have been introduced from the latest and best authorities. The recent and excellent edition of Heyne, by Wagner, has been particularly followed; and the Editor gladly avails himself of the opportunity of making this noble work better known to the American student.

The notes accompanying the text have been made purposely copious, since Virgil is an author in the perusal of whom the young scholar stands in need of very frequent

assistance. These notes will be found to contain all that is valuable in the commentaries of the latest European editors, such as Nöhden, Heinrich, Hohler, Thiel, Forbiger, Valpy, but more especially Heyne and Wagner.

C. A.

COLUMBIA COLLEGE,
October 5, 1843.

LIFE OF VIRGIL.

PUBLIUS VIRGILIUS MARO was born at the village of Andes, a few miles distant from Mantua, about 70 B. C. His father was of low birth, having been, according to some authorities, a potter or brickmaker, and, according to others, the hireling of a travelling merchant named Maius, or Magus. He so ingratiated himself, however, with his master, that he received his daughter Maia in marriage, and was intrusted with the charge of a farm which his father-in-law had acquired in the vicinity of Mantua. Our poet was the offspring of these humble parents. The studies of Virgil commenced at Cremona, where he remained till he assumed the toga virilis. At the age of sixteen he removed to Mediolanum, and, shortly after, to Neapolis, where he laid the foundation of that multifarious learning which shines so conspicuously in the *Æneid*. During his residence in this city he perused the most celebrated Greek writers; and here he also studied the Epicurean system of philosophy, under Syro, a celebrated teacher of that sect. But medicine and mathematics were the sciences to which he was chiefly addicted; and to this early tincture of geometrical knowledge may, perhaps, in some degree, be ascribed his ideas of luminous order, and masterly arrangement, and that regularity of thought, as well as exactness of expression, by which all his writings were distinguished.

It does not seem certain, or even probable, that Virgil went at all to Rome from Naples. It rather appears that he returned to his native country, and to the charge of his paternal farm. While residing here, and turning his attention in part to poetic composition, he attracted the notice of Pollio, who had been appointed by Antony to the command of the district in which the farm of Virgil lay. Pollio, observing his poetic talents, and pleased with his amiable manners, became his patron and protector; and as long as this chief continued in command of the Mantuan district, Virgil was relieved from all exaction, and protected in the peaceable possession of his property. This tranquillity, however, was destined to be rudely disturbed. Previously to the battle of Philippi, the triumvirs had promised to their soldiers the lands belonging to some of the richest towns of the empire. Augustus returned to Italy in A.U.C. 712, after his victory at Philippi, and found it necessary, in order to satisfy these claims, to commence a division of lands in Italy, on a more extensive scale even than he had intended. Cremona, unfortunately, having espoused the cause of Brutus, became peculiarly obnoxious to the victorious party, and its territory was accordingly divided among the veteran soldiers of the triumvir. This territory, however, not proving sufficient, the deficiency was supplied from the neighbouring district of Mantua, in which the farm of Virgil lay. The poet, no longer protected by Pollio (whose power, it would seem, had been diminished in consequence of his too close adherence to Antony), was dispossessed of his little property under circumstances of peculiar violence. His personal safety was even endangered; and he was compelled, on one occasion, to escape the fury of the centurion Arrius by swimming over the Mincius.

At this juncture, Virgil had the good fortune to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples, under Syro the Epicurean, and who now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was received not only by Mæcenas, but by Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. This happened in the commencement of the year 714 A.U.C.; and during the course of that season, in gratitude for the favours he had received, he composed his eclogue entitled *Tityrus*. The remaining eclogues, with the exception, perhaps, of the tenth, called *Gallus*, were produced in the course of this and the following year.

Virgil had now spent three years in the composition of pastoral poetry, and in constant residence on his farm, except during the two journeys to Rome which he was compelled to undertake for its preservation. The situation of his residence, however, being low and humid, and the climate chill at certain seasons of the year, his delicate constitution, and the pulmonary complaint with which he was affected, induced him, about the year 714 or 715 A.U.C., when he had reached the age of thirty, to seek a warmer sky. To this change, it may be conjectured, he was further instigated by his increasing celebrity, and the extension of his poetic fame. On quitting his paternal fields, therefore, he first proceeded to the capital. Here his private fortune was considerably augmented by the liberality of Mæcenas; and such was the favour he possessed with his patron, that we find him, soon after his arrival at Rome, introducing Horace to the notice of this

minister. It is said, moreover, that he never asked any thing of Augustus that was refused; and Donatus, his biographer, even affirms, though, it must be confessed, without the least probability, that Augustus consulted him with regard to his resignation of the government, as a sort of umpire between Mæcenas and Agrippa.

It was probably during this period of favour with the emperor and his minister, that Virgil contributed the verses in celebration of the deity who presided over the gardens of Mæcenas; and wrote, though without acknowledging it, that well-known distich in honour of Augustus :

Nocte pluit totâ ; redeunt spectacula mane ;
Divisum imperium cum Jove Cæsar habet.

The story goes on to relate, that Bathyllus, a contemptible poet of the day, claimed these verses as his own, and was liberally rewarded. Vexed at the imposture, Virgil again wrote the verses in question near the palace, and under them,

Hos ego versiculos feci, tulit alter honores ;

with the beginning of another line in these words,

Sic vos non vobis,

four times repeated. Augustus wished the lines to be finished ; Bathyllus seemed unable ; and Virgil at last, by completing the stanza in the following order,

Sic vos non vobis nidificatis aves ;
Sic vos non vobis vellera fertis oves ;
Sic vos non vobis mellificatis apes ;
Sic vos non vobis fertis aratra boves,

proved himself to be the author of the distich, and the poetical usurper became the sport and ridicule of Rome. During his residence at Rome, Virgil inhabited a house on

the Esquiline Hill, which was furnished with an excellent library, and was pleasantly situated near the gardens of Mæcenas. The supposed site, and even ruins of this mansion, were long shown to modern travellers. Yet, however enviable was Virgil's present lot, the bustle and luxury of an immense capital were little suited to his taste, to his early habits, or to the delicacy of his constitution, while the observance and attention he met with were strongly repugnant to the retiring modesty of his disposition. Such was the popularity which he derived from his general character and talents, that on one occasion, when some of his verses were recited in the theatre, the whole audience rose to salute Virgil, who was present, with the same respect which they would have paid to the emperor. And so great was the annoyance which he felt on being gazed at and followed in the streets of Rome that he sought shelter, it is said, in the nearest shops or alleys from public observation. At the period when Virgil enjoyed so much honour and popularity in the capital, Naples was a favourite retreat of illustrious and literary men. Thither he retired about A.U.C. 717, when in the thirty-third year of his age; and he continued, during the remainder of his life, to dwell chiefly in that city, or at a delightful villa which he possessed in the Campania Felix, in the neighbourhood of Nola, ten miles east of Naples. About the time when he first went to reside at Naples, he commenced his *Georgics* by order of Mæcenas, and continued, for the seven following years, closely occupied with the composition of that inimitable poem.

The genius of Virgil, being attended with some degree of diffidence, seems to have gained, by slow steps, the measure of confidence which at length emboldened him to attempt

epic poetry. He had begun his experience in verse with humble efforts in the pastoral line; though even there we behold his ardent muse frequently bursting the barriers by which she ought naturally to have been restrained. He next undertook the bolder and wider topic of husbandry; and it was not till he had finished this subject with unrivalled success, that he presumed to write the *Æneid*. This poem, which occupied him till his death, was commenced in A.U.C. 724, the same year in which he had completed his *Georgics*. After he had been engaged for some time in its composition, the greatest curiosity and interest concerning it began to be felt at Rome. A work, it was generally believed, was in progress, which would eclipse the fame of the *Iliad*. Augustus himself at length became desirous of reading the poem so far as it had been carried; and, in the year 729, while absent from Rome on a military expedition against the Cantabrians, he wrote to the author from the extremity of his empire, entreating him to be allowed a perusal of it. Macrobius has preserved one of Virgil's answers to Augustus: "I have of late received from you frequent letters. With regard to my *Æneas*, if, by Hercules, it were worth your listening to, I would willingly send it. But so vast is the undertaking, that I almost appear to myself to have commenced such a work from some defect in judgment or understanding; especially since, as you know, other and far higher studies are required for such a performance." (*Sat. i. 24.*) Prevailed on, at length, by these importunities, Virgil, about a year after the return of Augustus, recited to him the sixth book, in presence of his sister Octavia, who had recently lost her only son Marcellus, the darling of Rome, and the adopted child of Augustus. The poet, probably, in prospect of this recitation, had inserted the affecting

passage in which he alludes to the premature death of the beloved youth:

O nate, ingentem luctum ne quære tuorum, &c.

But he had skilfully suppressed the name of Marcellus till he came to the line,

Tu Marcellus eris—manibus date lilia plenis.

It may well be believed that the widowed mother of Marcellus swooned away at the pathos of these verses, which no one, even at this day, can read unmoved. Virgil is said to have received from the afflicted parent 10,000 sesterces (*dena sestertia*) for each verse of this celebrated passage. Having brought the *Æneid* to a conclusion, but not the perfection which he wished to bestow upon it, Virgil, contrary to the advice and wish of his friends, resolved to travel into Greece, that he might correct and polish this great production at leisure in that land of poetic imagination. It was on undertaking this voyage that Horace addressed to him the affectionate Ode beginning,

Sic te Diva potens Cypri, &c. (i. 3.)

Virgil proceeded directly to Athens, where he commenced the revisal of his epic poem, and added the magnificent Introduction to the third book of the *Georgics*. He had been thus engaged for some months at Athens, when Augustus arrived at that city, on his return to Italy, from a progress through his eastern dominions. When he embarked for Greece, it had been the intention of Virgil to have spent three years in that country, in the correction of his poem; after which he proposed to pass his days in his native country of Mantua, and devote the rest of his life to the study of philosophy, or to the composition of some great historical poem. The arrival of Augustus, however,

induced him to shorten his stay, and to embrace the opportunity of returning to Italy in the retinue of the emperor. But the hand of death was already upon him. From his youth he had been of a delicate constitution; and, as age advanced, he was afflicted with frequent headaches, asthma, and spitting of blood. Even the climate of Naples could not preserve him from frequent attacks of these maladies, and their worst symptoms had increased during his residence in Greece. The vessel in which he embarked with the emperor touched at Megara, where he was seized with great debility and languor. When he again went on board, his distemper was so increased by the motion and agitation of the vessel, that he expired a few days after he had landed at Brundisium, on the south-eastern coast of Italy. His death happened A.U.C. 734, when he was in the 51st year of his age. When he felt its near approach, he ordered his friends Varius and Plotius Tucca, who were then with him, to burn the *Æneid* as an imperfect poem. Augustus, however, interposed to save a work which he no doubt saw would at once confer immortality on the poet and on the prince who patronized him. It was accordingly intrusted to Varius and Tucca, with a power to revise and retrench, but with a charge that they should make no additions; a command which they so strictly observed as not to complete even the hemistichs which had been left imperfect. They are said, however, to have struck out twenty-two verses from the second book, where *Æneas*, perceiving Helen amid the smoking ruins of Troy, intends to slay her, till his design is prevented by his goddess mother. These lines, accordingly, were wanting in many of the ancient manuscripts, but they have been subsequently restored to their place. There was also a report long current, that Varius had made a change, which

still subsists, in the arrangement of two of the books, by transposing the order of the second and third, the latter having stood first in the original manuscript. According to some accounts, the four lines "*Ille ego quondam*," &c., which are still prefixed to the *Æneid* in many editions, were expunged by Varius and Tucca; but, according to others, they never were written by Virgil, and are no better than an interpolation of the middle ages. Virgil bequeathed the greater part of his wealth, which was considerable, to a brother. The remainder was divided among his patron Mæcenas, and his friends Varius and Tucca. Before his death, he had also commanded that his bones should be carried to Naples, where he had lived so long and so happily. This order was fulfilled, under charge of Augustus himself. According to the most ancient tradition and the most commonly-received opinion, the tomb of Virgil lies about two miles to the north of Naples, on the slope of the hill of Pausilippo, and over the entrance to the grotto or subterraneous passage which has been cut through its ridge, on the road leading from Naples to Puteoli. Cluverius and Addison, indeed, have placed the tomb on the other side of Naples, near to the foot of Mount Vesuvius; but the other opinion is based upon the common tradition of the country, and accords with the belief of Petrarch, Sannazarius, and Bembo: it may still be cherished, therefore, by the traveller who climbs the hill of Pausilippo, and he may still think that he hails the shade of Virgil on the spot where his ashes repose. Notwithstanding, however, the veneration which the Romans entertained for the works of Virgil, his sepulchre was neglected before the time of Martial, who declares that Silius Italicus first restored its long-forgotten honours. What is at present called the tomb, is in the form of a small,

square, flat-roofed building, placed on a sort of platform, near the brow of a precipice on one side, and on the other sheltered by a superincumbent rock. Half a century ago, when More travelled in Italy, an ancient laurel (a shoot perhaps of the same which Petrarch had planted) overhung the simple edifice. (MORE'S *Travels*, Letter 65.) Within the low vaulted cell was once placed the urn supposed to contain the ashes of Virgil. Pietro Stefano, who lived in the thirteenth century, mentions that he had seen the urn, with the epitaph inscribed on it, which is said to have been written by the poet himself a few moments before his death:

Mantua me genuit ; Calabri rapuere ; tenet nunc
Parthenope. Cecini pascua, rura, duces.

Passing by the *Eclogues* and *Georgics*, our remarks on which will be reserved for a future occasion, we will conclude the present biographical sketch with a few observations on the *Æneid*. This production has for its subject the settlement of the Trojans in Italy, and, belonging to a nobler class of poetry than the *Georgics*, is almost equally perfect in its kind. It ranks, indeed, in the very highest order, and it was in this exalted species that Virgil was most fitted to excel. Undisturbed by excess of passion, and never hurried away by the current of ideas, he calmly consigned to immortal verse the scenes which his fancy had first painted as lovely, and which his understanding had afterward approved. The extent, too, and depth of design proposed in the *Æneid* rendered this subjection to the judgment indispensable.

The chief objection which critics in all ages have urged against the *Æneid*, or, at least, against the poetical character of its author, is the defect in what forms the most essential quality of a poet, originality and the power of

invention. It has never, indeed, been denied that he possessed a species of invention, if it may be so called, which consists in placing ideas that have been preoccupied in a new light, or presenting assemblages, which have been already exhibited, in a new point of view. Nor has it been disputed that he often succeeds in bestowing on them the charm of novelty, by the power of more perfect diction, and by that poetic touch which transmutes whatever it lights on into gold. But it is alleged that he has contrived few incidents, and opened up no new veins of thought. It is well known that the Roman dramatic writers, instead of contriving plots of their own, translated the master-pieces of Sophocles, Euripides, and Menander. The same imitative spirit naturally enough prevailed in the first attempts at epic poetry. When any beautiful model exists in an art, it so engrosses and intimidates the mind, that we are apt to think that, in order to execute successfully any work of a similar description, the approved prototype must be imitated. It is supposed that what had pleased once, must please always; and circumstances, in themselves unimportant, or perhaps accidental, are converted into general and immutable rules. It was natural then for the Romans, struck with admiration at the sublime and beautiful productions of the epic muse of Greece, to follow her lessons with servility. The mind of Virgil also led him to imitation. His excellence lay in the propriety, beauty, and majesty of his poetical character, in his judicious contrivance of composition, his correctness of drawing, his purity of taste, his artful adaptation of the conceptions of others to his own purposes, and his skill in the combination of materials. Accordingly, when Virgil first applied himself to frame a poem, which might celebrate his imperial master, and emulate the pro-

ductions of Greece, in a department of poetry wherein she was as yet unrivalled, he first naturally bent a reverent eye on Homer; and, though he differed widely from his Grecian master in the qualities of his mind and genius, he became his most strict and devoted disciple. The Latin dramatists, in preparing their pieces for the stage, had frequently compounded them of the plots of two Greek plays, melted, as it were, into one; and thus compensated for the want of invention and severe simplicity of composition by greater richness and variety of incident. From their example, Virgil comprehended in his plan the arguments of both the *Iliad* and *Odyssey*; the one serving him as a guide for the wanderings and adventures of his hero previous to the landing in Latium, and the other as a model for the wars which he sustained in Italy, to gain his destined bride Lavinia. He had thus before him all the beauties and defects of Homer, as lights to gaze at, and as rocks to be shunned, with the judgment of ages on both, as a chart which might conduct him to yet greater perfection. In the *Iliad*, however, there was this superiority, that a sense of injury (easily communicated to the reader) existed among the Greeks; and in the *Odyssey*, we feel, as it were, the hero's desire of returning to his native country. But both these ruling principles of action are wanting in the *Æneid*, where the Trojans rather inflict than sustain injury, and reluctantly seek a settlement in new and unknown lands.

Another objection made to the *Æneid* is its occasional violation of the order of time, and among the instances of anachronism that have been cited by industrious critics, the one which occurs in the case of Dido occupies a prominent place. The whole question relative to Dido is discussed by Heyne in the first Excursus to the fourth

Æneid. He divides the earlier history of Carthage into three epochs: the first commences fifty years before the taking of Troy; the second, 173 years after the former; and the third, 190 years still later. At the commencement of this third epoch he makes Dido to have flourished, and to have improved, not, however, to have founded, the city, which, in fact, existed long before. Now Virgil has just so far availed himself of ancient traditions as to give probability to his narration, and to support it by the *prisca fides facto*. He wrote, however, at such a distance of time from the events which formed the groundwork of his poem, and the events themselves were so obscure, that he could depart from history without violating probability. Thus, it appears from chronology, that Dido lived many hundred years after the Trojan war: but the point was one of obscure antiquity, known perhaps to few readers, and not very precisely ascertained. Hence, so far was the violence offered to chronology from revolting his countrymen, that Ovid, who was so knowing in ancient histories and fables, wrote an heroic epistle as addressed by Dido to *Æneas*.

Besides the well-known and authentic works of Virgil that have now been enumerated, several poems still exist, which are very generally ascribed to him, but which, from their inferiority, are supposed to be the productions of his early youth. Of these the longest is the *Culex*, which has been translated by Spenser under the title of *Virgil's Gnat*. Its authenticity, however, has been doubted. The *Ciris*, the *Moretum*, and the *Copa*, complete the list. (DUNLOP, *History of Roman Literature*, vol. iii. p. 68, *seqq.*)

P. VIRGILII MARONIS

ÆNEIDOS

LIBER PRIMUS.

ARMA virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Laviniaque venit
Litora : multum ille et terris jactatus et alto,
Vi superûm, sævæ memorem Junonis ob iram ;
Multa quoque et bello passus, dum conderet urbem, 5
Inferretque deos Latio : genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.

Musa, mihi causas memora, quo numine læso,
Quidve dolens, regina deûm tot volvere casus
Insignem pietate virum, tot adire labores 10
Impulerit. Tantæne animis cœlestibus iræ ?

Urbs antiqua fuit ; Tyrii tenuere coloni :
Carthago, Italiam contra Tiberinaque longe
Ostia, dives opum, studiisque asperrima belli :
Quam Juno fertur terris magis omnibus unam 15
Posthabitâ coluisse Samo ; hic illius arma,

Hic currus fuit ; hoc regnum dea gentibus esse,
Si qua fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces ; 20

Hinc populum, late regem, belloque superbum,
Venturum excidio Libyæ ; sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis :
Nec dum etiam causæ irarum sævique dolores 25
Exciderant animo ; manet altâ mente repôstum

Judicium Paridis, spretæque injuria formæ,
 Et genus invisum, et rapti Ganymedis honores :
 His accensa super, jactatos æquore toto
 Troas, reliquias Danaûm atque immitis Achilli, 30
 Arcebat longe Latio ; multosque per annos
 Errabant, acti fati, maria omnia circum.
 Tantæ molis erat Romanam condere gentem.

Vix, e conspectu Siculæ telluris, in altum
 Vela dabant læti, et spumas salis ære ruebant ; 35
 Quum Juno, æternum servans sub pectore vulnus,
 Hæc secum : Mene incepto desistere victam,
 Nec posse Italiâ Teucrorum avertere regem ?
 Quippe vetor fati ! Pallasne exurere classem
 Argivûm, atque ipsos potuit submergere ponto, 40
 Unius ob noxam et furias Ajacis Oïlei ?

Ipsa, Jovis rapidum jaculata e nubibus ignem,
 Disjecitque rates, evertitque æquora ventis ;
 Illum, exspirantem transfixo pectore flammæ,
 Turbine corripuit, scopuloque infixit acuto. 45
 Ast ego, quæ divûm incedo regina, Jovisque
 Et soror et conjux, unâ cum gente tot annos
 Bella gero. Et quisquam numen Junonis adorat
 Præterea, aut supplex aris imponet honorem ?

Talia flammato secum dea corde volutans, 50
 Nimborum in patriam, loca foeta furentibus austris,
 Æoliam venit. Hic vasto rex Æolus antro
 Luctantes ventos tempestatesque sonoras
 Imperio premit, ac vinclis et carcere frenat.
 Illi indignantes, magno cum murmure montis, 55
 Circum claustra fremunt. Celsâ sedet Æolus arce,
 Sceptra tenens, mollitque animos, et temperat iras.
 Ni faciat, maria ac terras cœlumque profundum
 Quippe ferant rapidi secum, verrantque per auras.
 Sed pater omnipotens speluncis abdidit atris, 60
 Hoc metuens ; molemque et montes insuper altos
 Imposuit ; regemque dedit, qui fœdere certo

Et premere, et laxas sciret dare jussus habenas.
 Ad quem tum Juno supplex his vocibus usa est :
 Æole, namque tibi divûm pater, atque hominum rex, 65
 Et mulcere dedit fluctus et tollere vento,
 Gens inimica mihi Tyrrhenum navigat æquor,
 Ilium in Italiam portans, victosque Penates :
 Incute vim ventis, submersasque obrue puppes ;
 Aut age diversos, et disjice corpora ponto. 70
 Sunt mihi bis septem præstanti corpore nymphæ,
 Quarum, quæ formâ pulcherrima Deïopea
 Connubio jungam stabili, propriamque dicabo ;
 Omnes ut tecum, meritis pro talibus, annos
 Exigat, et pulchrâ faciat te prole parentem. 75
 Æolus hæc contra : Tuus, O regina, quid optes,
 Explorare labor ; mihi jussa capessere¹ fas est.
 Tu mihi, quodcumque hoc regni, tu sceptrâ Jovemque
 Concilias ; tu das epulis accumbere divûm,
 Nimborumque facis tempestatumque potentem. 80
 Hæc ubi dicta, cavum conversâ cuspide montem
 Impulit in latus ; ac venti, velut agmine facto,
 Qua data porta, ruunt, et terras turbine perflant.
 Incubuere mari, totumque a sedibus imis
 Una Eurusque Notusque ruunt, creberque procellis 85
 Africus, et vastos volvunt ad litora fluctus.
 Insequitur clamorque virûm, stridorque rudentum.
 Eripiunt subito nubes cælumque diemque
 Teucrorum ex oculis ; ponto nox incubat atra.
 Intonuere poli, et crebris micat ignibus æther ; 90
 Præsentemque viris intentant omnia mortem.
 Extemplo Æneæ solvuntur frigore membra ;
 Ingemit, et, duplices tendens ad sidera palmas,
 Talia voce refert : O terque quaterque beati,
 Quis ante ora patrum, Trojæ sub mœnibus altis, 95
 Contigit oppetere ! O Danaûm fortissime gentis,
 Tydide, mene Iliacis occumbere campis
 Non potuisse, tuâque animam hanc effundere dextrâ !

Sævus ubi Æacidæ telo jacet Hector, ubi ingens
 Sarpedon ; ubi tot Simois correpta sub undis 100
 Scuta virûm galeasque et fortia corpora volvit.

Talia jactanti stridens Aquilone procella
 Velum adversa ferit, fluctusque ad sidera tollit :
 Franguntur remi ; tum prora avertit, et undis
 Dat latus ; insequitur cumulo præruptus aquæ mons. 105

Hi summo in fluctu pendent ; his unda dehiscens
 Terram inter fluctus aperit ; furit æstus arenis.

Tres Notus abreptas in saxa latentia torquet :
 Saxa, vocant Itali mediis quæ in fluctibus Aras,
 Dorsum immane mari summo. Tres Euris ab alto 110

In brevia et syrtes urguet, miserabile visu !
 Illiditque vadis, atque aggere cingit arenæ.

Unam, quæ Lycios fidumque vehebat Oronten,
 Ipsius ante oculos ingens a vertice pontus
 In puppim ferit : excutitur pronusque magister 115

Volvitur in caput : ast illam ter fluctus ibidem
 Torquet agens circum, et rapidus vorat æquore vortex
 Apparent rari nantes in gurgite vasto ;

Arma virûm, tabulæque, et Troïa gaza per undas.
 Jam validam Ilionei navem, jam fortis Achatæ, 120
 Et quâ vectus Abas, et quâ grandævus Aletes,
 Vicit hiems ; laxis laterum compagibus omnes
 Accipiunt inimicum imbrem, rimisque fatiscunt.

Interea, magno misceri murmure pontum,
 Emissamque hiemem sensit Neptunus, et imis 125
 Stagna refusa vadis. Graviter commotus, et alto
 Prospiciens, summâ placidum caput extulit undâ.

Disjectam Æneæ toto videt æquore classem,
 Fluctibus oppressos Troas cœlique ruinâ :
 Nec latuere doli fratrem Junonis et iræ. 130

Eurum ad se Zephyrumque vocat ; dehinc talia fatur :
 Tantane vos generis tenuit fiducia vestri ?

Jam cœlum terramque meo sine numine, Venti,
 Miscere, et tantas audetis tollere moles ?

Quos ego—sed motos præstat componere fluctus. 135
Post mihi non simili poenâ commissa luetis.

Maturate fugam, regique hæc dicite vestro :
Non illi imperium pelagi, sævumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,
Vestras, Eure, domos : illâ se jactet in aulâ 140
Æolus, et clauso ventorum carcere regnet.

Sic ait, et dicto citius tumida æquora placat ;
Collectasque fugat nubes, solemque reducit.
Cymothoë simul et Triton adnexus acuto
Detrudunt naves scopulo ; levat ipse tridenti, 145
Et vastas aperit syrtes, et temperat æquor ;
Atque rotis summas levibus perlabitur undas.

Ac veluti magno in populo quum sæpe coorta est
Seditio, sævitque animis ignobile vulgus,
Jamque faces et saxa volant ; furor arma ministrat : 150
Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant ;
Ille regit dictis animos, et pectora mulcet :
Sic cunctus pelagi cecidit fragor, æquora postquam
Prospiciens genitor, cœloque invectus aperto, 155
Flectit equos, curruque volans dat lora secundo.

Defessi Æneadæ, quæ proxima, litora cursu
Contendunt petere, et Libyæ vertuntur ad oras.

Est in secessu longo locus : insula portum
Efficit objectu laterum, quibus omnis ab alto 160
Frangitur, inque sinus scindit sese unda reductos :
Hinc atque hinc vastæ rupes, geminique minantur
In cœlum scopuli, quorum sub vertice late
Æquora tuta silent : tum silvis scena coruscis
Desuper, horrentique atrum nemus imminet umbrâ : 165
Fronte sub adversâ scopulis pendentibus antrum ;
Intus aquæ dulces, vivoque sedilia saxo ;
Nympharum domus. Hic fessas non vincula naves
Ulla tenent ; unco non alligat ancora morsu.
Huc septem Æneas collectis navibus omni 170

Ex numero subit ; ac, magno telluris amore
 Egressi, optatâ potiuntur Troës arenâ,
 Et sale tabentes artos in litore ponunt.
 Ac primum silici scintillam excudit Achates,
 Suscepitque ignem foliis, atque arida circum 175
 Nutrimenta dedit, rapuitque in fomite flammam.
 Tum Cererem corruptam undis, Cerealiaque arma,
 Expediunt fessi rerum ; frugesque receptas
 Et torrere parant flammis, et frangere saxo.
 Æneas scopulum interea conscendit, et omnem 180
 Prospectum late pelago petit ; Anthea si quem
 Jactatum vento videat, Phrygiasque biremes,
 Aut Capyn, aut celsis in puppibus arma Caïci.
 Navem in conspectu nullam ; tres litore cervos
 Prospicit errantes ; hos tota armenta sequuntur 185
 A tergo, et longum per valles pascitur agmen.
 Constitit hic, arcumque manu celeresque sagittas
 Corripuit, fidus quæ tela gerebat Achates ;
 Ductoresque ipsos primum, capita alta ferentes
 Cornibus arboreis, sternit, tum vulgus ; et omnem 190
 Miscet agens telis nemora inter frondea turbam.
 Nec prius absistit, quam septem ingentia victor
 Corpora fundat humi, et numerum cum navibus æquet.
 Hinc portum petit, et socios partitur in omnes.
 Vina bonus quæ deinde cadis onerârat Acestes 195
 Litore Trinacrio, dederatque abeuntibus heros,
 Dividit, et dictis mœrentia pectora mulcet :
 O socii (neque enim ignari sumus ante malorum),
 O passi graviora, dabit Deus his quoque finem.
 Vos et Scyllæam rabiem penitusque sonantes 200
 Accêstis scopulos ; vos et Cyclopia saxa
 Experti. Revocate animos, mœstumque timorem
 Mittite : forsan et hæc olim meminisse juvabit.
 Per varios casus, per tot discrimina rerum,
 Tendimus in Latium ; sedes ubi fata quietas 205
 Ostendunt. Illic fas regna resurgere Trojæ.

Durate, et vosmet rebus servate secundis.

Talia voce refert ; curisque ingentibus æger
Spem vultu simulat, premit altum corde dolorem.
Illi se prædæ accingunt dapibusque futuris : 210

Tergora deripiunt costis, et viscera nudant ;
Pars in frusta secant, verubusque tremmentia figunt ;
Litore æna locant alii, flammasque ministrant.
Tum victu revocant vires ; fusique per herbam
Implentur veteris Bacchi pinguisque fœrinæ. 215

Postquam exemta fames epulis, mensæque remotæ,
Amissos longo socios sermone requirunt,
Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Præcipue pius Æneas, nunc acris Oronti, 220
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et jam finis erat : quum Jupiter, æthere summo
Despiciens mare velivolum, terrasque jacentes,
Litoraue, et latos populos, sic vertice cœli 225
Constitit, et Libyæ defixit lumina regnis.

Atque illum, tales jactantem pectore curas,
Tristior et lacrimis oculos suffusa nitentes,
Alloquitur Venus : O qui res hominumque deûmque
Æternis regis imperiis, et fulmine terres, 230

Quid meus Æneas in te committere tantum,
Quid Troës potuere ? quibus, tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis.

Certe hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato a sanguine Teucri, 235
Qui mare, qui terras omni ditione tenerent,
Pollicitus. Quæ te, Genitor, sententia vertit ?
Hoc equidem occasum Trojæ, tristesque ruinas
Solabar, fatis contraria fata rependens.

Nunc eadem fortuna viros tot casibus actos 240
Insequitur. Quem das finem, Rex magne, laborum ?
Antenor potuit, mediis elapsus Achivis,

Illyricos penetrare sinus atque intima tutus
 Regna Liburnorum, et fontem superare Timavi,
 Unde per ora novem vasto cum murmure montis 245
 It mare proruptum, et pelago premit arva sonanti.
 Hic tamen ille urbem Patavî, sedesque locavit
 Teucrorum, et genti nomen dedit, armaque fixit
 Troïa : nunc placidâ compôstus pace quiescit.
 Nos, tua progenies, cœli quibus annuis arcem, 250
 Navibus, infandum ! amissis, unius ob iram
 Prodimur, atque Italîs longe disjungimur oris.
 Hic pietatis honos ? sic nos in sceptrâ reponis ?
 Olli subridens hominum sator atque deorum
 Vultu, quo cœlum tempestatesque serenat, 255
 Oscula libavit natæ ; dehinc talia fatur :
 Parce metu, Cytherea ; manent immota tuorum
 Fata tibi ; cernes urbem et promissa Lavinî
 Mœnia, sublimemque feres ad sidera cœli
 Magnanimum Ænean : neque me sententia vertit. 260
 Hic (tibi fabor enim, quando hæc te cura remordet,
 Longius et volvens fatorum arcana movebo)
 Bellum ingens geret Italiâ, populosque feroces
 Contundet : moresque viris et mœnia ponet,
 Tertia dum Latio regnantem viderit æstas, 265
 Ternaque transierint Rutulis hiberna subactis.
 At puer Ascanius, cui nunc cognomen Iulo
 Additur (Ilus erat, dum res stetit Ilia regno),
 Triginta magnos volvendis mensibus orbes
 Imperio explebit, regnumque ab sede Lavinî 270
 Transferet, et Longam multâ vi muniet Albam.
 Hic jam ter centum totos regnabitur annos
 Gente sub Hectoreâ ; donec regina sacerdos
 Marte gravis geminam partu dabit Ilia prolem.
 Inde, lupæ fulvo nutricis tegmine lætus, 275
 Romulus excipiet gentem, et Mavortia condet
 Mœnia, Romanosque suo de nomine dicet.
 His ego nec metas rerum nec tempora pono ;

Imperium sine fine dedi. Quin aspera Junò,
 Quæ mare nunc terrasque metu cœlumque fatigat, 280
 Consilia in melius referet, mecumque fovebit
 Romanos, rerum dominos, gentemque togatam.
 Sic placitum. Veniet lustris labentibus ætas,
 Quum domus Assaraci Phthiam clarasque Mycenæ
 Servitio premet, ac victis dominabitur Argis. 285
 Nascetur pulchrâ Trojanus origine Cæsar,
 Imperium Oceano, famam qui terminet astris,
 Julius, a magno demissum nomen Iulo.
 Hunc tu olim cœlo, spoliis Orientis onustum,
 Accipies securâ ; vocabitur hic quoque votis. 290
 Aspera tum positis mitescent sæcula bellis ;
 Cana Fides, et Vesta, Remo cum fratre Quirinus,
 Jura dabunt ; diræ ferro et compagibus arctis
 Claudentur Belli portæ ; Furor impius intus,
 Sæva sedens super arma, et centum vinctus aënis 295
 Post tergum nodis, fremet horridus ore cruento.
 Hæc ait : et Maiâ genitum demittit ab alto,
 Ut terræ, utque novæ pateant Carthaginis arces
 Hospitio Teucris ; ne fati nescia Dido
 Finibus arceret. Volat ille per aëra magnum 300
 Remigio alarum, ac Libyæ citus adstitit oris.
 Et jam jussa facit ; ponuntque ferocia Pœni
 Corda, volente deo. In primis regina quietum
 Accipit in Teucros animum, mentemque benignam.
 At pius Æneas, per noctem plurima volvens, 305
 Ut primum lux alma data est, exire, locosque
 Explorare novos, quas vento accesserit oras,
 Qui teneant, nam inculta videt, hominesne feræne,
 Quærere constituit, sociisque exacta referre.
 Classem in convexo nemorum, sub rupe cavatâ, 310
 Arboribus clausam circum atque horrentibus umbris,
 Occulit : ipse uno graditur comitatus Achate,
 Bina manu lato crispans hastilia ferro.
 Cui mater mediâ sese tulit obvia silvâ,

Virginis os habitumque gerens, et virginis arma, 315
 Spartanæ, vel qualis equos Threïssa fatigat
 Harpalyce, volucremque fugâ prævertitur Hebrum.
 Namque humeris de moreabilem suspenderat arcum
 Venatrix, dederatque comam diffundere ventis,
 Nuda genu, nodoque sinus collecta fluentes. 320
 Ac prior, Heus ! inquit, juvenes, monstrate mearum
 Vidistis si quam hic errantem forte sororum,
 Succinctam pharetrâ et maculosæ tegmine lyncis,
 Aut spumantis apri cursum clamore prementem.
 Sic Venus ; et Veneris contra sic filius orsus : 325
 Nulla tuarum audita mihi neque visa sororum,
 O ! quam te memorem, virgo ? namque haud tibi vultus
 Mortalis, nec vox hominem sonat ; O ! Dea certe
 (An Phœbi soror ? an Nympharum sanguinis una ?),
 Sis felix, nostrumque leves, quæcumque, laborem ; 330
 Et, quo sub cœlo tandem, quibus orbis in oris
 Jactemur, doceas. Ignari hominumque locorumque
 Erramus, vento huc et vastis fluctibus acti.
 Multa tibi ante aras nostrâ cadet hostia dextrâ.
 Tum Venus : Haud equidem tali me dignor honore : 335
 Virginibus Tyriis mos est gestare pharetram,
 Purpureoque alte suras vincere cothurno.
 Punica regna vides, Tyrios, et Agenoris urbem :
 Sed fines Libyci, genus intractabile bello.
 Imperium Dido Tyriâ regit urbe profecta, 340
 Germanum fugiens. Longa est injuria, longæ
 Ambages ; sed summa sequar fastigia rerum.
 Huic conjux Sychæus erat, ditissimus agri
 Phœnicum, et magno miseræ dilectus amore ;
 Cui pater intactam dederat, primisque jugârat 345
 Ominibus. Sed regna Tyri germanus habebat
 Pygmalion, scelere ante alios immanior omnes.
 Quos inter medius venit furor. Ille Sychæum
 Impius ante aras, atque auri cæcus amore,
 Clam ferro incautum superat, securus amorum 350

Germanæ ; factumque diu celavit, et ægram,
 Multa malus simulans, vanâ spe lusit amantem.
 Ipsa sed in somnis inhumati venit imago
 Conjugis, ora modis attollens pallida miris,
 Crudeles aras, trajectory pectora ferro 355
 Nudavit, cæcumque domûs scelus omne retexit.
 Tum celerare fugam patriâque excedere suadet,
 Auxiliumque viæ, veteres tellure recludit
 Thesaurus, ignotum argenti pondus et auri.
 His commota, fugam Dido sociosque parabat. 360
 Conveniunt, quibus aut odium crudele tyranni,
 Aut metus acer erat : naves, quæ forte paratæ,
 Corripiunt, onerantque auro. Portantur avari
 Pygmalionis opes pelago : dux fœmina facti.
 Devenere locos, ubi nunc ingentia cernes 365
 Mœnia, surgentemque novæ Carthaginis arcem ;
 Mercatique solum, facti de nomine Byrsam,
 Taurino quantum possent circumdâre tergo.
 Sed vos qui tandem, quibus aut venistis ab oris,
 Quove tenetis iter ? Quærenti talibus ille 370
 Suspirans, imoque trahens a pectore vocem :
 O Dea ! si primâ repetens ab origine pergam,
 Et vacet annales nostrorum audire laborum,
 Ante diem clauso componet vesper Olympo.
 Nos Trojâ antiquâ, si vestras forte per aures 375
 Trojæ nomen iit, diversa per æquora vectos,
 Forte suâ Libycis tempestas appulit oris.
 Sum pius Æneas, raptos qui ex hoste Penates
 Classe veho mecum, famâ super æthera notus.
 Italiam quæro patriam et genus ab Jove summo. 380
 Bis denis Phrygium conscendi navibus æquor,
 Matre deâ monstrante viam, data fata secutus :
 Vix septem, convulsæ undis Euroque, supersunt.
 Ipse ignotus, egens, Libyæ deserta peragro,
 Europâ atque Asiâ pulsus. Nec plura querentem 385
 Passa Venus, medio sic interfata dolore est :

Quisquis es, haud, credo, invisus cœlestibus auras
 Vitales carpis, Tyriam qui adveneris urbem.
 Perge modo, atque hinc te reginæ ad limina perfer.
 Namque tibi reduces socios, classemque relatam 390
 Nuntio, et in tutum versis aquilonibus actam,
 Ni frustra augurium vani docuere parentes.
 Aspice bis senos lætantes agmine cyncos,
 Ætheriâ quos lapsa plagâ Jovis ales aperto
 Turbabat cœlo; nunc terras ordine longo 395
 Aut capere, aut captas jam despectare videntur:
 Ut reduces illi ludunt stridentibus alis,
 Et cœtu cinxere solum, cantusque dedere,
 Haud aliter puppesque tuæ, pubesque tuorum
 Aut portum tenet, aut pleno subit ostia velo. 400
 Perge modo, et, qua te ducit via, dirige gressum.

Dixit, et avertens roseâ cervice refulsit,
 Ambrosiæque comæ divinum vertice odorem
 Spiravere; pedes vestis defluxit ad imos;
 Et vera incessu patuit dea. Ille, ubi matrem 405
 Agnovit, tali fugientem est voce secutus:
 Quid natum toties, crudelis tu quoque, falsis
 Ludis imaginibus? cur dextræ jungere dextram
 Non datur, ac veras audire et reddere voces?
 Talibus incusat, gressumque ad mœnia tendit. 410
 At Venus obscuro gradientes aëre sepsit,
 Et multo nebulæ circum dea fudit amictu,
 Cernere ne quis eos, neu quis contingere posset,
 Molirive moram, aut veniendi poscere causas.
 Ipsa Paphum sublimis abit, sedesque revisit 415
 Læta suas: ubi templum illi, centumque Sabæo
 Thure calent aræ, sertisque recentibus halant.

Corripuere viam interea, qua semita monstrat;
 Jamque ascendebant collem, qui plurimus urbi
 Imminet, adversasque aspectat desuper arces. 420
 Miratur molem Æneas, magalia quondam,
 Miratur portas, strepitumque, et strata viarum.

Instant ardentes Tyrii : pars ducere muros,
 Molirique arcem, et manibus subvolvere saxa ;
 Pars optare locum tecto, et concludere sulco ; 425
 Jura magistratusque legunt, sanctumque senatum ;
 Hic portus alii effodiunt ; hic alta theatri
 Fundamenta locant alii, immanesque columnas
 Rupibus excidunt, scenis decora alta futuris.
 Qualis apes æstate novâ per florea rura 430
 Exercet sub sole labor, quum gentis adultos
 Educunt foetus, aut quum liquentia mella
 Stipant, et dulci distendunt nectare cellas ;
 Aut onera accipiunt venientum, aut, agmine facto,
 Ignavum fucos pecus a præsepibus arcent ; 435
 Fervet opus, redolentque thymo fragrantia mella.
 O fortunati ! quorum jam mœnia surgunt,
 Æneas ait, et fastigia suspicit urbis.
 Infert se septus nebulâ, mirabile dictu !
 Per medios, miscetque viris ; neque cernitur ulli. 440
 Lucus in urbe fuit mediâ, lætissimus umbræ,
 Quo primum, jactati undis et turbine, Pœni
 Effodere loco signum, quod regia Juno
 Montrârat, caput acris equi ; sic nam fore bello 445
 Egregiam, et facilem victu per sæcula gentem.
 Hic templum Junoni ingens Sidonia Dido
 Condebat, donis opulentum et numine divæ ;
 Ærea cui gradibus surgebant limina, nexæque
 Ære trabes ; foribus cardo stridebat aënis.
 Hoc primum in luco nova res oblata timorem 450
 Leniit ; hic primum Æneas sperare salutem
 Ausus, et afflictis melius confidere rebus.
 Namque, sub ingenti lustrat dum singula templo,
 Reginam opperiens ; dum, quæ fortuna sit urbi,
 Artificumque manus inter se, operumque laborem 455
 Miratur, videt Iliacas ex ordine pugnâs,
 Bellaque jam famâ totum vulgata per orbem,
 Atridas, Priamumque, et sævum ambobus Achillem.

Constitit, et lacrimans, Quis jam locus, inquit, Achate,
Quæ regio in terris nostri non plena laboris? 460
En Priamus! Sunt hic etiam sua præmia laudi;
Sunt lacrimæ rerum, et mentem mortalia tangunt.
Solve metus; feret hæc aliquam tibi fama salutem.
Sic ait, atque animum picturâ pascit inani,
Multa gemens, largoque humectat flumine vultum. 465
Namque videbat, uti bellantes Pergama circum
Hâc fugerent Graii, premeret Trojana juvenus;
Hâc Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Agnoscit lacrimans; primo quæ prodita somno 470
Tydides multâ vastabat cæde cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustâssent Trojæ Xanthumque bibissent.
Parte aliâ fugiens amissis Troilus armis,
Infelix puer, atque impar congressus Achilli, 475
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixque comæque trahuntur
Per terram, et versâ pulvis inscribitur hastâ.
Interea ad templum non æquæ Palladis ibant
Crinibus Iliades passis, peplumque ferebant, 480
Suppliciter tristes, et tunsæ pectora palmis:
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum vero ingentem gemitum dat pectore ab imo, 485
Ut spolia, ut currus, utque ipsum corpus amici,
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis 490
Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exsertæ cingula mammæ,
Bellatrix! audetque viris concurrere virgo!
Hæc dum Dardanio Æneæ miranda videntur,

Dum stupet, obtutuque hæret defixus in uno, 495
 Regina ad templum, formâ pulcherrima Dido
 Incessit, magnâ juvenum stipante catervâ.
 Qualis in Eurotæ ripis, aut per juga Cynthi,
 Exercet Diana choros, quam mille secutæ
 Hinc atque hinc glomerantur Oreades : illa pharetram 500
 Fert humero, gradiensque deas supereminet omnes ;
 Latonæ tacitum pertentant gaudia pectus :
 Talis erat Dido, talem se læta ferebat
 Per medios, instans operi regnisque futuris.
 Tum foribus divæ, mediâ testudine templi, 505
 Septa armis, solioque alte subnixa, resedit.
 Jura dabat legesque viris, operumque laborem
 Partibus æquabat justis, aut sorte trahebat :
 Quum subito Æneas concursu accedere magno
 Anthea Sergestumque videt fortēque Cloanthum, 510
 Teucrorumque alios, ater quos æquore turbo
 Dispulerat, penitusque alias avexerat oras.
 Obstupuit simul ipse, simul percussus Achates
 Lætitiaque metuque ; avidi conjungere dextras
 Ardebant ; sed res animos incognita turbat. 515
 Dissimulant ; et nube cavâ speculantur amicti,
 Quæ fortuna viris ; classem quo litore linquant ;
 Quid veniant cuncti : nam lecti navibus ibant,
 Orantes veniam, et templum clamore petebant.
 Postquam introgressi, et coram data copia fandi, 520
 Maximus Ilioneus placido sic pectore cœpit :
 O Regina ! novam cui condere Jupiter urbem,
 Justitiâque dedit gentes frenare superbas,
 Troës te miseri, ventis maria omnia vecti,
 Oramus : prohibe infandos a navibus ignes ; 525
 Parce pio generi, et propius res aspice nostras.
 Non nos aut ferro Libycos populare Penates
 Venimus, aut raptas ad litora vertere prædas :
 Non ea vis animo, nec tanta superbia victis.
 Est locus, Hesperiam Graii cognomine dicunt, 530

Terra antiqua, potens armis atque ubere glebæ :

Œnotrî coluere viri ; nunc fama, minores

Italiam dixisse ducis de nomine gentem.

Hic cursus fuit :

Quum subito assurgens fluctu nimbosus Orion 535

In vada cæca tulit, penitusque procacibus austris,

Perque undas, superante salo, perque invia saxa

Dispulit ; huc pauci vestris adnavimus oris.

Quod genus hoc hominum, quæve hunc tam barbara morem

Permittit patria ? hospitio prohibemur arenæ ! 540

Bella cient, primâque vetant consistere terrâ.

Si genus humanum et mortalia temnitis arma,

At sperate deos memores fandi atque nefandi.

Rex erat Æneas nobis, quo justior alter

Nec pietate fuit, nec bello major et armis : 545

Quem si fata virum servant, si vescitur aurâ

Ætheriâ, neque adhuc crudelibus occubat umbris ;

Non metus, officio ne te certâsse priorem

Pœniteat. Sunt et Siculis regionibus urbes,

Arvaque, Trojanoque a sanguine clarus Acestes. 550

Quassatam ventis liceat subducere classem,

Et silvis aptare trabes, et stringere remos ;

Si datur Italiam, sociis et rege recepto,

Tendere, ut Italiam læti Latiumque petamus :

Sin absumta salus, et te, pater optime Teucrûm, 555

Pontus habet Libyæ, nec spes jam restat Iuli ;

At freta Sicaniae saltem, sedesque paratas,

Unde huc advecti, regemque petamus Acesten.

Talibus Ilioneus : cuncti simul ore fremebant

Dardanidæ. 560

Tum breviter Dido, vultum demissa, profatur :

Solvite corde metum, Teucri, secludite curas.

Res dura et regni novitas me talia cogunt

Moliri, et late fines custode tueri.

Quis genus Æneadûm, quis Trojæ nesciat urbem, 565

Virtutesque, virosque, aut tanti incendia belli ?

Non obtusa adeo gestamus pectora Pœni ;
 Nec tam aversus equos Tyriâ Sol jungit ab urbe.
 Seu vos Hesperiam magnam Saturniaque arva,
 Sive Erycis fines regemque optatis Acesten ; 570
 Auxilio tutos dimittam, opibusque juvabo.
 Vultis et his mecum pariter considerare regnis ?
 Urbem quam statuo, vestra est ; subducite naves ;
 Tros Tyriusque mihi nullo discrimine agetur.
 Atque utinam rex ipse, Noto compulsus eodem, 575
 Afforet Æneas ! equidem per litora certos
 Dimittam, et Libyæ lustrare extrema jubebo,
 Si quibus ejectus silvis aut urbibus errat.

His animum arrecti dictis, et fortis Achates
 Et pater Æneas jamdudum erumpere nubem 580
 Ardebant. Prior Ænean compellat Achates :
 Nate deâ, quæ nunc animo sententia surgit ?
 Omnia tuta vides ; classem, sociosque receptos.
 Unus abest, medio in fluctu quem vidimus ipsi
 Submersum ; dictis respondent cetera matris. 585
 Vix ea fatus erat, quum circumfusa repente
 Scindit se nubes, et in æthera purgat apertum.
 Restitit Æneas, clarâque in luce refulsit,
 Os humerosque deo similis ; namque ipsa decoram
 Cæsariem nato genetrix, lumenque juventæ 590
 Purpureum, et lætos oculis afflârat honores :
 Quale manus addunt ebori decus, aut ubi flavo
 Argentum Pariusve lapis circumdatur auro.
 Tum sic reginam alloquitur, cunctisque repente
 Improvisus ait : Coram, quem quæritis, adsum, 595
 Troïus Æneas, Libycis ereptus ab undis.
 O sola infandos Trojæ miserata labores !
 Quæ nos, reliquias Danaûm, terræque marisque
 Omnibus exhaustos jam casibus, omnium egenos,
 Urbe, domo, socias ; grates persolvere dignas 600
 Non opis est nostræ, Dido, nec quidquid ubique est
 Gentis Dardaniæ, magnum quæ sparsa per orbem.

Dî tibi, si qua pios respectant numina, si quid
 Usquam justitia est et mens sibi conscia recti,
 Præmia digna ferant. Quæ te tam læta tulerunt 605
 Sæcula? qui tanti talem genuere parentes?
 In freta dum fluvii current, dum montibus umbræ
 Lustrabunt convexa, polus dum sidera pascet,
 Semper honos, nomenque tuum, laudesque manebunt,
 Quæ me cumque vocant terræ. Sic fatus, amicum 610
 Ilionea petit dextrâ, lævâque Serestum;
 Post, alios, fortemque Gyan, fortemque Cloanthum.

Obstupuit primo aspectu Sidonia Dido,
 Casu deinde viri tanto; et sic ore locuta est:
 Quis te, nate deâ, per tanta pericula casus 615
 Insequitur? quæ vis immanibus applicat oris?
 Tune ille Æneas, quem Dardanio Anchisæ
 Alma Venus Phrygiæ genuit Simoëntis ad undam?
 Atque equidem Teucrum memini Sidona venire,
 Finibus expulsum patriis, nova regna petentem 620
 Auxilio Beli: genitor tum Belus opimam
 Vastabat Cyprum, et victor ditione tenebat.
 Tempore jam ex illo casus mihi cognitus urbis
 Trojanæ, nomenque tuum, regesque Pelasgi.
 Ipse hostis Teucros insigni laude ferebat, 625
 Seque ortum antiquâ Teucrorum ab stirpe volebat.
 Quare agite, O, tectis, juvenes, succedite nostris.
 Me quoque per multos similis fortuna labores
 Jactatam hâc demum voluit consistere terrâ.
 Non ignara mali, miseris succurrere disco. 630
 Sic memorat: simul Ænean in regia ducit
 Tecta; simul divûm templis indicit honorem.
 Nec minus interea sociis ad litora mittit
 Viginti tauros, magnorum horrentia centum
 Terga suum, pingues centum cum matribus agnos, 635
 Munera lætitiæque dii.
 At domus interior regali splendida luxu
 Instruitur, mediisque parant convivium tectis.

Arte laboratæ vestes, ostroque superbo ;
 Ingens argentum mensis, cælataque in auro 640
 Fortia facta patrum, series longissima rerum,
 Per tot ducta viros antiquâ ab origine gentis.

Æneas, neque enim patrius consistere mentem
 Passus amor, rapidum ad naves præmittit Achaten,
 Ascanio ferat hæc, ipsumque ad mœnia ducat. 645

Omnis in Ascanio cari stat cura parentis.
 Munera præterea, Iliacis erepta ruinis,
 Ferre jubet ; pallam signis auroque rigentem,
 Et circumtextum croceo velamen acantho,
 Ornatus Argivæ Helenæ, quos illa Mycenis, 650
 Pergama quum peteret inconcessosque hymenæos,
 Extulerat, matris Ledæ mirabile donum.

Præterea sceptrum, Ilione quod gesserat olim,
 Maxima natarum Priami, colloque monile
 Baccatum, et duplicem gemmis auroque coronam. 655
 Hæc celerans, iter ad naves tendebat Achates.

At Cytherea novas artes, nova pectore versat
 Consilia : ut, faciem mutatus et ora, Cupido
 Pro dulci Ascanio veniat, donisque furem
 Incendat reginam, atque ossibus implicet ignem ; 660
 Quippe domum timet ambiguum Tyriosque bilingues :
 Urit atrox Juno, et sub noctem cura recursat.

Ergo his aligerum dictis affatur Amorem :
 Nate, meæ vires, mea magna potentia ; solus,
 Nate, patris summi qui tela Typhoïa temnis ; 665
 Ad te confugio, et supplex tua numina posco.

Frater ut Æneas pelago tuus omnia circum
 Litora jactetur, odiis Junonis iniquæ,
 Nota tibi ; et nostro doluisti sæpe dolore.
 Hunc Phœnissa tenet Dido, blandisque moratur 670
 Vocibus ; et vereor, quo se Junonia vertant
 Hospitia : haud tanto cessabit cardine rerum.
 Quocirca capere ante dolis, et cingere flammâ
 Reginam meditor, ne quo se numine mutet,

Sed magno Æneæ mecum teneatur amore. 675
 Qua facere id possis, nostram nunc accipe mentem :
 Regius, accitu cari genitoris, ad urbem
 Sidoniam puer ire parat, mea maxima cura,
 Dona ferens, pelago et flammis restantia Trojæ.
 Hunc ego, sopitum somno, super alta Cythera, 680
 Aut super Idalium, sacratâ sede recondam,
 Nequa scire dolos, mediusve occurrere possit :
 Tu faciem illius, noctem non amplius unam,
 Falle dolo, et notos pueri puer indue vultus ;
 Ut, quum te gremio accipiet lætissima Dido 685
 Regales inter mensas laticemque Lyæum,
 Quum dabit amplexus, atque oscula dulcia figet,
 Occultum inspiret ignem, fallasque veneno.
 Paret Amor dictis caræ genetricis, et alas
 Exuit, et gressu gaudens incedit Iuli. 690
 At Venus Ascanio placidam per membra quietem
 Irrigat, et fotum gremio dea tollit in altos
 Idaliæ lucos ; ubi mollis amaracus illum
 Floribus et dulci adspirans complectitur umbrâ.
 Jamque ibat, dicto parens, et dona Cupido 695
 Regia portabat Tyriis, duce lætus Achate.
 Quum venit, aulæis jam se regina superbis
 Aureâ composuit spondâ, mediamque locavit.
 Jam pater Æneas, et jam Trojana juvenus
 Conveniunt, stratoque super discumbitur ostro. 700
 Dant famuli manibus lymphas, Cereremque canistris
 Expediunt, tonsisque ferunt mantilia villis.
 Quinquaginta intus famulæ, quibus ordine longo
 Cura penum struere, et flammis adolere Penates ;
 Centum aliæ, totidemque pares ætate ministri, 705
 Qui dapibus mensas onerent, et pocula ponant.
 Nec non et Tyrii per limina læta frequentes
 Convenere, toris jussi discumbere pictis.
 Mirantur dona Æneæ ; mirantur Iulum,
 Flagrantesque dei vultus, simulataque verba, 710

Pallamque, et pictum croceo velamen acantho.
 Præcipue infelix, pesti devota futuræ,
 Expleri mentem nequit, ardescitque tuendo,
 Phœnissa, et pariter puero donisque movetur.
 Ille, ubi complexu Æneæ colloque pependit, 715
 Et magnum falsi implevit genitoris amorem,
 Reginam petit : hæc oculis, hæc pectore toto
 Hæret, et interdum gremio fovet ; inscia Dido,
 Insidat quantus miseræ deus ! At memor ille
 Matris Acidaliæ, paullatim abolere Sychæum 720
 Incipit, et vivo tentat prævertere amore
 Jampridem resides animos, desuetaque corda.

Postquam prima quies epulis, mensæque remotæ ;
 Crateras magnos statuunt, et vina coronant.
 Fit strepitus tectis, vocemque per ampla volutant 725
 Atria : dependent lychni laquearibus aureis
 Incensi, et noctem flammis funalia vincunt.
 Hic regina gravem gemmis auroque poposcit
 Implevitque mero pateram, quam Belus, et omnes
 A Belo soliti. Tum facta silentia tectis : 730
 Jupiter, hospitibus nam te dare jura loquuntur,
 Hunc lætum Tyriisque diem Trojâque profectis
 Esse velis, nostrosque hujus meminisse minores.
 Adsit lætitiæ Bacchus dator, et bona Juno :
 Et vos, O, cœtum, Tyrii ! celebrate faventes. 735

Dixit, et in mensam laticum libavit honorem,
 Primaque, libato, summo tenuis attigit ore :
 Tum Bitiæ dedit increpitans ; ille impiger hausit
 Spumantem pateram, et pleno se proluit auro ;
 Post, alii procures. Citharâ crinitus Iopas 740
 Personat auratâ, docuit quæ maximus Atlas.
 Hic canit errantem lunam, solisque labores :
 Unde hominum genus, et pecudes ; unde imber, et ignes ;
 Arcturum, pluviasque Hyadas, geminosque Triones ;
 Quid tantum Oceano properent se tingere soles 745
 Hiberni, vel quæ tardis mora noctibus obstet.

Ingeminant plausu Tyrii, Troësque sequuntur.

Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa : 750
Nunc, quibus Auroræ venisset filius armis ;
Nunc, quales Diomedis equi ; nunc, quantus Achilles.
Immo age, et a primâ dic, hospes, origine nobis
Insidias, inquit, Danaûm, casusque tuorum,
Erroresque tuos : nam te jam septima portat 755
Omnibus errantem terris et fluctibus æstas.

CONTICUERE omnes, intentique ora tenebant ;
 Inde toro pater Æneas sic orsus ab alto :
 Infandum, Regina, jubes renovare dolorem ;
 Trojanas ut opes et lamentabile regnum
 Eruerint Danaï : quæque ipse miserrima vidi, 5
 Et quorum pars magna fui. Quis, talia fando,
 Myrmidonum, Dolopumve, aut duri miles Ulixi,
 Temperet a lacrimis ? et jam nox humida cœlo
 Præcipitat, suadentque cadentia sidera somnos.
 Sed si tantus amor casus cognoscere nostros, 10
 Et breviter Trojæ supremum audire laborem ;
 Quamquam animus meminisse horret, luctuque refugit,
 Incipiam. Fracti bello, fatisque repulsi,
 Ductores Danaûm, tot jam labentibus annis,
 Instar montis equum, divinâ Palladis arte, 15
 Ædificant, sectâque intexunt abiete costas.
 Votum pro reditu simulant : ea fama vagatur.
 Huc, delecta virûm sortiti corpora, furtim
 Includunt cæco lateri, penitusque cavernas
 Ingentes utrumque armato milite complent. 20
 Est in conspectu Tenedos, notissima famâ
 Insula, dives opum, Priami dum regna manebant ;
 Nunc tantum sinus, et statio male fida carinis :
 Huc se propecti deserto in litore condunt.
 Nos abiisse rati, et vento petiisse Mycenæ. 25
 Ergo omnis longo solvit se Teucra luctu :

Panduntur portæ ; juvat ire, et Dorica castra
 Desertosque videre locos litusque relictum.
 Hic Dolopum manus, hic sævus tendebat Achilles ;
 Classibus hic locus ; hic acie certare solebant. 30
 Pars stupet innuptæ donum exitiale Minervæ,
 Et molem mirantur equi ; primusque Thymoetes
 Duci intra muros hortatur, et arce locari ;
 Sive dolo, seu jam Trojæ sic fata ferebant.
 At Capys, et quorum melior sententia menti, 35
 Aut pelago Danaûm insidias, suspectaque dona,
 Præcipitare jubent, subjectisque urere flammis ;
 Aut terebrare cavas uteri et tentare latebras.
 Scinditur incertum studia in contraria vulgus.
 Primus ibi ante omnes, magnâ comitante catervâ, 40
 Laocoon ardens summâ decurrit ab arce ;
 Et procul : O miseri ! quæ tanta insania, cives ?
 Creditis avectos hostes ? aut ulla putatis
 Dona carere dolis Danaûm ? sic notus Ulixes ?
 Aut hoc inclusi ligno occultantur Achivi, 45
 Aut hæc in nostros fabricata est machina muros,
 Inspectura domos, venturaque desuper urbi ;
 Aut aliquis latet error : equo ne credite, Teucri.
 Quidquid id est, timeo Danaos et dona ferentes.
 Sic fatus, validis ingentem viribus hastam 50
 In latus, inque feri curvam compagibus alvum,
 Contorsit. Stetit illa tremens, uteroque recusso
 Insonuere cavæ gemitumque dedere cavernæ.
 Et, si fata deûm, si mens non læva fuisset,
 Impulerat ferro Argolicas fœdare latebras ; 55
 Trojaque nunc staret, Priamique arx alta maneres.
 Ecce ! manus juvenem interea post terga revinctum
 Pastores magno ad regem clamore trahebant
 Dardanidæ : qui se ignotum venientibus ultro,
 Hoc ipsum ut strueret, Trojamque aperiret Achivis, 60
 Obtulerat, fidens animi, atque in utrumque paratus,
 Seu versare dolos, seu certæ occumbere morti.

Undique, visendi studio, Trojana Juventus
 Circumfusa ruit, certantque illudere capto.
 Accipe nunc Danaûm insidias, et crimine ab uno 65
 Disce omnes.

Namque, ut conspectu in medio, turbatus, inermis,
 Constitit, atque oculis Phrygia agmina circumspexit;
 Heu! quæ nunc tellus, inquit, quæ me æquora possunt
 Accipere? aut quid jam misero mihi denique restat? 70
 Cui neque apud Danaos usquam locus, et super ipsi
 Dardanidæ infensi pœnas cum sanguine poscunt.
 Quo gemitu conversi animi, compressus et omnis
 Impetus. Hortamur fari, quo sanguine cretus,
 Quidve ferat; memoret, quæ sit fiducia capto. 75
 Ille hæc, depositâ tandem formidine, fatur:

Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
 Vera, inquit; neque me Argolicâ de gente negabo:
 Hoc primum; nec, si miserum Fortuna Sinonem
 Finxit, vanum etiam mendacemque improba finget. 80
 Fando aliquod si forte tuas pervenit ad aures
 Belidæ nomen Palamedis, et inclyta famâ
 Gloria; quem falsâ sub proditione Pelasgi
 Insontem, infando indicio, quia bella vetabat,
 Demisere neci; nunc cassum lumine lugent: 85
 Illi me comitem, et consanguinitate propinquum
 Pauper in arma pater primis huc misit ab annis.
 Dum stabat regno incolumis, regumque vigeat
 Conciliis; et nos aliquod nomenque decusque
 Gessimus: invidiâ postquam pellacis Ulixi 90
 (Haud ignota loquor) superis concessit ab oris,
 Afflictus vitam in tenebris luctuque trahebam,
 Et casum insontis mecum indignabar amici.
 Nec tacui, demens: et me, fors si qua tulisset,
 Si patrios unquam remeâssem victor ad Argos, 95
 Promisi ultorem; et verbis odia aspera movi.
 Hinc mihi prima mali labes; hinc semper Ulixes
 Criminibus terrere novis; hinc spargere voces

In vulgum ambiguas, et quærere conscius arma.
 Nec requievit enim, donec, Calchante ministro,— 100
 Sed quid ego hæc autem nequidquam ingrata revolve ?
 Quidve moror, si omnes uno ordine habetis Achivos,
 Idque audire sat est ? Jamdudum sumite pœnas ;
 Hoc Ithacus velit, et magno mercentur Atridæ.
 Tum vero ardemus scitari et quærere causas, 105
 Ignari scelerum tantorum, artisque Pelasgæ.
 Prosequitur pavitans, et ficto pectore fatur :
 Sæpe fugam Danai Trojâ cupiere relictâ
 Moliri, et longo fessi discedere bello :
 Fecissentque utinam ! sæpe illos aspera ponti 110
 Interclusit hiems, et terruit Auster euntes.
 Præcipue, quum jam hic trabibus contextus acernis
 Staret equus, toto sonuerunt æthere nimbi.
 Suspensi Eurypylum scitantem oracula Phœbi
 Mittimus ; isque adytis hæc tristia dicta reportat : 115
 Sanguine placâstis ventos, et virgine cæsâ,
 Quum primum Iliacas, Danai, venistis ad oras :
 Sanguine quærendi reditus, animâque litandum
 Argolicâ. Vulgi quæ vox ut venit ad aures,
 Obstupuere animis, gelidusque per ima cucurrit 120
 Ossa tremor, cui fata parent, quem poscat Apollo.
 Hic Ithacus vatem magno Calchanta tumultu
 Protrahit in medios ; quæ sint ea numina divûm,
 Flagitat. Et mihi jam multi crudele canebant
 Artificis scelus, et taciti ventura videbant. 125
 Bis quinos silet ille dies, tectusque recusat
 Prodere voce suâ quemquam, aut opponere morti.
 Vix tandem, magnis Ithaci clamoribus actus,
 Composito rumpit vocem, et me destinat aræ.
 Assensere omnes ; et, quæ sibi quisque timebat, 130
 Unius in miseri exitium conversa tulere.
 Jamque dies infanda aderat ; mihi sacra parari,
 Et salsæ fruges, et circum tempora vittæ.
 Eripui, fateor, leto me, et vincula rupi ;

Limosoque lacu per noctem obscurus in ulvâ 135
 Delitui, dum vela darent, si forte dedissent.
 Nec mihi jam patriam antiquam spes ulla videndi,
 Nec dulces natos, exoptatumque parentem ;
 Quos illi fors ad pœnas ob nostra reposcent
 Effugia, et culpam hanc miserorum morte piabunt. 140
 Quod te, per superos, et conscia numina veri,
 Per, si qua est, quæ restet adhuc mortalibus usquam,
 Intemerata fides, oro, miserere laborum
 Tantorum ; miserere animi non digna ferentis.

His lacrimis vitam damus, et miserescimus ultro. 145
 Ipse viro primus manicas atque arcta levâri
 Vincula jubet Priamus, dictisque ita fatur amicis :
 Quisquis es, amissos hinc jam obliviscere Graios ;
 Noster eris, mihiq̃ue hæc edissere vera roganti.
 Quo molem hanc immanis equi statuere ? quis auctor ? 150
 Quidve petunt ? quæ religio ? aut quæ machina belli ?
 Dixerat. Ille, dolis instructus et arte Pelasgâ,
 Sustulit exutas vinclis ad sidera palmas :
 Vos, æterni ignes, et non violabile vestrum
 Testor numen, ait ; vos, aræ, ensesque nefandi, 155
 Quos fugi, vittæque deûm, quas hostia gessi :
 Fas mihi Graiorum sacrata resolvere jura,
 Fas odisse viros, atque omnia ferre sub auras,
 Si qua tegunt ; teneor patriæ nec legibus ullis.
 Tu modo promissis maneat, servataque serves 160
 Troja fidem, si vera feram, si magna rependam.

Omnis spes Danaûm, et cœpti fiducia belli,
 Palladis auxiliis semper stetit. Impius ex quo
 Tydides sed enim, scelerumque inventor Ulixes,
 Fatale aggressi sacrato avellere templo 165
 Palladium, cæsis summæ custodibus arcis,
 Corripuere sacram effigiem, manibusque cruentis
 Virgineas ausi divæ contingere vittas :
 Ex illo fluere ac retro sublapsa referri
 Spes Danaûm, fractæ vires, aversa deæ mens. 170

Nec dubiis ea signa dedit Tritonia monstris.
 Vix positum castris simulacrum : arsere coruscæ
 Luminibus flammæ arrectis, salsusque per artus
 Sudor iit ; terque ipsa solo, mirabile dictu !
 Emicuit, parmamque ferens, hastamque trementem. 175
 Extemplo tentanda fugâ canit æquora Calchas ;
 Nec posse Argolicis exscindi Pergama telis,
 Omina ni repetant Argis, numenque reducant,
 Quod pelago et curvis secum avexere carinis.
 Et nunc, quod patrias vento petiere Mycenæ, 180
 Arma deosque parant comites, pelagoque remenso
 Improvisi aderunt : ita digerit omina Calchas.
 Hanc pro Palladio, moniti, pro numine læso,
 Effigiem statuere ; nefas quæ triste piaret.
 Hanc tamen immensam Calchas attollere molem 185
 Roboribus textis, cœloque educere, jussit ;
 Ne recipi portis, aut duci in mœnia possit,
 Neu populum antiquâ sub religione tueri.
 Nam, si vestra manus violâsset dona Minervæ,
 Tum magnum exitium, quod dî prius omen in ipsum 190
 Convertant ! Priami imperio Phrygibusque futurum :
 Sin manibus vestris vestram ascendisset in urbem,
 Ultro Asiam magno Pelopea ad mœnia bello
 Venturam, et nostros ea fata manere nepotes.
 Talibus insidiis perjurique arte Sinonis 195
 Credita res ; captique dolis lacrimisque coactis
 Quos neque Tydides, nec Larissæus Achilles,
 Non anni domuere decem, non mille carinæ.
 Hic aliud majus miseris multoque tremendum
 Objicitur magis, atque improvida pectora turbat. 200
 Laocoon, ductus Neptuno sorte sacerdos,
 Sollemnes taurum ingentem mactabat ad aras.
 Ecce autem gemini a Tenedo, tranquilla per alta,
 (Horresco referens) immensis orbibus angues
 Incumbunt pelago, pariterque ad litora tendunt : 205
 Pectora quorum inter fluctus arrecta jubæque

Sanguineæ exsuperant undas ; pars cetera pontum
 Pone legit, sinuantque immensa volumine terga.
 Fit sonitus spumante salo. Jamque arva tenebant,
 Ardentesque oculos suffecti sanguine et igni, 210
 Sibila lambebant linguis vibrantibus ora.
 Diffugimus visu exsanguis. Illi agmine certo
 Laocoonta petunt ; et primum parva duorum
 Corpora natorum serpens amplexus uterque
 Implicat, et miseros morsu depascitur artus : 215
 Post, ipsum, auxilio subeuntem ac tela ferentem,
 Corripiunt, spirisque ligant ingentibus ; et jam,
 Bis medium amplexi, bis collo squamea circum
 Terga dati, superant capite et cervicibus altis.
 Ille simul manibus tendit divellere nodos, 220
 Perfusus sanie vittas atroque veneno ;
 Clamores simul horrendos ad sidera tollit :
 Qualis mugitus, fugit quum saucius aram
 Taurus, et incertam excussit cervice securim.
 At gemini lapsu delubra ad summa dracones 225
 Effugiunt, sævæque petunt Tritonidis arcem,
 Sub pedibusque deæ, clypeique sub orbe, teguntur.
 Tum vero tremefacta novus per pectora cunctis
 Insinuat pavor ; et scelus expendisse merentem
 Laocoonta ferunt, sacrum qui cuspide robur 230
 Læserit, et tergo sceleratam intorserit hastam.
 Ducendum ad sedes simulacrum, orandaque divæ
 Numina, conclamant.
 Dividimus muros, et mœnia pandimus urbis.
 Accingunt omnes operi, pedibusque rotarum 235
 Subjiciunt lapsus, et stuppea vincula collo
 Intendunt. Scandit fatalis machina muros,
 Fœta armis. Pueri circum, innuptæque puellæ,
 Sacra canunt, funemque manu contingere gaudent.
 Illa subit, mediæque minans illabitur urbi. 240
 O patria ! O divûm domus Ilium ! et inclyta bello
 Mœnia Dardanidûm ! quater ipso in limine portæ

Substitit, atque utero sonitum quater arma dedere.
 Instamus tamen, immemores, cæcique furore,
 Et monstrum infelix sacratâ sistimus arce. 245
 Tunc etiam fatis aperit Cassandra futuris
 Ora, dei jussu non umquam credita Teucris.
 Nos delubra deûm miseri, quibus ultimus esset
 Ille dies, festâ velamus fronde per urbem.
 Vertitur interea cœlum, et ruit oceano Nox, 250
 Involvens umbrâ magnâ terramque polumque,
 Myrmidonumque dolos : fusi per mœnia Teucri
 Conticuere ; sopor fessos complectitur artus.

Et jam Argiva phalanx instructis navibus ibat
 A Tenedo, tacitæ per amica silentia lunæ 255
 Litora nota petens : flammas quum regia puppis
 Extulerat ; fatisque deûm defensus iniquis,
 Inclusos utero Danaos et pinea furtim
 Laxat claustra Sinon : illos patefactus ad auras
 Reddit equus, lætique cavo se robore promunt 260
 Tisandrus Sthenelusque duces, et dirus Ulixes,
 Demissum lapsi per funem, Acamasque, Thoasque
 Pelidesque Neoptolemus, primusque Machaon,
 Et Menelaus, et ipse doli fabricator Epeus.
 Invadunt urbem somno vinoque sepultam ; 265
 Cæduntur vigiles, portisque patentibus omnes
 Accipiunt socios, atque agmina conscia jungunt.

Tempus erat, quo prima quies mortalibus ægris
 Incipit, et dono divûm gratissima serpit :
 In somnis, ecce ! ante oculos mœstissimus Hector 270
 Visus adesse mihi, largosque effundere fletus ;
 Raptatus bigis ut quondam, aterque cruento
 Pulvere, perque pedes trajectus lora tumentes.
 Hei mihi, qualis erat ! quantum mutatus ab illo
 Hectore, qui redivivus indutus Achilli, 275
 Vel Danaûm Phrygios jaculatus puppibus ignes !
 Squalentem barbam, et concretos sanguine crines,
 Vulneraque illa gerens, quæ circum plurima muros

Accepit patrios. Ultro flens ipse videbar
 Compellare virum, et mœstas expromere voces : 280
 O lux Dardaniæ ! spes O fidissima Teucrûm !
 Quæ tantæ tenuere moræ ? quibus Hector ab oris
 Exspectate venis ? ut te post multa tuorum
 Funera, post varios hominumque urbisque labores,
 Defessi aspicimus ! quæ causa indigna serenos 285
 Fœdavit vultus ? aut cur hæc vulnera cerno ?
 Ille nihil ; nec me quærentem vana moratur :
 Sed, graviter gemitus imo de pectore ducens,
 Heu ! fuge, nate deâ, teque his, ait, eripe flammis.
 Hostis habet muros ; ruit alto a culmine Troja. 290
 Sat patriæ Priamoque datum. Si Pergama dextrâ
 Defendi possent, etiam hâc defensa fuissent.
 Sacra suosque tibi commendat Troja Penates :
 Hos cape fatorum comites ; his mœnia quære,
 Magna pererrato statues quæ denique ponto. 295
 Sic ait ; et manibus vittas Vestamque potentem
 Æternumque adytis effert penetralibus ignem.
 Diverso interea miscentur mœnia luctu ;
 Et magis atque magis, quamquam secreta parentis
 Anchisæ domus arboribusque oblecta recessit, 300
 Claescent sonitus, armorumque ingruit horror.
 Excutior somno, et summi fastigia tecti
 Ascensu supero, atque arrectis auribus adsto :
 In segetem veluti quum flamma furentibus austris
 Incidit, aut rapidus montano flumine torrens 305
 Sternit agros, sternit sata læta, boumque labores,
 Præcipientesque trahit silvas ; stupet inscius alto
 Accipiens sonitum saxi de vertice pastor.
 Tum vero manifesta fides, Danaûmque patescunt
 Insidiæ. Jam Deïphobi dedit ampla ruinam, 310
 Vulcano superante, domus : jam proximus ardet
 Ucalegon : Sigea igni freta lata relucent.
 Exoritur clamorque virûm clangorque tubarum.
 Arma amens capio ; nec sat rationis in armis ;

Sed glomerare manum bello, et concurrere in arcem 315
 Cum sociis, ardent animi: furor iraque mentem
 Præcipitant; pulchrumque mori succurrit in armis.
 Ecce autem telis Panthus elapsus Achivûm,
 Panthus Othryades, arcis Phœbique sacerdos,
 Sacra manu, victosque deos, parvumque nepotem 320
 Ipse trahit, cursuque amens ad limina tendit.
 Quo res summa loco, Panthu? quam prendimus arcem?
 Vix ea fatus eram, gemitu quum talia reddit:
 Venit summa dies et ineluctabile tempus
 Dardaniæ. Fuimus Troes; fuit Ilium, et ingens 325
 Gloria Teucrorum. Ferus omnia Jupiter Argos
 Transtulit: incensâ Danai dominantur in urbe:
 Arduus armatos mediis in mœnibus astans
 Fundit equus, victorque Sinon incendia miscet,
 Insultans. Portis alii bipatentibus adsunt, 330
 Millia quot magnis umquam venerè Mycenis:
 Obsedere alii telis angusta viarum
 Oppositi: stat ferri acies mucrone corusco
 Stricta, parata neci: vix primi prœlia tentant
 Portarum vigiles, et cæco Marte resistunt. 335
 Talibus Othryadæ dictis, et numine divûm,
 In flammæ et in arma feror, quo tristis Erinyas,
 Quo fremitus vocat, et sublatus ad æthera clamor.
 Addunt se socios Rhipeus, et, maximus armis,
 Epytus, oblatus per lunam, Hypanisque Dymasque, 340
 Et lateri agglomerant nostro, juvenisque Corœbus,
 Mygdonides. Illis ad Trojam forte diebus
 Venerat, insano Cassandræ incensus amore,
 Et gener auxilium Priamo, Phrygibusque, ferebat.
 Infelix! qui non sponsæ præcepta furentis 345
 Audierit.
 Quos ubi confertos audere in prœlia vidi;
 Incipio super his: Juvenes, fortissima frustra
 Pectora, si vobis audentem extrema cupido
 Certa sequi; quæ sit rebus fortuna videtis; 350

Excessere omnes, adytis arisque relictis,
 Dî, quibus imperium hoc steterat ; succurritis urbi
 Incensæ : moriamur, et in media arma ruamus.
 Una salus victis, nullam sperare salutem.
 Sic animis juvenum furor additus. Inde, lupi ceu 355
 Raptores atrâ in nebulâ, quos improba ventris
 Exegit cæcos rabies, catulique relictî
 Faucibus exspectant siccis ; per tela, per hostes
 Vadimus haud dubiam in mortem, mediæque tenemus
 Urbis iter : nox atra cavâ circumvolat umbrâ. 360
 Quis cladem illius noctis, quis funera fando
 Explicet, aut possit lacrimis æquare labores ?
 Urbs antiqua ruit, multos dominata per annos ;
 Plurima perque vias sternuntur inertia passim
 Corpora, perque domos, et religiosa deorum 365
 Limina. Nec soli pœnas dant sanguine Teucri :
 Quondam etiam victis redit in præcordia virtus,
 Victoresque cadunt Danai. Crudelis ubique
 Luctus, ubique pavor, et plurima mortis imago.
 Primus se, Danaûm magnâ comitante catervâ, 370
 Androgeus offert nobis, socia agmina credens
 Inscius, atque ultro verbis compellat amicis :
 Festinate, viri ; nam quæ tam sera moratur
 Segnities ? alii rapiunt incensa feruntque
 Pergama : vos celsis nunc primum a navibus itis ? 375
 Dixit ; et extemplo (neque enim responsa dabantur
 Fida satis) sensit medios delapsus in hostes.
 Obstupuit, retroque pedem cum voce repressit.
 Improvisum aspris veluti qui sentibus anguem
 Pressit humi nitens, trepidusque repente refugit 380
 Attollentem iras, et cærule colla tumentem ;
 Haud secus Androgeus visu tremefactus abibat :
 Irruimus, densis et circumfundimur armis,
 Ignarosque loci passim, et formidine captos,
 Sternimus. Adspirat primo fortuna labori. 385
 Atque hic, successu exsultans animisque, Coræbus,

O socii ! qua prima, inquit, fortuna salutis
 Monstrat iter, quaque ostendit se dextra, sequamur.
 Mutemus clypeos, Danaûmque insignia nobis
 Aptemus : dolus, an virtus, quis in hoste requirat ? 390
 Arma dabunt ipsi. Sic fatus, deinde comantem
 Androgei galeam, clypeique insigne decorum,
 Induitur, laterique Argivum accommodat ensem.
 Hoc Rhipeus, hoc ipse Dymas, omnisque juvenus
 Læta facit ; spoliis se quisque recentibus armat. 395
 Vadimus immixti Danaïs haud numine nostro,
 Multaque per cæcam congressi prælia noctem
 Conserimus ; multos Danaûm demittimus Orco.
 Diffugiunt alii ad naves, et litora cursu
 Fida petunt ; pars ingentem formidine turpi 400
 Scandunt rursus equum, et notâ conduntur in alvo.
 Heu ! nihil invitis fas quemquam fidere divis !
 Ecce ! trahebatur passis Priameïa virgo
 Crinibus a templo, Cassandra, adytisque Minervæ,
 Ad cælum tendens ardentia lumina frustra : 405
 Lumina ; nam teneras arcebant vincula palmas.
 Non tulit hanc speciem furiatâ mente Corcebus,
 Et sese medium injecit periturus in agmen.
 Consequimur cuncti, et densis incurrimus armis.
 Hic primum ex alto delubri culmine telis 410
 Nostrorum obruimur, oriturque miserrima cædes
 Armorum facie, et Graiarum errore jubarum.
 Tum Danai, gemitu atque ereptæ virginis irâ,
 Undique collecti invadunt ; acerrimus Ajax,
 Et gemini Atridæ, Dolopumque exercitus omnis : 415
 Adversi rupto ceu quondam turbine venti
 Confligunt, Zephyrusque, Notusque, et lætus Eoïs
 Eurus equis : stridunt silvæ, sævitque tridenti
 Spumeus atque imo Nereus ciet æquora fundo.
 Illi etiam, si quos obscurâ nocte per umbram 420
 Fudimus insidiis, totâque agitavimus urbe,
 Apparent ; primi clypeos, mentitaque tela,

Agnoscunt, atque ora sono discordia signant.
 Ilicet obruimur numero : primusque Corœbus
 Peneleï dextrâ, divæ armipotentis ad aram, 425
 Procumbit ; cadit et Rhipeus, justissimus unus
 Qui fuit in Teucris et servantissimus æqui :
 Dîs aliter visum : pereunt Hypanisque Dymasque,
 Confixi a sociis ; nec te tua plurima, Panthu,
 Labentem pietas, nec Apollinis infula texit. 430
 Iliaci cineres, et flamma extrema meorum,
 Testor, in casu vestro nec tela nec ullas
 Vitavisse vices Danaûm ; et, si fata fuissent
 Ut caderem, meruisse manu. Divellimur inde :
 Iphitus et Pelias mecum ; quorum Iphitus ævo 435
 Jam gravior, Pelias et vulnere tardus Ulixi ;
 Protenus ad sedes Priami clamore vocati.
 Hic vero ingentem pugnam, ceu cetera nusquam
 Bella forent, nulli totâ morerentur in urbe,
 Sic Martem indomitum, Danaosque ad tecta ruentes 440
 Cernimus, obsessumque actâ testudine limen.
 Hærent parietibus scalæ, postesque sub ipsos
 Nituntur gradibus, clypeosque ad tela sinistris
 Protecti objiciunt, prensant fastigia dextris.
 Dardanidæ, contra, turres ac tecta domorum 445
 Culmina convellunt : his se, quando ultima cernunt,
 Extremâ jam in morte parant defendere telis ;
 Auratasque trabes, veterum decora alta parentum,
 Devolvunt : alii strictis mucronibus imas
 Obsedere fores ; has servant agmine denso. 450
 Instaurati animi, regis succurrere tectis,
 Auxilioque levare viros, vimque addere victis.
 Limen erat, cæcæque fores, et pervius usus
 Tectorum inter se Priami, postesque relict
 A tergo ; infelix qua se, dum regna manebant, 455
 Sæpius Andromache ferre incommitata solebat
 Ad soceros, et avo puerum Astyanacta trahebat.
 Evado ad summi fastigia culminis, unde

Tela manu miseri jactabant irrita Teucri.
 Turrin in præcipiti stantem, summisque sub astra 460
 Eductam tectis, unde omnis Troja videri,
 Et Danaûm solitæ naves, et Achaïa castra,
 Aggressi ferro circum, qua summa labantes
 Juncturas tabulata dabant, convellimus altis
 Sedibus, impulimusque ; ea, lapsa repente, ruinam 465
 Cum sonitu trahit, et Danaûm super agmina late
 Incidit : ast alii subeunt ; nec saxa, nec ullum
 Telorum interea cessat genus.
 Vestibulum ante ipsum, primoque in limine, Pyrrhus
 Exsultat, telis et luce coruscus aënâ : 470
 Qualis ubi in lucem coluber, mala gramina pastus,
 Frigida sub terrâ tumidum quem bruma tegebat,
 Nunc, positis novus exuviis, nitidusque juventâ,
 Lubrica convolvit, sublato pectore, terga,
 Arduus ad solem, et linguis micat ore trisulcis. 475
 Una ingens Periphas, et equorum agitator Achilles
 Armiger, Automedon ; una omnis Scyria pubes
 Succedunt tecto, et flammas ad culmina jactant.
 Ipse inter primos correptâ dura bipenni
 Limina perrumpit, postesque a cardine vellit 480
 Æratos ; jamque excisâ trabe firma cavavit
 Robora, et ingentem lato dedit ore fenestram.
 Apparet domus intus, et atria longa patescunt ;
 Apparent Priami et veterum penetralia regum,
 Armatosque vident stantes in limine primo. 485
 At domus interior gemitu, miseroque tumultu,
 Miscetur ; penitusque cavæ plangoribus ædes
 Femineis ululant : ferit aurea sidera clamor.
 Tum pavidæ tectis matres ingentibus errant,
 Amplexæque tenent postes, atque oscula figunt. 490
 Instat vi patriâ Pyrrhus ; nec claustra, neque ipsi
 Custodes sufferre valent : labat ariete crebro
 Janua, et emoti procumbunt cardine postes.
 Fit via vi : rumpunt aditus, primosque trucidant

- Immissi Danai, et late loca milite complent. 495
 Non sic, aggeribus ruptis quum spumeus amnis
 Exiit, oppositasque evicit gurgite moles,
 Fertur in arva furens cumulo, camposque per omnes
 Cum stabulis armentâ trahit. Vidi ipse furentem
 Cæde Neoptolemum, geminosque in limine Atridas : 500
 Vidi Hecubam, centumque nurus, Priamumque per aras
 Sanguine fœdantem, quos ipse sacraverat, ignes.
 Quinquaginta illi thalami, spes tanta nepotum,
 Barbarico postes auro spoliisque superbi,
 Procubuere. Tenent Danai, qua deficit ignis. 505
 Forsitan et, Priami fuerint quæ fata, requiras
 Urbis uti captæ casum, convulsaque vidit
 Limina tectorum, et medium in penetralibus hostem ;
 Arma diu senior desueta trementibus ævo
 Circumdat nequidquam humeris, et inutile ferrum 510
 Cingitur, ac densos fertur moriturus in hostes.
 Ædibus in mediis, nudoque sub ætheris axe,
 Ingens ara fuit, juxtaque veterrima laurus,
 Incumbens aræ, atque umbrâ complexa Penates.
 Hic Hecuba et natæ nequidquam altaria circum, 515
 Præcipites atrâ ceu tempestate columbæ,
 Condensæ, et divûm amplexæ simulacra, sedebant.
 Ipsum autem sumtis Priamum juvenilibus armis
 Ut vidit: Quæ mens tam dira, miserrime conjux,
 Impulit his cingi telis? aut quo ruis? inquit. 520
 Non tali auxilio, nec defensoribus istis
 Tempus eget; non, si ipse meus nunc afforet Hector.
 Huc tandem concede; hæc ara tuebitur omnes,
 Aut moriere simul. Sic ore effata, recepit
 Ad sese, et sacrâ longævum in sede locavit. 525
 Ecce autem, elapsus Pyrrhi de cæde, Polites,
 Unus natorum Priami, per tela, per hostes,
 Porticibus longis fugit, et vacua atria lustrat
 Saucius: illum ardens infesto vulnere Pyrrhus
 Insequitur, jam jamque manu tenet, et premit hastâ. 530

Ut tandem ante oculos evasit et ora parentum,
 Concidit, ac multo vitam cum sanguine fudit.
 Hic Priamus, quamquam in mediâ jam morte tenetur,
 Non tamen abstinuit, nec voci iræque pepercit :
 At tibi pro scelere, exclamat, pro talibus ausis, 535
 Dî, si qua est cœlo pietas, quæ talia curet,
 Persolvant grates dignas, et præmia reddant
 Debita, qui nati coram me cernere letum
 Fecisti, et patrios foedâsti funere vultus.
 At non ille, satum quo te mentiris, Achilles 540
 Talis in hoste fuit Priamo ; sed jura fidemque
 Supplicis erubuit, corpusque exsanguie sepulcro
 Reddidit Hectoreum, meque in mea regna remisit.
 Sic fatus senior, telumque imbelles sine ictu
 Conjecit ; rauco quod protenus ære repulsum, 545
 Et summo clypei nequidquam umbone pendit.
 Cui Pyrrhus : Referes ergo hæc, et nuntius ibis
 Pelidæ genitori : illi mea tristia facta,
 Degeneremque Neoptolemum, narrare memento.
 Nunc morere. Hoc dicens, altaria ad ipsa trementem 550
 Traxit, et in multo lapsantem sanguine nati,
 Implicuitque comam lævâ, dextrâque coruscum
 Extulit ac lateri capulo tenus abdidit ensem.
 Hæc finis Priami fatorum : hic exitus illum
 Sorte tulit, Trojam incensam, et prolapsa videntem 555
 Pergama, tot quondam populis terrisque superbum
 Regnatorem Asiæ. Jacet ingens litore truncus,
 Avulsumque humeris caput, et sine nomine corpus.
 At me tum primum sævus circumstetit horror :
 Obstupui : subiit cari genitoris imago, 560
 Ut regem æquævum crudeli vulnere vidi
 Vitam exhalantem : subiit deserta Creüsa,
 Et direpta domus, et parvi casus Iuli.
 Respicio, et, quæ sit me circum copia, lustrô.
 Deseruere omnes defessi, et corpora saltu 565
 Ad terram misere, aut ignibus ægra dedere.

Jamque adeo super unus eram ; quum limina Vestæ
 Servantem, et tacitam secretâ in sede latentem,
 Tyndarida aspicio : dant clara incendia lucem
 Erranti, passimque oculos per cuncta ferenti. 570
 Illa, sibi infestos eversa ob Pergama Teucros,
 Et pœnas Danaûm, et deserti conjugis iras,
 Præmetuens, Trojæ et patriæ communis Erinys,
 Abdiderat sese, atque aris invisa sedebat.
 Exarsere ignes animo : subit ira cadentem 575
 Ulcisci patriam, et sceleratas sumere pœnas.
 Scilicet hæc Spartam incolumis, patriasque Mycenas,
 Aspiciet, partoque ibit regina triumpho ?
 Conjugiumque, domumque, patres, natosque videbit,
 Iliadum turbâ et Phrygiis comitata ministris ? 580
 Occiderit ferro Priamus ? Troja arserit igni ?
 Dardanium toties sudârît sanguine litus ?
 Non ita : namque, etsi nullum memorabile nomen
 Femineâ in pœnâ est, nec habet victoria laudem,
 Exstinxisse nefas tamen, et sumsisse merentes 585
 Laudabor pœnas ; animumque explêsse juvabit
 Ultricis flammæ, et cineres satiâsse meorum.
 Talia jactabam, et furiatâ mente ferebar ;
 Quum mihi se, non ante oculis tam clara, videndam
 Obtulit, et purâ per noctem in luce refulsit 590
 Alma parens, confessa deam, qualisque videri
 Cœlicolis et quanta solet ; dextrâque prebensum
 Continuit, roseoque hæc insuper addidit ore :
 Nate, quis indomitas tantus dolor excitat iras ?
 Quid furis ? aut quonam nostri tibi cura recessit ? 595
 Non prius aspicies, ubi fessum ætate parentem
 Liqueris Anchisen ? superet conjuxne Creûsa,
 Ascaniusque puer ? quos omnes undique Graiæ
 Circum errant acies ; et, ni mea cura resistat,
 Jam flammæ tulerint, inimicus et hauserit ensis. 600
 Non tibi Tyndaridis facies invisa Lacænæ,
 Culpatusve Paris ; divûm inclementia, divûm,

Has evertit opes, sternitque a culmine Trojam.
 Aspice : namque omnem, quæ nunc obducta tuenti
 Mortales hebetat visus tibi, et humida circum 605
 Caligat, nubem eripiam : tu ne qua parentis
 Jussa time, neu præceptis parere recusa.
 Hic, ubi disjectas moles avulsaque saxis
 Saxa vides, mixtoque undantem pulvere fumum,
 Neptunus muros, magnoque emota tridenti 610
 Fundamenta quatit, totamque a sedibus urbem
 Eruit. Hic Juno Scæas sævissima portas
 Prima tenet, sociumque furens a navibus agmen,
 Ferro accincta, vocat.
 Jam summas arces Tritonia, respice, Pallas 615
 Insedit, nimbo effulgens et Gorgone sævâ.
 Ipse Pater Danaïs animos viresque secundas
 Sufficit ; ipse deos in Dardana suscitât arma.
 Eripe, nate, fugam, finemque impone labori.
 Nusquam abero, et tutum patrio te limine sistam. 620
 Dixerat ; et spissis noctis se condidit umbris.
 Apparent diræ facies, inimicaque Trojæ
 Numina magna deûm.

Tum vero omne mihi visum considerare in ignes
 Ilium, et ex imo verti Neptunia Troja : 625
 Ac veluti, summis antiquam in montibus ornum
 Quum, ferro accisam crebrisque bipennibus, instant
 Eruere agricolæ certatim ; illa usque minatur,
 Et tremefacta comam concusso vertice nutat ;
 Vulneribus donec paullatim evicta supremum 630
 Congemuit, traxitque jugis avulsa ruinam.
 Descendo, ac, ducente deo, flammam inter et hostes
 Expedior ; dant tela locum, flammæque recedunt.

Atque, ubi jam patriæ perventum ad limina sedis,
 Antiquasque domos, genitor, quem tollere in altos 635
 Optabam primum montes, primumque petebam,
 Abnegat excisâ vitam producere Trojâ,
 Exsiliumque pati. Vos O ! quibus integer ævi

Sanguis, ait, solidæque suo stant robore vires,
Vos agitate fugam. 640

Me si coelicolæ voluissent ducere vitam,
Has mihi servâssent sedes. Satis una, superque,
Vidimus excidia, et captæ superavimus urbi.
Sic, O sic positum affati discedite corpus.

Ipse manu mortem inveniam. Miserebitur hostia, 645
Exuviasque petet. Facilis jactura sepulcri.

Jampridem invisus divis, et inutilis, annos
Demoror, ex quo me divûm pater, atque hominum rex,
Fulminis afflavit ventis, et contigit igni.

Talia perstabat memorans, fixusque manebat. 650

Nos contra, effusi lacrimis, conjuxque Creûsa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere vellet.

Abnegat; inceptoque, et sedibus hæret in îdem.
Rursus in arma feror, mortemque miserrimus opto : 655

Nam quod consilium, aut quæ jam fortuna dabatur ?

Mene efferre pedem, genitor, te posse relicto
Sperâsti ? tantumque nefas patrio excidit ore ?
Si nihil ex tantâ Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ 660

Teque tuosque juvat ; patet isti janua leto ;
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignes
Eripis, ut mediis hostem in penetralibus, utque 665

Ascanium, patremque meum, juxtaque Creüsam,
Alterum in alterius mactatos sanguine cernam ?
Arma, viri, ferte arma : vocat lux ultima victos.
Reddite me Danais ; sinite instaurata revisam
Prœlia. Numquam omnes hodie moriemur inulti. 670

Hinc ferro accingor rursus, clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
Ecce autem, complexa pedes, in limine conjux
Hærebat, parvumque patri tendebat Iulum :

Si periturus abis, et nos rape in omnia tecum ; 675
 Sin aliquam expertus sumtis spem ponis in armis,
 Hanc primum tutare domum. Cui parvus Iulus,
 Cui pater, et conjux quondam tua dicta relinquo ?

Talia vociferans gemitu tectum omne replebat ;
 Quum subitum dictuque oritur mirabile monstrum : 680
 Namque manus inter, mœstorumque ora parentum,
 Ecce ! levis summo de vertice visus Iuli
 Fundere lumen apex, tactuque innoxia molles
 Lambere flamma comas, et circum tempora pasci.
 Nos pavidī trepidare metu, crinemque flagrantem 685
 Excutere, et sanctos restinguere fontibus ignes.

At pater Anchises oculos ad sidera lætus
 Extulit, et cœlo palmas cum voce tetendit :
 Jupiter omnipotens, precibus si flecteris ullis,
 Aspice nos ; hoc tantum : et, si pietate meremur, 690
 Da deinde auxilium, pater, atque hæc omina firma.

Vix ea fatus erat senior : subitoque fragore
 Intonuit lævum, et, de cœlo lapsa, per umbras,
 Stella, facem ducens, multâ cum luce cucurrit.
 Illam, summa super labentem culmina tecti, 695
 Cernimus Idæâ claram se condere silvâ,
 Signantemque vias : tum longo limite sulcus
 Dat lucem, et late circum loca sulfure fumant.
 Hic vero victus genitor se tollit ad auras,
 Affaturque deos, et sanctum sidus adorat : 700
 Jam jam nulla mora est ; sequor, et, qua ducitis, adsum.
 Dî patrii, servate domum, servate nepotem :
 Vestrum hoc augurium, vestroque in numine Troja est.
 Cedo equidem, nec, nate, tibi comes ire recuso.

Dixerat ille ; et jam per mœnia clarior ignis 705
 Auditur, propiusque æstus incendia volvunt.
 Ergo age, care pater, cervici imponere nostræ :
 Ipse subibo humeris, nec me labor iste gravabit.
 Quo res cumque cadent, unum et commune periculum,
 Una salus ambobus erit. Mihi parvus Iulus 710

Sit comes, et longe servet vestigia conjux.
 Vos, famuli, quæ dicam, animis advertite vestris.
 Est urbe egressis tumulus, templumque vetustum
 Desertæ Cereris, juxtaque antiqua cupressus,
 Religione patrum multos servata per annos: 715
 Hanc ex diverso sedem veniemus in unam.
 Tu, genitor, cape sacra manu, patriosque Penates:
 Me, bello e tanto digressum, et cæde recenti,
 Attrectare nefas, donec me flumine vivo
 Abluero. 720
 Hæc fatus, latos humeros, subjectaque colla,
 Veste super fulvique insternor pelle leonis,
 Succedoque oneri: dextræ se parvus Iulus
 Implicuit, sequiturque patrem non passibus æquis:
 Pone subit conjux. Ferimur per opaca locorum; 725
 Et me, quem dudum non ulla injecta movebant
 Tela, neque adverso glomerati ex agmine Graii,
 Nunc omnes terrent auræ, sonus excitat omnis,
 Suspensum, et pariter comitique onerique timentem.
 Jamque propinquabam portis, omnemque videbar 730
 Evasisse viam, subito quum creber ad aures
 Visus adesse pedum sonitus; genitorque per umbram
 Prospiciens, Nate, exclamat, fuge, nate; propinquant:
 Ardentes clypeos atque æra micantia cerno.
 Hic mihi nescio quod trepido male numen amicum 735
 Confusam eripuit mentem. Namque, avia cursu
 Dum sequor, et notâ excedo regione viarum,
 Heu! misero conjux fatone erepta Creüsa
 Substitit, erravitne viâ, seu lassa resedit,
 Incertum: nec post oculis est reddita nostris. 740
 Nec prius amissam respexi, animumve reflexi,
 Quam tumultum antiquæ Cereris sedemque sacratam
 Venimus: hic demum collectis omnibus una
 Defuit; et comites, natumque, virumque fefellit.
 Quem non incusavi amens hominumque deorumque? 745
 Aut quid in eversâ vidi crudelius urbe?

Ascanium, Anchisenque patrem, Teucrosque Penates
 Commendo sociis, et curvâ valle recondo :
 Ipse urbem repeto, et cingor fulgentibus armis.
 Stat casus renovare omnes, omnemque reverti 750
 Per Trojam, et rursus caput objectare periclis.

Principio muros, obscuraque limina portæ,
 Qua gressum extuleram, repeto ; et vestigia retro
 Observata sequor per noctem, et lumine lustro.
 Horror ubique animos, simul ipsa silentia terrent. 755
 Inde domum, si forte pedem, si forte, tulisset,
 Me refero : irruerant Danai, et tectum omne tenebant.
 Illicet ignis edax summa ad fastigia vento
 Volvitur ; exsuperant flammæ ; furit æstus ad auras.
 Procedo, et Priami sedes, arcemque, reviso. 760
 Et jam porticibus vacuis, Junonis asylo,
 Custodes lecti, Phœnix et dirus Ulixes
 Prædam asservabant : huc undique Troïa gaza
 Incensis erepta adytis, mensæque deorum,
 Crateresque auro solidi, captivæque vestis 765
 Congeritur. Pueri et pavidæ longo ordine matres
 Stant circum.

Ausus quin etiam voces jactare per umbram,
 Implevi clamore vias, mœstusque Creüsam
 Nequidquam ingeminans iterumque iterumque vocavi. 770
 Quærenti, et tectis urbis sine fine furenti,
 Infelix simulacrum, atque ipsius umbra Creüsæ
 Visa mihi ante oculos, et notâ major imago.
 Obstupui, steteruntque comæ, et vox faucibus hæsit.
 Tum sic affari, et curas his demere dictis : 775
 Quid tantum insano juvat indulgere dolori,
 O dulcis conjux ? non hæc sine numine divûm
 Eveniunt : nec te comitem portare Creüsam
 Fas, aut ille sinit superi regnator Olympi.
 Longa tibi exsilia, et vastum maris æquor arandum : 780
 Et terram Hesperiam venies, ubi Lydius, arva
 Inter opima virûm, leni fluit agmine Thybris.

Illic res lætæ, regnumque, et regia conjux
Parta tibi : lacrimas dilectæ pelle Creüsæ.
Non ego Myrmidonum sedes, Dolopumve, superbas 785
Aspiciam, aut Graiis servitum matribus ibo,
Dardanis, et divæ Veneris nurus ;
Sed me magna deûm Genetrix his detinet oris.
Jamque vale, et nati serva communis amorem.
Hæc ubi dicta dedit, lacrimantem, et multa volentem 790
Dicere, deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum ;
Ter frustra comprehensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios consumptâ nocte reviso. 795
Atque hic ingentem comitum affluxisse novorum
Invenio admirans numerum ; matresque virosque,
Collectam exsilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras. 800
Jamque jugis summæ surgebat Lucifer Idæ,
Ducebatque diem ; Danaïque obsessa tenebant
Limina portarum ; nec spes opis ulla dabatur :
Cessi, et sublato montes genitore petivi.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER TERTIUS.

POSTQUAM res Asiæ Priamique evertere gentem
 Immeritam visum Superis, ceciditque superbum
 Ilium, et omnis humo fumat Neptunia Troja ;
 Diversa exsilia et desertas quærere terras
 Auguriis agimur divûm, classemque sub ipsâ 5
 Antandro, et Phrygiæ molimur montibus Idæ,
 Incerti quo fata ferant, ubi sistere detur ;
 Contrahimusque viros. Vix prima inceperat æstas,
 Et pater Anchises dare fatis vela jubebat ;
 Litora quum patriæ lacrimans portusque relinquo, 10
 Et campos ubi Troja fuit. Feror exsul in altum
 Cum sociis, natoque, Penatibus, et magnis dîs.
 Terra procul vastis colitur Mavortia campis,
 Thraces arant, acri quondam regnata Lycurgo ;
 Hospitium antiquum Trojæ, sociique Penates, 15
 Dum fortuna fuit. Feror huc, et litore curvo
 Mœnia prima loco, fatis ingressus iniquis ;
 Æneadasque meo nomen de nomine fingo.
 Sacra Dionææ matri divisque ferebam,
 Auspiciis cœptorum operum ; superoque nitentem 20
 Cœlicolûm regi mactabam in litore taurum.
 Forte fuit juxta tumulus, quo cornea summo
 Virgulta, et densis hastilibus horrida myrtus.
 Accessi ; viridemque ab humo convellere silvam
 Conatus, ramis tegerem ut frondentibus aras, 25
 Horrendum et dictu video mirabile monstrum.

Nam, quæ prima solo ruptis radicibus arbor
 Vellitur, huic atro liquuntur sanguine guttæ,
 Et terram tabo maculant. Mihi frigidus horror
 Membra quatit, gelidusque coit formidine sanguis. 30
 Rursus et alterius lentum convellere vimen
 Insequor, et causas penitus tentare latentes :
 Ater et alterius sequitur de cortice sanguis.
 Multa movens animo, nymphas venerabar agrestes,
 Gradivumque patrem, Geticis qui præsidet arvis, 35
 Rite secundarent visus, omenque levarent.
 Tertia sed postquam majore hastilia nisu
 Aggredior, genibusque adversæ obluctor arenæ,
 (Eloquar, an sileam ?) gemitus lacrimabilis imo
 Auditur tumulo, et vox reddita fertur ad aures : 40
 Quid miserum, Ænea, laceras ? jam parce sepulto ;
 Parce pias scelerare manus. Non me tibi Troja
 Externum tulit ; aut cruor hic de stipite manat.
 Heu ! fuge crudeles terras, fuge litus avarum.
 Nam Polydorus ego. Hic confixum ferrea textit 45
 Telorum seges, et jaculis increvit acutis.
 Tum vero, ancipiti mentem formidine pressus,
 Obstupui, steteruntque comæ, et vox faucibus hæsit.
 Hunc Polydorum, auri quondam cum pondere magno,
 Infelix Priamus furtim mandârat alendum 50
 Threicio regi ; quum jam diffideret armis
 Dardaniæ, cingique urbem obsidione videret.
 Ille, ut opes fractæ Teucrûm, et Fortuna recessit,
 Res Agamemnonias victriciaque arma secutus,
 Fas omne abrumpit ; Polydorum obtruncat, et auro 55
 Vi potitur. Quid non mortalia pectora cogis,
 Auri sacra fames ! Postquam pavor ossa reliquit,
 Delectos populi ad proceres, primumque parentem,
 Monstra deûm refero, et, quæ sit sententia, posco.
 Omnibus idem animus sceleratâ excedere terrâ, 60
 Linqui pollutum hospitium, et dare classibus austros.
 Ergo instauramus Polydoro funus : et ingens

Aggeritur tumulo tellus ; stant Manibus aræ,
 Cæruleis mœstæ vittis, atrâque cupresso,
 Et circum Iliades crinem de more solutæ. 65
 Inferimus tepido spumantia cymbia lacte,
 Sanguinis et sacri pateras ; animamque sepulcro
 Condimus, et magnâ supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti
 Dant maria, et lenis crepitans vocat auster in altum, 70
 Deducunt socii naves, et litora complent.
 Provehimur portu, terræque urbesque recedunt.

Sacra mari colitur medio gratissima tellus
 Nereïdum matri, et Neptuno Ægæo :
 Quam pius Arcitenens, oras et litora circum 75
 Errantem, Gyaro celsâ Myconoque revinxit,
 Immotamque coli dedit, et contemnere ventos.
 Huc feror ; hæc fessos tuto placidissima portu
 Accipit. Egressi veneramur Apollinis urbem.
 Rex Anius, rex idem hominum Phœbique sacerdos, 80
 Vittis et sacrâ redimitus tempora lauro,
 Occurrit : veterem Anchisen agnoscit amicum.
 Jungimus hospitio dextras, et tecta subimus.
 Tempia dei saxo venerabar structa vetusto :
 Da propriam, Thymbræe, domum ; da mœnia fessis, 85
 Et genus, et mansuram urbem. Serva altera Trojæ
 Pergama, reliquias Danaûm atque immitis Achilli.
 Quem sequimur ? quove ire jubes ? ubi ponere sedes ?
 Da, pater, augurium, atque animis illabere nostris.

Vix ea fatus eram ; tremere omnia visa repente, 90
 Liminaque, laurusque dei ; totusque moveri
 Mons circum, et mugire adytis cortina reclusis.
 Submissi petimus terram, et vox fertur ad aures :
 Dardanidæ duri, quæ vos a stirpe parentum
 Prima tulit tellus, eadem vos ubere læto 95
 Accipiet reduces : antiquam exquirite matrem.
 Hic domus Æneæ cunctis dominabitur oris,
 Et nati natorum, et qui nascentur ab illis.

Hæc Phœbus : mixtoque ingens exorta tumultu
 Lætitia ; et cuncti, quæ sint ea mœnia, quærunt ; 100
 Quo Phœbus vocet errantes, jubeatque reverti.
 Tum genitor, veterum volvens monumenta virorum,
 Audite, O procures, ait, et spes discite vestras.
 Creta Jovis magni medio jacet insula ponto ;
 Mons Idæus ubi, et gentis cunabula nostræ. 105
 Centum urbes habitant magnas, uberrima regna ;
 Maximus unde pater, si rite audita recordor,
 Teucer Rhœteas primum est advectus ad oras,
 Optavitque locum regno. Nondum Ilium et arces
 Pergameæ steterant : habitabant vallibus imis. 110
 Hinc mater cultrix Cybelæ, Corybantiaque æra,
 Idæumque nemus : hinc fida silentia sacris,
 Et juncti currum dominæ subiere leones.
 Ergo agite, et, divûm ducunt qua jussa, sequamur :
 Placemus ventos, et Gnosia regna petamus. 115
 Nec longo distant cursu : modo Jupiter adsit,
 Tertia lux classem Cretæis sistet in oris.
 Sic fatus, meritos aris mactavit honores,
 Taurum Neptuno, taurum tibi, pulcher Apollo,
 Nigram Hiemi pecudem, Zephyris felicibus albam. 120
 Fama volat, pulsum regnis cessisse paternis
 Idomenea ducem, desertaque litora Cretæ ;
 Hoste vacare domos, sedesque astare relictas.
 Linquimus Ortygiæ portus, pelagoque volamus,
 Bacchatamque jugis Naxon, viridemque Donysam, 125
 Olearon, niveamque Paron, sparsasque per æquor
 Cycladas, et crebris legimus freta consita terris.
 Nauticus exoritur vario certamine clamor ;
 Hortantur socii, Cretam proavosque petamus.
 Prosequitur surgens a puppi ventus euntes, 130
 Et tandem antiquis Curetum allabimur oris.
 Ergo avidus muros optatæ molior urbis,
 Pergameamque voco ; et, lætam cognomine, gentem
 Hortor amare focos, arcemque attollere tectis.

Jamque fere sicco subductæ litore puppes ; 135
 Connubiis arvisque novis operata juvenus ;
 Jura domosque dabam : subito quum tabida membris,
 Corrupto cœli tractu, miserandaque venit
 Arboribusque satisque lues ; et letifer annus.
 Linquebant dulces animas, aut ægra trahebant 140
 Corpora : tum steriles exurere Sirius agros ;
 Arebant herbæ, et victum seges ægra negabat.
 Rursus ad oraculum Ortygiæ, Phœbumque, remenso
 Hortatur pater ire mari, veniamque precari :
 Quam fessis finem rebus ferat ; unde laborum 145
 Tentare auxilium jubeat ; quo vertere cursus.
 Nox erat, et terris animalia somnus habebat :
 Effigies sacræ divûm, Phrygiique Penates,
 Quos mecum a Trojâ, mediisque ex ignibus urbis,
 Extuleram, visi ante oculos astare jacentis 150
 In somnis, multo manifesti lumine, qua se
 Plena per insertas fundebat luna fenestras.
 Tum sic affari, et curas his demere dictis :
 Quod tibi, delato Ortygiam, dicturus Apollo est,
 Hic canit, et tua nos, en ! ultro ad limina mittit. 155
 Nos te, Dardaniâ incensâ, tuaque arma secuti ;
 Nos tumidum sub te permensi classibus æquor :
 Idem venturos tollemus in astra nepotes,
 Imperiumque urbi dabimus. Tu mœnia magnis
 Magna para, longumque fugæ ne linque laborem. 160
 Mutandæ sedes. Non hæc tibi litora suasit
 Delius, aut Cretæ jussit considerare, Apollo.
 Est locus (Hesperiam Graii cognomine dicunt),
 Terra antiqua, potens armis, atque ubere glebæ :
 CEnotrî coluere viri : nunc fama, minores 165
 Italiam dixisse, ducis de nomine, gentem.
 Hæ nobis propriæ sedes : hinc Dardanus ortus,
 Iasiusque pater, genus a quo principe nostrum.
 Surge age, et hæc lætus longævo dicta parenti
 Haud dubitanda refer : Corythum terrasque requirat 170

Ausonias. Dictæa negat tibi Jupiter arva.
 Talibus attonitus visis, ac voce deorum
 (Nec sopor illud erat ; sed coram agnoscere vultus,
 Velatasque comas, præsentiaque ora videbar ;
 Tum gelidus toto manabat corpore sudor), 175
 Corripio e stratis corpus, tendoque supinas
 Ad cœlum cum voce manus, et munera libo
 Intemerata focis. Perfecto lætus honore,
 Anchisen facio certum, remque ordine pando.
 Agnovit prolem ambiguam, geminosque parentes ; 180
 Seque novo veterum deceptum errore locorum.
 Tum memorat : Nate, Iliacis exercite fati,
 Sola mihi tales casus Cassandra canebat.
 Nunc repeto, hæc generi portendere debita nostro,
 Et sæpe Hesperiam, sæpe Italia regna vocare. 185
 Sed quis ad Hesperiaë venturos litora Teucros
 Crederet ? aut quem tum vates Cassandra moveret ?
 Cedamus Phœbo, et moniti meliora sequamur.
 Sic ait ; et cuncti dicto paremus ovantes.
 Hanc quoque deserimus sedem, paucisque relictis 190
 Vela damus, vastumque cavâ trabe currimus æquor.
 Postquam altum tenuere rates, nec jam amplius ullæ
 Apparent terræ, cœlum undique et undique pontus ;
 Tum mihi cæruleus supra caput astitit imber,
 Noctem hiememque ferens, et inhorruit unda tenebris. 195
 Continuo venti volvunt mare, magna que surgunt
 Æquora : dispersi jactamur gurgite vasto.
 Involvere diem nimbi, et nox humida cœlum
 Abstulit ; ingeminant abruptis nubibus ignes.
 Excutimur cursu, et cæcis erramus in undis. 200
 Ipse diem noctemque negat discernere cœlo,
 Nec meminisse viæ mediâ Palinurus in undâ.
 Tres adeo incertos cæcâ caligine soles
 Erramus pelago, totidem sine sidere noctes.
 Quarto terra die primum se attollere tandem 205
 Visa, aperire procul montes, ac volvere fumum.

Vela cadunt; remis insurgimus; haud mora, nautæ
 Annixi torquent spumas, et cærulea verrunt.
 Servatum ex undis, Strophadum me litora primum
 Accipiunt: Strophades Graio stant nomine dictæ 210
 Insulæ Ionio in magno, quas dira Celæno,
 Harpyiæque colunt aliæ, Phineia postquam
 Clausa domus, mensasque metu liquere priores.
 Tristius haud illis monstrum, nec sævior ulla
 Pestis et ira deûm Stygiis sese extulit undis. 215
 Virginei volucrum vultus, fœdissima ventris
 Proluvies, uncæque manus, et pallida semper
 Ora fame.

Huc ubi delati portus intravimus; ecce!
 Læta boum passim campis armenta videmus, 220
 Caprigenumque pecus, nullo custode, per herbas.
 Irruimus ferro, et divos ipsumque vocamus
 In partem prædamque Jovem. Tum litore curvo
 Exstruimusque toros, dapibusque epulamur opimis.
 At subitæ horrifico lapsu de montibus adsunt 225
 Harpyiæ, et magnis quatiunt clangoribus alas,
 Diripiuntque dapes, contactuque omnia fœdant
 Immundo; tum vox tetrum dira inter odorem.
 Rursum in secessu longo, sub rupe cavatâ,
 Arboribus clausi circum, atque horrentibus umbris, 230
 Instruimus mensas, arisque reponimus ignem:
 Rursum, ex diverso coeli, cæcisque latebris,
 Turba sonans prædam pedibus circumvolat uncis;
 Polluit ore dapes. Sociis tunc, arma capessant,
 Edico, et dirâ bellum cum gente gerendum. 235
 Haud secus ac jussi faciunt, tectosque per herbam
 Disponunt enses, et scuta latentia condunt.
 Ergo, ubi delapsæ sonitum per curva dedere
 Litora, dat signum speculâ Misenus ab altâ
 Ære cavo: invadunt socii, et nova prælia tentant, 240
 Obscœnas pelagi ferro fœdare volucres.
 Sed neque viam plumis ullam, nec vulnera tergo

Accipiunt; celerique fugâ sub sidera lapsæ,
 Semiesam prædam et vestigia foeda relinquunt.
 Una in præcelsâ consedit rupe Celæno, 245
 Infelix vates, rumpitque hanc pectore vocem :

Bellum etiam pro cæde boum, stratisque juvencis,
 Laomedontiadæ, bellumne inferre paratis,
 Et patrio Harpyias insontes pellere regno?
 Accipite ergo animis atque hæc mea figite dicta : 250
 Quæ Phœbo pater omnipotens, mihi Phœbus Apollo
 Prædixit, vobis Furiarum ego maxima pando.
 Italiam cursu petitis; ventisque vocatis
 Ibitis Italiam, portusque intrare licebit.
 Sed non ante datam cingetis mœnibus urbem, 255
 Quam vos dira fames, nostræque injuria cædis,
 Ambesas subigat malis absumere mensas.

Dixit; et in silvam pennis ablata refugit.
 At sociis subitâ gelidus formidine sanguis
 Deriguit: cecidere animi; nec jam amplius armis, 260
 Sed votis precibusque jubent exposcere pacem,
 Sive deæ, seu sint diræ obscœnæque volucres.
 Et pater Anchises, passis de litore palmis,
 Numina magna vocat, meritosque indicit honores :
 Dî, prohibete minas: dî, talem avertite casum, 265
 Et placidi servate pios. Tum litore funem
 Deripere, excussosque jubet laxare rudentes.

Tendunt vela Noti: ferimur spumantibus undis,
 Qua cursum ventusque gubernatorque vocabant.
 Jam medio apparet fluctu nemorosa Zacynthus, 270
 Dulichiumque, Sameque, et Neritus ardua saxis.
 Effugimus scopulos Ithacæ, Laërtia regna,
 Et terram altricem sævi exsecramur Ulixi.
 Mox et Leucatæ nimbose cacumina montis,
 Et, formidatus nautis, aperitur Apollo. 275
 Hunc petimus fessi, et parvæ succedimus urbi.
 Ancora de prorâ jacitur; stant litore puppes.

Ergo, insperatâ tandem tellure potiti,

Lustramurque Jovi, votisque incendimus aras :
 Actiaque Iliacis celebramus litora ludis. 280
 Exercent patrias oleo labente palæstras
 Nudati socii. Juvat evasisse tot urbes
 Argolicas, mediosque fugam tenuisse per hostes.
 Interea magnum sol circumvolvitur annum,
 Et glacialis hiems aquilonibus asperat undas. 285
 Ære cavo clypeum, magni gestamen Abantis,
 Postibus adversis figo, et rem carmine signo :
 ÆNEAS HÆC DE DANAIS VICTORIBUS ARMA.
 Linquere tum portus jubeo, et considerare transtris :
 Certatim socii feriunt mare, et æquora verrunt. 290
 Protenus aërias Phæacum abscondimus arces,
 Litoraque Epiri legimus, portuque subimus
 Chaonio, et celsam Buthroti accedimus urbem.
 Hic incredibilis rerum fama occupat aures,
 Priamiden Helenum Graias regnare per urbes, 295
 Conjugio Æacidæ Pyrrhi sceptrisque potitum ;
 Et patrio Andromachen iterum cessisse marito.
 Obstupui ; miroque incensum pectus amore,
 Compellare virum, et casus cognoscere tantos.
 Progredior portu, classes et litora linquens. 300
 Sollemnes tum forte dapes, et tristia dona,
 Ante urbem in luco, falsi Simoëntis ad undam,
 Libabat cineri Andromache, Manesque vocabat
 Hectoreum ad tumulum, viridi quem cespite inanem,
 Et geminas, causam lacrimis, sacraverat aras. 305
 Ut me conspexit venientem, et Troia circum
 Arma amens vidit, magnis exterrita monstis,
 Deriguit visu in medio ; calor ossa reliquit ;
 Labitur, et longo vix tandem tempore fatur :
 Verane te facies, verus mihi nuntius affers, 310
 Nate deâ ? vivisne ? aut, si lux alma recessit,
 Hector ubi est ? Dixit, lacrimasque effudit, et omnem
 Implevit clamore locum. Vix pauca furenti
 Subjicio, et raris turbatus vocibus hisco :

- Vivo equidem, vitamque extrema per omnia duco. 315
 Ne dubita : nam vera vides.
 Heu ! quis te casus, dejectam conjuge tanto,
 Excipit ? aut quæ digna satis fortuna revisit ?
 Hectoris Andromache Pyrrhin connubia servas ?
 Dejecit vultum, et demissâ voce locuta est : 320
 O felix una ante alias Priameïa virgo,
 Hostilem ad tumultum Trojæ sub mœnibus altis
 Jussa mori, quæ sortitus non pertulit ullos,
 Nec victoris heri tetigit captiva cubile !
 Nos, patriâ incensâ, diversa per æquora vectæ, 325
 Stirpis Achilleæ fastus, juvenemque superbum,
 Servitio enixæ, tulimus : qui deinde, secutus
 Ledæam Hermionem, Lacedæmoniosque hymenæos,
 Me famulo famulamque Heleno transmisit habendam.
 Ast illum, ereptæ magno inflammatus amore 330
 Conjugis, et scelerum Furiis agitatus, Orestes
 Excipit incautum, patriasque obtruncat ad aras.
 Morte Neoptolemi regnorum reddita cessit
 Pars Heleno ; qui Chaonios cognomine campos,
 Chaoniamque omuem Trojano a Chaone dixit, 335
 Pergamaque, Iliacamque jugis hanc addidit arcem.
 Sed tibi qui cursum venti, quæ fata dedere ?
 Aut quisnam ignarum nostris deus appulit oris ?
 Quid puer Ascanius ? superatne ? et vescitur aurâ
 Quæ tibi jam Troja— 340
 Ecqua tamen puero est amissæ cura parentis ?
 Ecquid in antiquam virtutem, animosque viriles,
 Et pater Æneas, et avunculus excitat Hector ?
 Talia fundebat lacrimans, longosque ciebat
 Incassum fletus ; quum sese a mœnibus heros 345
 Priamides multis Helenus comitantibus affert,
 Agnoscitque suos, lætusque ad limina ducit,
 Et multum lacrimas verba inter singula fundit.
 Procedo, et parvam Trojam, simulataque magnis
 Pergama, et arentem Xanthi cognomine rivum 350

Agnosco, Scææque amplector limina portæ.
 Nec non et Teucri sociâ simul urbe fruuntur.
 Illos porticibus rex accipiebat in amplis :
 Aulaï in medio libabant pocula Bacchi,
 Impositis auro dapibus, paterasque tenebant. 355
 Jamque dies, alterque dies processit ; et auræ
 Vela vocant, tumidoque inflatur carbasus austro :
 His vatem aggredior dictis, ac talia quæso :
 Trojugena, interpretes divûm, qui numina Phœbi,
 Qui tripodas, Clarii lauros, qui sidera sentis, 360
 Et volucrum linguas, et præpetis omina pennæ ;
 Fare age (namque omnem cursum mihi prospera dixit
 Religio, et cuncti suaserunt numine divi
 Italiam petere, et terras tentare repôstas :
 Sola novum, dictuque nefas, Harpyia Celæno 365
 Prodigium canit, et tristes denuntiat iras,
 Obscœnamque famem), quæ prima pericula vito ?
 Quidve sequens tantos possim superare labores ?
 Hic Helenus, cæsis primum de more juvencis,
 Exorat pacem divûm, vittasque resolvit 370
 Sacrati capitis, neque ad tua limina, Phœbe,
 Ipse manu, multo suspensum numine, ducit ;
 Atque hæc deinde canit divino ex ore sacerdos :
 Nate deâ ; nam te majoribus ire per altum
 Auspiciis manifesta fides (sic fata deûm rex 375
 Sortitur, volvitque vices ; is vertitur ordo) :
 Pauca tibi e multis, quo tutior hospita lustres
 Æquora, et Ausonio possis considerare portu,
 Expediam dictis ; prohibent nam cetera Parcæ
 Scire Helenum farique vetat Saturnia Juno. 380
 Principio Italiam, quam tu jam rere propinquam,
 Vicinosque, ignare, paras invadere portus,
 Longa procul longis via dividit invia terris.
 Ante et Trinacriâ lentandus remus in undâ,
 Et salis Ausonii lustrandum navibus æquor, 385
 Inferniue lacus, Æææque insula Circæ,

Quam tutâ possis urbem componere terrâ.
 Signa tibi dicam ; tu condita mente teneto :
 Quum tibi sollicito, secreti ad fluminis undam,
 Litoreis ingens inventa sub ilicibus sus, 390
 Triginta capitum fœtus enixa, jacebit,
 Alba, solo recubans, albi circum ubera nati ;
 Is locus urbis erit, requies ea certa laborum.
 Nec tu mensarum morsus horresce futuros :
 Fata viam invenient, aderitque vocatus Apollo. 395
 Has autem terras, Italique hanc litoris oram,
 Proxima quæ nostri perfunditur æquoris æstu,
 Effuge : cuncta malis habitantur mœnia Graiis.
 Hic et Narycii posuerant mœnia Locri,
 Et Sallentinos obsedit milite campos 400
 Lyctius Idomeneus ; hic illa ducis Melibœi
 Parva Philoctetæ subnixâ Petilia muro.
 Quin, ubi transmissæ steterint trans æquora classes,
 Et positis aris jam vota in litore solves,
 Purpureo velare comas adopertus amictu ; 405
 Ne qua inter sanctos ignes in honore deorum
 Hostilis facies occurrat, et omina turbet.
 Hunc socii morem sacrorum, hunc ipse teneto ;
 Hâc casti maneant in religione nepotes.
 Ast, ubi digressum Siculæ te admoverit oræ 410
 Ventus, et angusti rarescent claustra Pelori,
 Læva tibi tellus, et longo læva petantur
 Æquora circuitu ; dextrum fuge litus et undas.
 Hæc loca vi quondam, et vastâ convulsa ruinâ
 (Tantum ævi longinqua valet mutare vetustas), 415
 Dissiluisse ferunt, quum protenus utraque tellus
 Una foret : venit medio vi pontus, et undis
 Hesperium Siculo latus abscidit, arvaque et urbes
 Litore diductas angusto interluit æstu.
 Dextrum Scylla latus, lævum implacata Charybdis 420
 Obsidet, atque imo barathri ter gurgite vastos
 Sorbet in abruptum fluctus, rursusque sub auras

Erigit alternos, et sidera verberat undâ.
 At Scyllam cæcis cohibet spelunca latebris,
 Ora exsertantem, et naves in saxa trahentem. 425
 Prima hominis facies, et pulchro pectore virgo
 Pube tenus ; postrema immani corpore pistrinx,
 Delphinum caudas utero commissa luporum.
 Præstat Trinacrii metas lustrare Pachyni
 Cessantem, longos et circumflectere cursus, 430
 Quam semel informem vasto vidisse sub antro
 Scyllam, et cæruleis canibus resonantia saxa.
 Præterea, si qua est Heleno prudentia, vati
 Si qua fides, animum si veris implet Apollo,
 Unum illud tibi, nate deâ, præque omnibus unum 435
 Prædicam, et repetens iterumque iterumque monebo :
 Junonis magnæ primum prece numen adora ;
 Junoni cane vota libens, dominamque potentem
 Supplicibus supera donis : sic denique victor
 Trinacriâ fines Italos mittere relictâ. 440
 Huc ubi delatus Cumæam accesseris urbem,
 Divinosque lacus, et Aversa sonantia silvis ;
 Insanam vatem aspicias, quæ rupe sub imâ
 Fata canit, foliisque notas et nomina mandat.
 Quæcumque in foliis descripsit carmina virgo, 445
 Digerit in numerum, atque antro seclusa relinquit :
 Illa manent immota locis, neque ab ordine cedunt.
 Verum eadem, verso tenuis quum cardine ventus
 Impulit, et teneras turbavit janua frondes,
 Numquam deinde cavo volitantia prendere saxo, 450
 Nec revocare situs, aut jungere carmina curat :
 Inconsulti abeunt, sedemque odere Sibyllæ.
 Hic tibi ne qua moræ fuerint dispendia tanti ;
 Quamvis increpitent socii, et vi cursus in altum
 Vela vocet, possisque sinus implere secundos ; 455
 Quin adeas vatem, precibusque oracula poscas
 Ipsa canat, vocemque volens atque ora resolvat.
 Illa tibi Italiæ populos, venturaque bella,

Et, quo quemque modo fugiasque ferasque laborem,
 Expediet ; cursusque dabit venerata secundos. 460
 Hæc sunt, quæ nostrâ liceat te voce moneri.
 Vade age, et ingentem factis fer ad æthera Trojam.

Quæ postquam vates sic ore effatus amico est,
 Dona dehinc auro gravia, sectoque elephanto,
 Imperat ad naves ferri, stipatque carinis 465
 Ingens argentum, Dodonæosque lebetas,
 Loricam consertam hamis auroque trilicem,
 Et conum insignis galeæ, cristasque comantes
 Arma Neoptolemi. Sunt et sua dona parenti.
 Addit equos, additque duces ; 470
 Remigium supplet ; socios simul instruit armis.

Interea classem velis aptare jubebat
 Anchises, fieret vento mora ne qua ferenti ;
 Quem Phœbi interpretis multo compellat honore :
 Conjugio, Anchisa, Veneris dignate superbo, 475
 Cura deûm, bis Pergameis erepte ruinis,
 Ecce tibi Ausoniæ tellus ! hanc arripe velis.
 Et tamen hanc pelago præterlabare necesse est :
 Ausoniæ pars illa procul, quam pandit Apollo.
 Vade, ait, O felix nati pietate ! quid ultra 480
 Provehor, et fando surgentes demoror austros ?
 Nec minus Andromache, digressu mœsta supremo,
 Fert picturatas auri subtemine vestes,
 Et Phrygiam Ascanio chlamydem ; nec cedit honori ;
 Textilibusque onerat donis, ac talia fatur : 485
 Accipe et hæc, manuum tibi quæ monumenta mearum
 Sint, puer, et longum Andromachæ testentur amorem,
 Conjugis Hectoreæ. Cape dona extrema tuorum,
 O mihi sola mei super Astyanactis imago !
 Sic oculos, sic ille manus, sic ora ferebat ; 490
 Et nunc æquali tecum pubesceret ævo.
 Hos ego digrediens lacrimis affabar obortis :
 Vivite felices, quibus est fortuna peracta
 Jam sua ; nos alia ex aliis in fata vocamur.

Vobis parta quies : nullum maris æquor arandum ; 495
 Arva neque Ausoniæ, semper cedentia retro,
 Quærenda. Effigiem Xanthi, Trojamque videtis,
 Quam vestræ fecere manus ; melioribus, opto,
 Auspiciis, et quæ fuerit minus obvia Graiis.
 Si quando Thybrim, vicinaque Thybridis arva 500
 Intrâro, gentique meæ data mœnia cernam,
 Cognatas urbes olim, populosque propinquos,
 Epiro, Hesperîâ (quibus idem Dardanus auctor,
 Atque idem casus), unam faciemus utramque
 Trojam animis : maneat nostros ea cura nepotes. 505
 Provehimur pelago vicina Ceraunia juxta,
 Unde iter Italiam, cursusque brevissimus undis.
 Sol ruit interea, et montes umbrantur opaci.
 Sternimur optatæ gremio telluris ad undam,
 Sortiti remos, passimque in litore sicco 510
 Corpora curamus : fessos sopor irrigat artus.
 Necdum orbem medium Nox horis acta subibat :
 Haud segnis strato surgit Palinurus, et omnes
 Explorat ventos, atque auribus aëra captat :
 Sidera cuncta notat tacito labentia cœlo, 515
 Arcturum, pluviasque Hyadas, geminosque Triones,
 Armatumque auro circumspicit Oriona.
 Postquam cuncta videt cœlo constare sereno
 Dat clarum e puppi signum ; nos castra movemus,
 Tentamusque viam, et velorum pandimus alas. 520
 Jamque rubescebat stellis Aurora fugatis,
 Quum procul obscuros colles, humilemque videmus
 Italiam. ITALIAM ! primus conclamat Achates ;
 Italiam læto socii clamore salutant.
 Tum pater Anchises magnum cratera coronâ 525
 Induit, implevitque mero, divosque vocavit
 Stans celsâ in puppi :
 Dî, maris et terræ tempestatumque potentes,
 Ferte viam vento facilem, et spirate secundi.
 Crebrescunt optatæ auræ, portusque patescit 530

Jam propior, templumque apparet in arce Minervæ.
 Vela legunt socii, et proras ad litora torquent.
 Portus ab Euroo fluctu curvatus in arcum ;
 Objectæ salsâ spumant aspergine cautes :
 Ipse latet ; gemino demittunt brachia muro 535
 Turriti scopuli, refugitque ab litore templum.
 Quatuor hic, primum omen, equos in gramine vidi,
 Tondentes campum late, candore nivali.
 Et pater Anchises : Bellum, O terra hospita ! portas ;
 Bello armantur equi ; bellum hæc armenta minantur. 540
 Sed tamen îdem olim curru succedere sueti
 Quadrupedes, et frena jugo concordia ferre :
 Spes et pacis, ait. Tum numina sancta precamur
 Palladis armisonæ, quæ prima accepit ovantes ;
 Et capita ante aras Phrygio velamur amictu ; 545
 Præceptisque Heleni, dederat quæ maxima, rite
 Junoni Argivæ jussos adolemus honores.
 Haud mora : continuo, perfectis ordine votis,
 Cornua velatarum obvertimus antennarum,
 Grajugenûmque domos suspectaque linquimus arva. 550
 Hinc sinus Herculei, si vera est fama, Tarenti
 Cernitur. Attollit se diva Lacinia contra,
 Caulonisque arces, et navifragum Scylaceum.
 Tum procul e fluctu Trinacria cernitur Ætna ;
 Et gemitum ingentem pelagi, pulsataque saxa 555
 Audimus longe, fractasque ad litora voces ;
 Exsultantque vada, atque æstu miscentur arenæ.
 Et pater Anchises : Nimirum hæc illa Charybdis ;
 Hos Helenus scopulos, hæc saxa horrenda, canebat.
 Eripite, O socii ! pariterque insurgite remis. 560
 Haud minus ac jussi faciunt : primusque rudentem
 Contorsit lævas proram Palinurus ad undas ;
 Lævam cuncta cohors remis ventisque petivit.
 Tollimur in cœlum curvato gurgite, et îdem
 Subductâ ad Manes imos descendimus undâ. 565
 Ter scopuli clamorem inter cava saxa dedere ;

Ter spumam elisam et rorantia vidimus astra.

Interea fessos ventus cum sole reliquit ;

Ignarique viæ Cyclopum allabimur oris.

Portus ab accessu ventorum immotus, et ingens 570

Ipsæ ; sed horrificis juxta tonat Ætna ruinis,

Interdumque atram prorumpit ad æthera nubem,

Turbine fumantem piceo, et candente favillâ ;

Attollitque globos flammarum, et sidera lambit :

Interdum scopulos avulsaque viscera montis 575

Erigit eructans, liquefactaque saxa sub auras

Cum gemitu glomerat, fundoque exæstuat imo.

Fama est, Enceladi semiustum fulmine corpus

Urgueri mole hâc, ingentemque insuper Ætnam

Impositam ruptis flammam exspirare caminis ; 580

Et, fessum quoties mutet latus, intremere omnem

Murmure Trinacriam, et cœlum subtexere fumo.

Noctem illam tecti silvis immania monstra

Perferimus ; nec, quæ sonitum det causa, videmus :

Nam neque erant astrorum ignes, nec lucidus æthrâ 585

Sidereâ polus, obscuro sed nubila cœlo ;

Et Lunam in nimbo nox intempesta tenebat.

Postera jamque dies primo surgebat Eo,

Humentemque Aurora polo dimoverat umbram :

Quum subito e silvis, macie confecta supremâ, 590

Ignoti nova forma viri, miserandaque cultu,

Procedit, supplexque manus ad litora tendit.

Respicimus. Dira illuvies, immissaque barba,

Consertum tegumen spinis : at cetera Graius,

Ut quondam patriis ad Trojam missus in armis. 595

Isque, ubi Dardanios habitus, et Troïa vidit

Arma procul, paullum aspectu conterritus hæsit,

Continuitque gradum ; mox sese ad litora præceps

Cum fletu precibusque tulit : Per sidera testor,

Per superos, atque hoc cœli spirabile lumen ; 600

Tollite me, Teucri : quascumque abducite terras.

Hoc sat erit. Scio me Danais e classibus unum,

Et bello Iliacos fateor petiisse Penates :
 Pro quo, si sceleris tanta est injuria nostri,
 Spargite me in fluctus, vastoque immergite ponto : 605
 Si pereo, hominum manibus periisse juvabit.
 Dixerat ; et genua amplexus, genibusque volutans
 Hærebat. Qui sit, fari, quo sanguine cretus,
 Hortamur ; quæ deinde agitet fortuna, fateri.
 Ipse pater dextram Anchises, haud multa moratus, 610
 Dat juveni, atque animum præsentì pignore firmat.
 Ille hæc, depositâ tandem formidine, fatur :
 Sum patriâ ex Ithacâ, comes infelicis Ulixi,
 Nomen Achemenides, Trojam genitore Adamasto
 Paupere (mansissetque utinam fortuna !) profectus. 615
 Hic me, dum trepidi crudelia limina linqunt,
 Immemores socii vasto Cyclopi in antro
 Deseruere. Domus sanie dapibusque cruentis,
 Intus opaca, ingens : ipse arduus, altaque pulsat
 Sidera (Dî, talem terris avertite pestem !), 620
 Nec visu facilis, nec dictu affabilis ulli.
 Visceribus miserorum et sanguine vescitur atro.
 Vidi egomet, duo de numero quum corpora nostro,
 Prensa manu magnâ, medio resupinus in antro,
 Frangeret ad saxum, sanieque exspersa natarent 625
 Limina : vidi atro quum membra fluentia tabo
 Manderet, et tepidi tremerent sub dentibus artus.
 Haud impune quidem ; nec talia passus Ulixes,
 Oblitusve sui est Ithacus discrimine tanto.
 Nam simul, expletus dapibus, vinoque sepultus, 630
 Cervicem inflexam posuit, jacuitque per antrum
 Immensus, saniem eructans, et frustra cruento,
 Per somnum, commixta mero : nos, magna precati
 Numina, sortitique vices, una undique circum
 Fundimur, et telo lumen terebramus acuto, 635
 Ingens, quod torvâ solum sub fronte latebat,
 Argolici clypei, aut Phœbeæ lampadis instar ;
 Et tandem læti sociorum ulciscimur umbras.

At genus e silvis Cyclopum, et montibus altis, 675
 Excitum ruit ad portus, et litora complent.
 Cernimus astantes nequidquam lumine torvo
 Ætnæos fratres, cœlo capita alta ferentes,
 Concilium horrendum : quales quum vertice celso
 Aëriæ quercus, aut coniferæ cyparissi 680
 Constiterunt, silva alta Jovis, lucusve Dianæ.
 Præcipites metus acer agit quocumque rudentes
 Excutere, et ventis intendere vela secundis.
 Contra, jussa monent Heleni, Scyllam atque Charybdim
 Inter, utramque viam leti discrimine parvo, 685
 Ni teneant cursus : certum est dare lintea retro.
 Ecce autem Boreas angustâ ab sede Pelori
 Missus adest : vivo prætervehor ostia saxo
 Pantagiæ, Megarosque sinus, Thapsumque jacentem.
 Talia monstrabat relegens errata retrorsum 690
 Litora Achemenides, comes infelicis Ulixi.
 Sicanio prætenta sinu jacet insula contra
 Plemmyrium undosum : nomen dixere priores
 Ortygiam. Alpheum fama est huc, Elidis amnem,
 Occultas egisse vias subter mare ; qui nunc 695
 Ore, Arethusa, tuo Siculis confunditur undis.
 Jussi numina magna loci veneramur ; et inde
 Exsupero præpingue solum stagnantis Helori.
 Hinc altas cautes projectaque saxa Pachyni
 Radimus ; et, fatis nunquam concessa moveri, 700
 Apparet Camarina procul, campique Geloi,
 Immanisque Gela, fluvii cognomine dicta.
 Arduus inde Acragas ostentat maxima longe
 Moenia, magnanimûm quondam generator equorum :
 Teque datis linquo ventis, palmosa Selinus, 705
 Et vada dura lego saxis Lilybeïa cæcis.
 Hinc Drepani me portus, et illætabilis ora,
 Accipit. Hic, pelagi tot tempestatibus actus,
 Heu ! genitorem, omnis curæ casusque levamen,
 Amitto Anchisen. Hic me, pater optime, fessum 710

Deseris, heu ! tantis nequidquam erepte periclis !
Nec vates Helenus, quum multa horrenda moneret,
Hos mihi prædixit luctus ; non dira Celæno.
Hic labor extremus, longarum hæc meta viarum.
Hinc me digressum vestris deus appulit oris.

715

Sic pater Æneas, intentis omnibus, unus
Fata renarrabat divûm, cursusque docebat.
Conticuit tandem, factoque hic fine quievit.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER QUARTUS.

At regina, gravi jamdudum saucia curâ,
 Vulnus alit venis, et cæco carpitur igni.
 Multa viri virtus animo, multusque recursat
 Gentis honos : hærent infixi pectore vultus,
 Verbaque : nec placidam membris dat cura quietem. 5
 Postera Phœbeâ lustrabat lampade terras,
 Humentemque Aurora polo dimoverat umbram,
 Quum sic unanimam alloquitur male sana sororem :
 Anna soror, quæ me suspensam insomnia terrent !
 Quis novus hic nostris successit sedibus hospes ! 10
 Quem sese ore ferens ! quam forti pectore, et armis !
 Credo equidem, nec vana fides, genus esse deorum.
 Degeneres animos timor arguit. Heu ! quibus ille
 Jactatus fatis ! quæ bella exhausta canebat !
 Si mihi non animo fixum immotumque sederet, 15
 Ne cui me vinclo vellem sociare jugali,
 Postquam primus amor deceptam morte fefellit ;
 Si non pertæsum thalami tædæque fuisset ;
 Huic uni forsân potui succumbere culpæ.
 Anna, fatebor enim, miseri post fata Sychæi 20
 Conjugis, et sparsos fraternâ cæde Penates,
 Solus hic inflexit sensus, animumque labantem
 Impulit : agnosco veteris vestigia flammæ.
 Sed mihi vel tellus optem prius ima dehiscat,
 Vel Pater omnipotens adigat me fulmine ad umbras, 25
 Pallentes umbras Erebi, noctemque profundam,

Ante, Pudor, quam te violo, aut tua jura resolvo.

Ille meos, primus qui me sibi junxit, amores

Abstulit : ille habeat secum, servetque sepulcro.

Sic effata, sinum lacrimis implevit obortis. 30

Anna refert : O luce magis dilecta sorori !

Solane perpetuâ mœrens carpere juventâ ?

Nec dulces natos, Veneris nec præmia nôris ?

Id cinerem aut Manes credis curare sepultos ?

Esto ; ægram nulli quondam flexere mariti, 35

Non Libyæ, non ante Tyro ; despectus Iarbas,

Ductoresque alii, quos Africa terra, triumphis

Dives, alit : placitone etiam pugnabis amoris ?

Nec venit in mentem, quorum consederis arvis ?

Hinc Gætulæ urbes, genus insuperabile bello, 40

Et Numidæ infreni cingunt, et inhospita Syrtis ;

Hinc deserta siti regio, lateque furentes

Barcæi. Quid bella Tyro surgentia dicam,

Germanique minas ?

Dîs equidem auspicibus reor, et Junone secundâ, 45

Hunc cursum Iliacas vento tenuisse carinas.

Quam tu urbem, soror, hanc cernes ! quæ surgere regna

Conjugio tali ! Teucrûm comitantibus armis,

Punica se quantis attollet gloria rebus !

Tu modo posce deos veniam, sacrisque litatis, 50

Indulge hospitio, causasque innecte morandi,

Dum pelago desævit hiems, et aquosus Orion,

Quassatæque rates ; dum non tractabile cœlum.

His dictis incensum animum inflammavit amore,

Spemque dedit dubiæ menti, solvitque pudorem. 55

Principio delubra adeunt, pacemque per aras

Exquirunt ; mactant lectas de more bidentes

Legiferæ Cereri, Phœboque, patrique Lyæo ;

Junoni ante omnes, cui vincla jugalia curæ.

Ipsa, tenens dextrâ pateram, pulcherrima Dido, 60

Candentis vaccæ media inter cornua fundit ;

Aut, ante ora deûm, pingues spatiat ad aras,

Instauratque diem donis, pecudumque reclusis
 Pectoribus inhians spirantia consulit exta.
 Heu vatum ignaræ mentes ! quid vota furentem, 65
 Quid delubra juvant ? est mollis flamma medullas
 Interea, et tacitum vivit sub pectore vulnus.
 Uritur infelix Dido, totâque vagatur
 Urbe furens : qualis conjectâ cerva sagittâ,
 Quam procul incautam nemora inter Cresia fixit 70
 Pastor agens telis, liquitve volatile ferrum
 Nescius : illa fugâ silvas saltusque peragrat
 Dictæos ; hæret lateri letalis arundo.
 Nunc media Ænean secum per mœnia ducit,
 Sidoniasque ostentat opes, urbemque paratam ; 75
 Incipit effari, mediâque in voce resistit :
 Nunc eadem, labente die, convivia quærit,
 Iliacosque iterum demens audire labores
 Exposcit, pendetque iterum narrantis ab ore.
 Post, ubi digressi, lumenque obscura vicissim 80
 Luna premit, suadentque cadentia sidera somnos,
 Sola domo mœret vacuâ, stratisque relictis
 Incubat : illum absens absentem auditque videtque :
 Aut gremio Ascanium, genitoris imagine capta,
 Detinet, infandum si fallere possit amorem. 85
 Non coeptæ assurgunt turres ; non arma juvenus
 Exercet, portusve aut propugnacula bello
 Tuta parant : pendent opera interrupta, minæque
 Murorum ingentes, æquataque machina cœlo.
 Quam simul ac tali persensit peste teneri 90
 Cara Jovis conjux, nec famam obstare furori ;
 Talibus aggreditur Venerem Saturnia dictis :
 Egregiam vero laudem et spolia ampla refertis
 Tuque puerque tuus : magnum et memorabile numen,
 Una dolo divûm si femina victa duorum est. 95
 Nec me adeo fallit, veritam te mœnia nostra,
 Suspectas habuisse domos Carthaginis altæ.
 Sed quis erit modus ? aut quo nunc certamina tanta ?

Quin potius pacem æternam pactosque hymenæos
Exercemus? habes, totâ quod mente petisti : 100

Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergo populum, paribusque regamus
Auspiciis : liceat Phrygio servire marito,
Dotalesque tuæ Tyrios permittere dextræ.

Olli (sensit enim simulatâ mente locutam, 105
Quo regnum Italiæ Libycas averteret oras)
Sic contra est ingressa Venus : Quis talia demens
Abnuat, aut tecum malit contendere bello ?
Si modo, quod memoras, factum fortuna sequatur.

Sed fatis incerta feror, si Jupiter unam 110
Esse velit Tyriis urbem, Trojâque profectis,
Miscerive probet populos, aut fœdera jungi.
Tu conjux : tibi fas animum tentare precando.
Perge : sequar. Tum sic excepit regia Juno :

Mecum erit iste labor. Nunc quâ ratione, quod instat,
Confieri possit, paucis, adverte, docebo. 116

Venatum Æneas unaque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego nigrantem commixtâ grandine nimbum, 120
Dum trepidant alæ, saltusque indagine cingunt,
Desuper infundam, et tonitru cœlum omne ciebo.
Diffugient comites, et nocte tegentur opacâ :

Speluncam Dido dux et Trojanus eandem
Devenient. Adero, et, tua si mihi certa voluntas, 125
Connubio jungam stabili, propriamque dicabo.
Hic Hymenæus erit. Non adversata, petenti
Annuit, atque dolis risit Cytherea repertis.

Oceanum interea surgens Aurora relinquit :
It portis, jubare exorto, delecta juvenus : 130
Retia rara, plagæ, lato venabula ferro,
Massylique ruunt equites, et odora canum vis.
Reginam, thalamo cunctantem, ad limina primi
Pœnorum expectant; ostroque insignis et auro

- Stat sonipes, ac frena ferox spumantia mandit. 135.
 Tandem progreditur, magnâ stipante catervâ,
 Sidoniam picto chlamydem circumdata limbo :
 Cui pharetra ex auro, crines nodantur in aurum,
 Aurea purpuream subnectit fibula vestem.
 Nec non et Phrygii comites, et lætus Iulus, 140
 Incedunt. Ipse ante alios pulcherrimus omnes
 Infert se socium Æneas, atque agmina jungit :
 Qualis, ubi hibernam Lyciam Xanthique fluenta
 Deserit, ac Delum maternam invisit, Apollo,
 Instauratione choros, mixtique altaria circum 145
 Cretesque Dryopesque fremunt, pictique Agathyrsi ;
 Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit crinem fingens, atque implicat auro :
 Tela sonant humeris. Haud illo segnior ibat
 Æneas ; tantum egregio decus enitet ore. 150
 Postquam altos ventum in montes, atque invia lustra,
 Ecce ! feræ, saxi dejectæ vertice, capræ
 Decurrere jugis ; aliâ de parte patentes
 Transmittunt cursu campos atque agmina cervi
 Pulverulenta fugâ glomerant, montesque relinquunt. 155
 At puer Ascanius mediis in vallibus acri
 Gaudet equo ; jamque hos cursu, jam præterit illos,
 Spumantemque dari pecora inter inertia votis
 Optat aprum, aut fulvum descendere monte leonem.
 Interea magno misceri murmure cœlum 160
 Incipit. Insequitur commixtâ grandine nimbus.
 Et Tyrii comites passim, et Trojana juvenus,
 Dardaniusque nepos Veneris, diversa per agros
 Tecta metu petiere. Ruunt de montibus amnes.
 Speluncam Dido dux et Trojanus eandem 165
 Deveniunt. Prima et Tellus et pronuba Juno
 Dant signum : fulsere ignes, et conscius æther
 Connubiis ; summoque ululârunt vertice Nymphæ.
 Ille dies primus leti primusque malorum
 Causa fuit : neque enim specie famâve movetur, 170

- Nec jam furtivum Dido meditatur amorem :
 Conjugium vocat ; hoc prætexit nomine culpam.
 Extemplo Libyæ magnas it Fama per urbes ;
 Fama, malum, quo non aliud velocius ullum :
 Mobilitate viget, viresque acquirit eundo. 175
 Parva metu primo ; mox sese attollit in auras,
 Ingrediturque solo, et caput inter nubila condit.
 Illam Terra parens, irâ irritata deorum,
 Extremam, ut perhibent, Cœo Enceladoque sororem
 Progenuit, pedibus celerem, et perniciousis alis. 180
 Monstrum horrendum, ingens ; cui, quot sunt corpore plumæ,
 Tot vigiles oculi subter, mirabile dictu,
 Tot linguæ, totidem ora sonant, tot subrigit aures.
 Nocte volat cœli medio terræque, per umbram,
 Stridens, nec dulci declinat lumina somno : 185
 Luce sedet custos aut summi culmine tecti,
 Turribus aut altis, et magnas territat urbes ;
 Tam ficti pravique tenax, quam nuntia veri.
 Hæc tum multiplici populos sermone replebat
 Gaudens, et pariter facta atque infecta canebat : 190
 Venisse Ænean, Trojano a sanguine cretum,
 Cui se pulchra viro dignetur jungere Dido ;
 Nunc hiemem inter se luxu, quam longa, fovere,
 Regnorum immemores, turpique cupidine captos.
 Hæc passim dea fœda virûm diffundit in ora. 195
 Protenus ad regem cursus detorquet Iarban,
 Incenditque animum dictis, atque aggerat iras.
 Hic, Hammone satus, raptâ Garamantide Nymphâ,
 Templâ Jovi centum latis immania regnis,
 Centum aras posuit ; vigilemque sacraverat ignem, 200
 Excubias divûm æternas ; pecudumque cruore
 Pingue solum, et variis florentia limina sertis.
 Isque, amens animi, et rumore accensus amaro,
 Dicitur, ante aras, media inter numina divûm,
 Multa Jovem manibus supplex orâsse supinis : 205
 Jupiter omnipotens cui nunc Maurusia pictis

Gens epulata toris Lenæum libat honorem,
 Aspicias hæc? an te, genitor, quum fulmina torques,
 Nequidquam horremus? cæcique in nubibus ignes
 Terrificant animos, et inania murmura miscent? 210

Femina, quæ nostris errans in finibus urbem
 Exiguam pretio posuit, cui litus arandum,
 Cuique loci leges dedimus, connubia nostra
 Repulit, ac dominum Ænean in regna recepit.
 Et nunc ille Paris, cum semiviro comitatu, 215
 Mæoniâ mentum mitrâ, crinemque madentem,
 Subnixus, rapto potitur; nos munera templis
 Quippe tuis ferimus, famamque fovemus inanem.

Talibus orantem dictis, arasque tenentem,
 Audiit omnipotens, oculosque ad mœnia torsit 220
 Regia, et oblitos famæ melioris amantes.

Tum sic Mercurium alloquitur, ac talia mandat:
 Vade age, nate, voca Zephyros, et labere pennis;
 Dardaniumque ducem, Tyriâ Carthagine qui nunc
 Exspectat, fatisque datas non respicit urbes, 225
 Alloquere, et celeres defer mea dicta per auras.

Non illum nobis genetrix pulcherrima talem
 Promisit, Graiûmque ideo bis vindicat armis;
 Sed fore, qui, gravidam imperiis, belloque frementem,
 Italiam regeret, genus alto a sanguine Teucri 230
 Proderet, ac totum sub leges mitteret orbem.

Si nulla accendit tantarum gloria rerum,
 Nec super ipse suâ molitur laude laborem;
 Ascanione pater Romanas invidet arces?
 Quid struit? aut quâ spe, inimicâ in gente, moratur, 235
 Nec prolem Ausoniam, et Lavinia respicit arva?
 Naviget! Hæc summa est; hic nostri nuntius esto.

Dixerat. Ille patris magni parere parabat
 Imperio; et primum pedibus talaria nectit
 Aurea, quæ sublimem alis, sive æquora supra, 240
 Seu terram, rapido pariter cum flamine portant.
 Tum virgam capit: hâc animas ille evocat Orco

Pallentes, alias sub Tartara tristia mittit ;
 Dat somnos adimitque, et lumina morte resignat :
 Illâ fretus agit ventos, et turbida tranat 245
 Nubila. Jamque volans apicem et latera ardua cernit
 Atlantis duri, cœlum qui vertice fulcit ;
 Atlantis, cinctum assidue cui nubibus atris
 Piniferum caput et vento pulsatur et imbri ;
 Nix humeros infusa tegit ; tum flumina mento 250
 Præcipitant senis, et glacie riget horrida barba.
 Hic primum paribus nitens Cyllenius alis
 Constitit ; hinc toto præceps se corpore ad undas
 Misit, avi similis, quæ circum litora, circum
 Piscosos scopulos, humilis volat æquora juxta. 255
 Haud aliter terras inter cœlumque volabat,
 Litus arenosum ac Libyæ ventosque secabat
 Materno veniens ab avo Cyllenia proles.
 Ut primum alatis tetigit magalia plantis,
 Ænean fundantem arces, ac tecta novantem, 260
 Conspicit : atque illi stellatus iaspide fulvâ
 Ensis erat, Tyrioque ardebat murice læna,
 Demissa ex humeris ; dives quæ munera Dido
 Fecerat, et tenui telas discreverat auro.
 Continuo invadit : Tu nunc Carthaginis altæ 265
 Fundamenta locas, pulchramque uxorius urbem
 Exstruis ? heu regni rerumque oblite tuarum !
 Ipse deûm tibi me claro demittit Olympo
 Regnator, cœlum et terras qui numine torquet ;
 Ipse hæc ferre jubet celeres mandata per auras : 270
 Quid struis ? aut quâ spe Libycis teris otia terris ?
 Si te nulla movet tantarum gloria rerum,
 Nec super ipse tuâ moliris laude laborem ;
 Ascanium surgentem, et spes heredis Iuli
 Respice, cui regnum Italiæ Romanæque tellus 275
 Debentur. Tali Cyllenius ore locutus
 Mortales visus medio sermone reliquit,
 Et procul in tenuem ex oculis evanuit auram.

At vero Æneas aspectu obmutuit amens,
 Arrectæque horrore comæ, et vox faucibus hæsit. 280
 Ardet abire fugâ, dulcesque relinquere terras,
 Attonitus tanto monitu imperioque deorum.
 Heu! quid agat? quo nunc reginam ambire furentem
 Audeat affatu? quæ prima exordia sumat?
 Atque animum nunc huc celerem, nunc dividit illuc, 285
 In partesque rapit varias, perque omnia versat.
 Hæc alternanti potior sententia visa est:
 Mnesthea Sergestumque vocat, fortemque Serestum,
 Classem aptent taciti, socios ad litora cogant;
 Arma parent, et, quæ sit rebus causa novandis, 290
 Dissimulent; sese interea, quando optima Dido
 Nesciat, et tantos rumpi non speret amores,
 Tentaturum aditus, et quæ mollissima fandi
 Tempora, quis rebus dexter modus. Ocius omnes
 Imperio læti parent, ac jussa facessunt. 295

At regina dolos (quis fallere possit amantem!)
 Præsensit, motusque excepit prima futuros,
 Omnia tuta timens. Eadem impia Fama furenti
 Detulit armari classem, cursumque parari.
 Sæviti inops animi, totamque incensa per urbem 300
 Bacchatur; qualis commotis excita sacris
 Thyias, ubi audito stimulant trieterica Baccho
 Orgia, nocturnusque vocat clamore Cithæron.
 Tandem his Ænean compellat vocibus ultro:

Dissimulare etiam sperâsti, perfide, tantum 305
 Posse nefas? tacitusque meâ decedere terrâ?
 Nec te noster amor, nec te data dextera quondam,
 Nec moritura tenet crudeli funere Dido?
 Quin etiam hiberno moliris sidere classem,
 Et mediis properas Aquilonibus ire per altum, 310
 Crudelis? Quid? si non arva aliena, domosque
 Ignotas peteres, et Troja antiqua maneret,
 Troja per undosum peteretur classibus æquor?
 Mene fugis? Per ego has lacrimas dextramque tuam te

(Quando aliud mihi jam miseræ nihil ipsa reliqui), 315
 Per connubia nostra, per inceptos hymenæos,
 Si bene quid de te merui, fuit aut tibi quidquam
 Dulce meum; miserere domus labentis, et istam,
 Oro, si quis adhuc precibus locus, exue mentem.
 Te propter Libycæ gentes, Nomadumque tyranni 320
 Odere; infensi Tyrii: te propter eundem
 Exstinctus pudor, et, quâ solâ sidera adibam,
 Fama prior. Cui me moribundam deseris, hospes?
 Hoc solum nomen quoniam de conjuge restat.
 Quid moror? an mea Pygmalion dum mœnia frater 325
 Destruat, aut captam ducat Gætulus Iarbas?—
 Saltem, si qua mihi de te suscepta fuisset
 Ante fugam soboles; si quis mihi parvulus aulâ
 Luderet Æneas, qui te tamen ore referret;
 Non equidem omnino capta aut deserta viderer. 330
 Dixerat: ille Jovis monitis immota tenebat
 Lumina, et obnixus curam sub corde premebat.
 Tandem pauca refert: Ego te, quæ plurima fando
 Enumerare vales, nunquam, Regina, negabo
 Promeritam; nec me meminisse pigebit Elissæ, 335
 Dum memor ipse mei, dum spiritus hos regit artus.
 Pro re pauca loquar. Neque ego hanc abscondere furto
 Speravi, ne finge, fugam; nec conjugis umquam
 Prætendi tædas, aut hæc in fœdera veni.
 Me si fata meis paterentur ducere vitam 340
 Auspiciis, et sponte meâ componere curas;
 Urbem Trojanam primum, dulcesque meorum
 Reliquias colerem; Priami tecta alta manerent,
 Et recidiva manu posuissem Pergama victis.
 Sed nunc Italiam magnam Gryneus Apollo, 345
 Italiam Lyciæ jussere capesseré sortes.
 Hic amor, hæc patria est. Si te Carthaginis arces
 Phœnissam, Libycæque aspectus detinet urbis;
 Quæ tandem, Ausoniâ Teucros considerare terrâ
 Invidia est? Et nos fas extera quærere regna. 350

Me patris Anchisæ, quoties humentibus umbris
 Nox operit terras, quoties astra ignea surgunt,
 Admonet in somnis, et turbida terret imago :
 Me puer Ascanius, capitisque injuria cari,
 Quem regno Hesperisæ fraudo, et fatalibus arvis. 355
 Nunc etiam interpres divûm, Jove missus ab ipso
 (Testor utrumque caput), celeres mandata per auras
 Detulit. Ipse deum manifesto in lumine vidi
 Intransent muros, vocemque his auribus hausi.
 Desine meque tuis incendere teque querelis : 360
 Italiam non sponte sequor.

Talia dicentem jamdudum aversa tuetur,
 Huc illuc volvens oculos, totumque pererrat
 Luminibus tacitis, et sic accensa profatur :
 Nec tibi diva parens, generis nec Dardanus auctor, 365
 Perfide ; sed duris genuit te cautibus horrens
 Caucasus, Hyrcanæque admôrunt ubera tigres.
 Nam quid dissimulo ? aut quæ me ad majora reservo ?
 Num fletu ingemuit nostro ? num lumina flexit ?
 Num lacrimas victus dedit, aut miseratus amantem est ? 370
 Quæ quibus anteferam ? Jam jam, nec maxima Juno,
 Nec Saturnius hæc oculis pater aspicit æquis.
 Nusquam tuta fides. Ejectum litore, egentem,
 Excepi, et regni demens in parte locavi :
 Amissam classem, socios a morte reduxi. 375
 Heu Furiis incensa feror ! nunc augur Apollo,
 Nunc Lyciæ sortes, nunc et, Jove missus ab ipso,
 Interpres divûm fert horrida jussa per auras.
 Scilicet is Superis labor est ! ea cura quietos
 Sollicitat ! Neque te teneo, neque dicta refello. 380
 I, sequere Italiam ventis ; pete regna per undas.
 Spero equidem mediis, si quid pia numina possunt,
 Supplicia hausurum scopulis, et nomine Dido
 Sæpe vocaturum. Sequar atris ignibus absens ;
 Et, quum frigida mors animâ seduxerit artus, 385
 Omnibus Umbra locis adero. Dabis, improbe, pœnas :

Audiam, et hæc Manes veniet mihi fama sub imos.
 His medium dictis sermonem abrumpit, et auras
 Ægra fugit, seque ex oculis avertit et aufert,
 Linquens multa metu cunctantem, et multa parantem 390
 Dicere. Suscipiunt famulæ, collapsaque membra
 Marmoreo referunt thalamo, stratisque reponunt.

At pius Æneas, quamquam lenire dolentem
 Solando cupit, et dictis avertere curas,
 Multa gemens, magnoque animum labefactus amore ; 395
 Jussa tamen divûm exsequitur, classemque revisit.
 Tum vero Teucri incumbunt, et litore celsas
 Deducunt toto naves : natat uncta carina ;
 Frondentesque ferunt remos et robora silvis
 Infabricata, fugæ studio. 400

Migrantes cernas, totâque ex urbe ruentes :
 Ac veluti, ingentem formicæ farris acervum
 Quum populant, hiemis memores, tectoque reponunt ;
 It nigrum campis agmen, prædamque per herbas
 Convectant calle angusto ; pars grandia trudunt 405
 Obnixæ frumenta humeris ; pars agmina cogunt,
 Castigantque moras ; opere omnis semita fervet.

Quis tibi tunc, Dido, cernenti talia, sensus !
 Quosve dabas gemitus, quum litora fervere late
 Prospiceres arce ex summâ, totumque videres 410
 Misceri ante oculos tantis clamoribus æquor !
 Improbe amor, quid non mortalia pectora cogis !
 Ire iterum in lacrimas, iterum tentare precando
 Cogitur, et supplex animos submittere amori,
 Ne quid inexpertum frustra moritura relinquat. 415

Anna, vides toto properari litore : circum
 Undique convenere : vocat jam carbasus auras,
 Puppibus et læti nautæ imposuere coronas.
 Hunc ego si potui tantum sperare dolorem,
 Et perferre, soror, potero. Miseræ hoc tamen unum 420
 Exsequere, Anna, mihi ; solam nam perfidus ille
 Te colere, arcanos etiam tibi credere sensus ;

Sola viri molles aditus et tempora nôras.
 I, soror, atque hostem supplex affare superbum :
 Non ego cum Danaïs Trojanam exscindere gentem 425
 Aulide juravi, classemve ad Pergama misi ;
 Nec patris Anchisæ cinerem Manesve revelli :
 Cur mea dicta negat duras demittere in aures ?
 Quo ruit ? extremum hoc miseræ det munus amanti :
 Exspectet facilemque fugam, ventosque ferentes. 430
 Non jam conjugium antiquum, quod prodidit, oro,
 Nec pulchro ut Latio careat, regnumque relinquat :
 Tempus inane peto, requiem spatiumque furori,
 Dum mea me victam doceat fortuna dolere.
 Extremam hanc oro veniam (miserere sororis!) ; 435
 Quam mihi quum dederis, cumulatam morte remittam.
 Talibus orabat, talesque miserrima fletus
 Fertque refertque soror ; sed nullis ille movetur
 Fletibus, aut voces ullas tractabilis audit :
 Fata obstant, placidasque viri deus obstruit aures. 440
 Ac velut, annoso validam quum robore quercum
 Alpini Boreæ, nunc hinc, nunc flatibus illinc
 Eruere inter se certant ; it stridor, et alte
 Consternunt terram, concusso stipite, frondes ;
 Ipsa hæret scopulis, et quantum vertice ad auras 445
 Ætherias, tantum radice in Tartara tendit :
 Haud secus assiduis hinc atque hinc vocibus heros
 Tunditur, et magno persentit pectore curas ;
 Mens immota manet ; lacrimæ volvuntur inanes.
 Tum vero infelix, fatis exterrita, Dido 450
 Mortem orat ; tædet cœli convexa tueri.
 Quo magis inceptum peragat, lucemque relinquat,
 Vidit, turicremis quum dona imponeret aris,
 (Horrendum dictu !) latices nigrescere sacros,
 Fusaque in obscœnum se vertere vina cruorem. 455
 Hoc visum nulli, non ipsi effata sorori.
 Præterea, fuit in tectis de marmore templum
 Conjugis antiqui, miro quod honore colebat,

Velleribus niveis, et festâ fronde revinctum :
 Hinc exaudiri voces, et verba vocantis 460
 Visa viri, nox quum terras obscura teneret ;
 Solaque culminibus ferali carmine bubo
 Sæpe queri, et longas in fletum ducere voces.
 Multaque præterea vatum prædicta piorum
 Terribili monitu horrificant. Agit ipse furem 465
 In somnis ferus Æneas ; semperque relinqui
 Sola sibi, semper longam incomitata videtur
 Ire viam, et Tyrios desertâ quærere terrâ.
 Eumenidum veluti demens videt agmina Pentheus,
 Et solem geminum, et duplices se ostendere Thebas : 470
 Aut Agamemnonius scenis agitatus Orestes,
 Armatam facibus matrem, et serpentibus atris,
 Quum fugit, ultricesque sedent in limine Diræ.
 Ergo, ubi concepit Furias, evicta dolore,
 Decrevitque mori, tempus secum ipsa modumque 475
 Exigit, et mœstam dictis aggressa sororem,
 Consilium vultu tegit, ac spem fronte serenat :
 Inveni, germana, viam (gratare sorori),
 Quæ mihi reddat eum, vel eo me solvat amantem.
 Oceani finem juxta, solemque cadentem, 480
 Ultimus Æthiopum locus est, ubi maximus Atlas
 Axem humero torquet stellis ardentibus aptum :
 Hinc mihi Massylæ gentis monstrata sacerdos,
 Hesperidum templi custos, epulasque draconi
 Quæ dabat, et sacros servabat in arbore ramos, 485
 Spargens humida mella, soporiferumque papaver.
 Hæc se carminibus promittit solvere mentes
 Quas velit, ast aliis duris immittere curas ;
 Sistere aquam fluviis ; et vertere sidera retro ;
 Nocturnosque ciet Manes : mugire videbis 490
 Sub pedibus terram, et descendere montibus ornos.
 Testor, cara, deos, et te, germana, tuumque
 Dulce caput, magicas invitam accingier artes.
 Tu secreta pyram tecto interiore sub auras

Erige, et arma viri, thalamo quæ fixa reliquit 495
 Impius, exuviasque omnes, lectumque jugalem,
 Quo perii, superimponas : abolere nefandi
 Cuncta viri monumenta jubet monstratque sacerdos.
 Hæc effata, silet ; pallor simul occupat ora.
 Non tamen Anna novis prætexere funera sacris 500
 Germanam credit, nec tantos mente furores
 Concipit, aut graviora timet, quam morte Sychæi.
 Ergo jussa parat.

At regina, pyrâ penetrali in sede sub auras
 Erectâ ingenti tædis atque ilice sectâ, 505
 Intenditque locum sertis, et fronde coronat
 Funerea : super, exuvias, ensemque relictum,
 Effigiemque toro locat, haud ignara futuri.
 Stant aræ circum, et crines effusa sacerdos
 Ter centum tonat ore deos, Erebumque, Chaosque, 510
 Tergeminamque Hecaten, tria virginis ora Dianæ.
 Sparserat et latices simulatos fontis Averni :
 Falcibus et messæ ad Lunam quæruntur aënis
 Pubentes herbæ nigri cum lacte veneni :
 Quæritur et nascentis equi de fronte revulsus, 515
 Et matri præreptus, amor.
 Ipsa, molâ manibusque piis, altaria juxta,
 Unum exuta pedem vinclis, in veste recinctâ
 Testatur moritura deos, et conscia fati
 Sidera : tum, si quod non æquo fœdere amantes 520
 Curæ numen habet justumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem
 Corpora per terras, silvæque et sæva quiêrant
 Æquora ; quum medio volvuntur sidera lapsu,
 Quum tacet omnis ager, pecudes, pictæque volucres, 525
 Quæque lacus late liquidos, quæque aspera dumis
 Rura tenent, somno positæ sub nocte silenti,
 Lenibant curas, et corda oblita laborum.
 At non infelix animi Phœnissa ; nec unquam
 Solvitur in somnos, oculisve aut pectore noctem 530

Accipit : ingeminant curæ ; rursusque resurgens
 Sævit amor, magnoque irarum fluctuat æstu.
 Sic adeo insistit, secumque ita corde volutat :
 En ! quid agam ? rursusne procos irrisa priores
 Experiar ? Nomadumque petam connubia supplex, 535
 Quos ego sim toties jam dedignata maritos ?
 Iliacas igitur classes, atque ultima Teucrûm
 Jussa, sequar ? quiane auxilio juvat ante levatos,
 Et bene apud memores veteris stat gratia facti ?
 Quis me autem, fac velle, sinet, ratibusque superbis 540
 Invisam accipiet ? nescis, heu ! perdita, necdum
 Laomedontæ sentis perjuria gentis ?
 Quid tum ? sola fugâ nautas comitabor ovantes ?
 An, Tyriis omnique manu stipata meorum,
 Inferar ? et, quos Sidoniâ vix urbe revelli, 545
 Rursus agam pelago, et ventis dare vela jubebo ?
 Quin morere, ut merita es ; ferroque avertè dolorem.
 Tu, lacrimis evicta meis, tu prima furentem
 His, germana, malis oneras, atque objicis hosti.
 Non licuit thalami expertem sine crimine vitam 550
 Degere, more feræ, tales nec tangere curas !
 Non servata fides, cineri promissa Sychæo !
 Tantos illa suo rumpebat pectore questus.
 Æneas, celsâ in puppi, jam certus eundi,
 Carpebat somnos, rebus jam rite paratis. 555
 Huic se forma dei vultu redeuntis eodem
 Obtulit in somnis, rursusque ita visa monere est ;
 Omnia Mercurio similis, vocemque, coloremque,
 Et crines flavos, et membra decora juventæ :
 Nate deâ, potes hoc sub casu ducere somnos ? 560
 Nec, quæ te circum stent deinde pericula, cernis ?
 Demens ! nec Zephyros audis spirare secundos ?
 Illa dolos dirumque nefas in pectore versat,
 Certa mori, varioque irarum fluctuat æstu.
 Non fugis hinc præceps, dum præcipitare potestas ? 565
 Jam mare turbari trabibus, sævasque videbis

Collucere faces, jam fervere litora flammis,
 Si te his attigerit terris Aurora morantem.
 Eia age, rumpe moras. Varium et mutabile semper
 Femina. Sic fatus nocti se immiscuit atræ. 570

Tum vero Æneas, subitis exterritus umbris,
 Corripit e somno corpus, sociosque fatigat :
 Præcipites vigilate, viri, et considite transtris ;
 Solvite vela citi. Deus, æthere missus ab alto,
 Festinare fugam, tortosque incidere funes, 575
 Ecce ! iterum stimulat. Sequimur te, sancte deorum,
 Quisquis es, imperioque iterum paremus ovantes.
 Adsis O ! placidusque juves, et sidera cœlo
 Dextra feras. Dixit ; vaginâque eripit ensem
 Fulmineum, strictoque ferit retinacula ferro. 580
 Idem omnes simul ardor habet ; rapiuntque, ruuntque ;
 Litora deseruere ; latet sub classibus æquor ;
 Annixi torquent spumas, et cærulea verrunt.

Et jam prima novo spargebat lumine terras,
 Tithoni croceum linquens, Aurora, cubile : 585
 Regina e speculis ut primum albescere lucem
 Vidit, et æquatis classem procedere velis,
 Litoraue et vacuos sensit sine remige portus ;
 Terque quaterque manu pectus percussa decorum,
 Flaventesque abscissa comas, Pro Jupiter ! ibit 590
 Hic, ait, et nostris illuserit advena regnis ?
 Non arma expedient, totâque ex urbe sequentur ?
 Deripientque rates alii navalibus ? Ite,
 Ferte citi flammas, date vela, impellite remos.—
 Quid loquor ? aut ubi sum ? Quæ mentem insania mutat ?—
 Infelix Dido ! nunc te facta impia tangunt ? 596
 Tum decuit, quum sceptrâ dabas.—En dextra fidesque,
 Quem secum patrios aiunt portare Penates !
 Quem subiisse humeris confectum ætate parentem !—
 Non potui abreptum divellere corpus, et undis 600
 Spargere ? non socios, non ipsum absumere ferro
 Ascanium, patriisque epulandum ponere mensis ?—

Verum anceps pugnae fuerat fortuna.—Fuisset ;
 Quem metui moritura ? Faces in castra tulissem,
 Implēssemque foros flammis, natumque patremque 605
 Cum genere extinxēm, memet super ipsa dedissem.—
 Sol, qui terrarum flammis opera omnia lustras,
 Tuque, harum interpret curarum et conscia, Juno,
 Nocturnisque Hecate triviis ululata per urbes,
 Et Diræ ultrices, et dī morientis Elissæ, 610
 Accipite hæc, meritumque malis advertite numen,
 Et nostras audite preces. Si tangere portus
 Infandum caput, ac terris adnare, necesse est,
 Et sic fata Jovis poscunt, hic terminus hæret ;
 At, bello audacis populi vexatus et armis, 615
 Finibus extorris, complexu avulsus Iuli,
 Auxilium imploret, videatque indigna suorum
 Funera ; nec, quum se sub leges pacis iniquæ
 Tradiderit, regno aut optatâ luce fruatur ;
 Sed cadat ante diem, mediâque inhumatus arenâ. 620
 Hæc precor ; hanc vocem extremam cum sanguine fundo.
 Tum vos, O Tyrii, stirpem, et genus omne futurum
 Exercete odiis ; cinerique hæc mittite nostro
 Munera. Nullus amor populis, nec fœdera sunt.
 Exoriare aliquis nostris ex ossibus ultor, 625
 Qui face Dardanios, ferroque, sequare colonos,
 Nunc, olim, quocumque dabunt se tempore vires.
 Litora litoribus contraria, fluctibus undas
 Imprecor, arma armis ; pugnent ipsique nepotesque.
 Hæc ait, et partes animum versabat in omnes, 630
 Invisam quærens quam primum abrumpere lucem.
 Tum breviter Barcen nutricem affata Sychæi ;
 Namque suam patriâ antiquâ cinis ater habebat :
 Annam, cara mihi nutrix, huc siste sororem :
 Dic, corpus properet fluviali spargere lymphâ, 635
 Et pecudes secum et monstrata piacula ducat :
 Sic veniat ; tuque ipsa piâ tege tempora vittâ.
 Sacra Jovi Stygio, quæ rite incepta paravi,

Perficere est animus, finemque imponere curis,
Dardaniique rogam capitis permittere flammæ. 640

Sic ait. Illa gradum studio celerabat anili.
At trepida, et cœptis immanibus effera, Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futurâ,
Interiora domus irrumpit limina, et altos 645

Conscendit furibunda rogos, ensemque recludit
Dardanium, non hos quæsitum munus in usus.
Hic, postquam Iliacas vestes, notumque cubile
Conspexit, paullum lacrimis et mente morata,
Incubuitque toro, dixitque novissima verba : 650

Dulces exuviæ, dum fata deusque sinebant,
Accipite hanc animam, meque his exsolve curis.
Vixi, et, quem dederat cursum Fortuna, peregi ;
Et nunc magna mei sub terras ibit imago.
Urbem præclaram statui ; mea mœnia vidi ; 655

Uta virum, pœnas inimico a fratre recepi :
Felix, heu ! nimium felix, si litora tantum
Nunquam Dardaniæ tetigissent nostra carinæ !
Dixit ; et, os impressa toro, Moriemur inultæ ;
Sed moriamur ! ait. Sic, sic juvat ire sub umbras. 660

Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis.

Dixerat : atque illam media inter talia ferro
Collapsam aspiciunt comites, ensemque cruore
Spumantem, sparsasque manus. It clamor ad alta 665

Atria : concussam bacchatur fama per urbem :
Lamentis, gemituque, et femineo ululatu
Tecta fremunt : resonat magnis plangoribus æther :
Non aliter, quam si immissis ruat hostibus omnis
Carthago, aut antiqua Tyrus, flammæque furentes 670
Culmina perque hominum volvantur perque deorum.

Audiit exanimis, trepidoque, exterrita, cursu,
Unguibus ora soror fœdans, et pectora pugnīs,
Per medios ruit, ac morientem nomine clamat :

Hoc illud, germana, fuit? me fraude petebas?	675
Hoc rogos iste mihi, hoc ignes aræque parabant?	
Quid primum deserta querar? comitemne sororem	
Sprevisti moriens? Eadem me ad fata vocâsses:	
Idem ambas ferro dolor, atque eadem hora tulisset.	
His etiam struxi manibus, patriosque vocavi	680
Voce deos, sic te ut positâ, crudelis, abessem?	
Exstinxsti me teque, soror, populumque, patresque	
Sidonios, urbemque tuam. Date, vulnera lymphis	
Abluam, et, extremus si quis super halitus errat,	
Ore legam. Sic fata, gradus evaserat altos,	685
Semianimemque sinu germanam amplexa fovebat	
Cum gemitu, atque atros siccabat veste cruores.	
Illa, graves oculos conata attollere, rursus	
Deficit: infixum stridit sub pectore vulnus.	
Ter sese attollens cubitoque annixa levavit:	690
Ter revoluta toro est, oculisque errantibus alto	
Quæsit coelo lucem, ingemuitque repertâ.	
Tum Juno omnipotens, longum miserata dolorem,	
Difficilesque obitus, Irim demisit Olympo,	
Quæ luctantem animam, nexosque resolveret artus:	695
Nam, quia nec fato, meritâ nec morte peribat,	
Sed misera ante diem, subitoque accensa furore,	
Nondum illi flavum Proserpina vertice crinem	
Abstulerat, Stygioque caput damnaverat Orco.	
Ergo Iris croceis per cælum roscida pennis,	700
Mille trahens varios adverso sole colores,	
Devolat, et supra caput astitit: Hunc ego Diti	
Sacrum jussa fero, teque isto corpore solvo.	
Sic ait, et dextrâ crinem secat: omnis et una	
Dilapsus calor, atque in ventos vita recessit	705

P. VIRGILII MARONIS

ÆNEIDOS

LIBER QUINTUS.

INTEREA medium Æneas jam classe tenebat
 Certus iter, fluctusque atros aquilone secabat,
 Mcenia respiciens, quæ jam infelicitis Elissæ
 Collucent flammis. Quæ tantum accenderit ignem,
 Causa latet: duri magno sed amore dolores 5
 Polluto, notumque, furens quid femina possit,
 Triste per augurium Teucrorum pectora ducunt.
 Ut pelagus tenuere rates, nec jam amplius ulla
 Occurrit tellus, maria undique, et undique cælum :
 Olli cæruleus supra caput astitit imber, 10
 Noctem hiememque ferens; et inhorruit unda tenebris.
 Ipse gubernator puppi Palinurus ab altâ :
 Heu ! quianam tanti cinxerunt æthera nimbi ?
 Quidve, pater Neptune, paras ? Sic deinde locutus
 Colligere arma jubet, validisque incumbere remis ; 15
 Obliquatque sinus in ventum, ac talia fatur :
 Magnanime Ænea, non, si mihi Jupiter auctor
 Spondeat, hoc sperem Italiam contingere cælo.
 Mutati transversa fremunt, et vespere ab atro
 Consurgunt venti, atque in nubem cogitur aër : 20
 Nec nos obniti contra, nec tendere tantum
 Sufficimus. Superat quoniam Fortuna, sequamur ;
 Quoque vocat, vertamus iter. Nec litora longe
 Fida reor fraterna Erycis, portusque Sicanos,
 Si modo rite memor servata remetior astra. 25
 Tum pius Æneas : Equidem, sic poscere ventos
 Jamdudum, et frustra cerno te tendere contra.

Flecte viam velis. An sit mihi gravior ulla,
 Quove magis fessas optem demittere naves,
 Quam quæ Dardanium tellus mihi servat Acesten, 30
 Et patris Anchisæ gremio complectitur ossa ?
 Hæc ubi dicta, petunt portus, et vela secundi
 Intendunt Zephyri ; fertur cita gurgite classis ;
 Et tandem læti notæ advertuntur arenæ.

At, procul excelso miratus vertice montis 35
 Adventum sociasque rates, occurrit Acestes,
 Horridus in jaculis et pelle Libystidis ursæ ;
 Troïa, Crimiso conceptum flumine, mater
 Quem genuit. Veterum non immemor ille parentum
 Gratatur reduces, et gazâ lætus agresti 40
 Excipit, ac fessos opibus solatur amicis.

Postera quum primo stellas oriente fugârat
 Clara dies, socios in cœtum litore ab omni
 Advocat Æneas, tumulique ex aggere fatur :

Dardanidæ magni, genus alto a sanguine divûm, 45
 Annuus exactis completur mensibus orbis,
 Ex quo reliquias divinique ossa parentis
 Condidimus terrâ, mœstasque sacravimus aras.

Jamque dies, nisi fallor, adest, quem semper acerbum,
 Semper honoratum (sic dî voluistis !), habebo. 50

Hunc ego Gætulis agerem si Syrtibus exsul,
 Argolicove mari depensus, et urbe Mycenæ ;
 Annua vota tamen, sollemnesque ordine pompas
 Exsequerer, strueremque suis altaria donis.

Nunc ultro ad cineres ipsius, et ossa parentis, 55
 Haud equidem sine mente, reor, sine numine divûm,
 Adsumus, et portus delati intramus amicos.

Ergo agite, et lætum cuncti celebremus honorem ;
 Poscamus ventos ; atque hæc me sacra quot annis
 Urbe velit positâ templis sibi ferre dicatis. 60

Bina boum vobis, Trojâ generatus, Acestes
 Dat numero capita in naves : adhibete Penates
 Et patrios, epulis, et quos colit hospes Acestes.

Præterea, si nona diem mortalibus alnum
 Aurora extulerit, radiisque retexerit orbem, 65
 Prima citæ Teucris ponam certamina classis ;
 Quique pedum cursu valet, et qui viribus audax,
 Aut jaculo incedit melior levibusque sagittis,
 Seu crudo fidit pugnam committere cestu,
 Cuncti adsint, meritæque expectent præmia palmæ. 70
 Ore favete omnes, et tempora cingite ramis.

Sic fatus, velat maternâ tempora myrto.

Hoc Helymus facit, hoc ævi maturus Acestes,
 Hoc puer Ascanius ; sequitur quos cetera pubes.
 Ille e concilio multis cum millibus ibat 75
 Ad tumulum, magnâ medius comitante catervâ.
 Hic duo rite mero libans carchesia Baccho
 Fundit humi, duo lacte novo, duo sanguine sacro ;
 Purpureosque jacet flores, ac talia fatur :

Salve, sancte parens, iterum salvete, recepti 80
 Nequidquam cineres, animæque umbræque paternæ !
 Non licuit fines Italos, fataliaque arva,

Nec tecum Ausonium, quicumque est, quærere Thybrim.

Dixerat hæc ; adytis quum lubricus anguis ab imis
 Septem ingens gyros, septena volumina, traxit, 85
 Amplexus placide tumulum, lapsusque per aras :

Æræuleæ cui terga notæ, maculosus et auro
 Squamam incendebat fulgor : ceu nubibus arcus
 Mille jacet varios adverso sole colores.

Obstupuit visu Æneas. Ille, agmine longo 90
 Tandem inter pateras et levia pocula serpens,
 Libavitque dapes, rursusque innoxius imo
 Successit tumulo, et depasta altaria liquit.

Hoc magis inceptos genitori instaurat honores,
 Incertus, Geniumne loci, Famulumne parentis 95
 Esse putet : cædit binas de more bidentes,
 Totque sues, totidem nigrantes terga juvencos ;
 Vinaque fundebat pateris, animamque vocabat
 Anchisæ magni, Manesque Acheronte remissos.

Nec non et socii, quæ cuique est copia, læti	100
Dona ferunt : onerant aras, mactantque juvencos :	
Ordine æna locant alii, fusique per herbam	
Subjiciunt veribus prunas, et viscera torrent	
Expectata dies aderat, nonamque serenâ	
Auroram Phaëthontis equi jam luce vehebant ;	105
Famaque finitimos, et clari nomen Acestæ	
Excierat : læto complêrant litora cœtu,	
Visuri Æneadas, pars et certare parati.	
Munera principio ante oculos, circoque locantur	
In medio : sacri tripodes, viridesque coronæ,	110
Et palmæ, pretium victoribus, armaque, et ostro	
Perfusæ vestes, argenti auriue talenta :	
Et tuba commissos medio canit aggere ludos.	
Prima pares ineunt gravibus certamina remis	
Quatuor, ex omni delectæ classe, carinæ.	115
Velocem Mnestheus agit acri remige Pristim,	
Mox Italus Mnestheus, genus a quo nomine Memmi ;	
Ingentemque Gyas ingenti mole Chimæram,	
Urbis opus, triplici pubes quam Dardana versu	
Impellunt, terno consurgunt ordine remi ;	120
Sergestusque, domus tenet a quo Sergia nomen,	
Centauro invehitur magnâ ; Scyllâque Cloanthus	
Cæruleâ, genus unde tibi, Romane Cluenti.	
Est procul in pelago saxum, spumantia contra	
Litora, quod tumidis submersum tunditur olim	125
Fluctibus, hiberni condunt ubi sidera Cori :	
Tranquillo silet, immotâque attollitur undâ	
Campus, et apricis statio gratissima mergis.	
Hic viridem Æneas frondenti ex ilice metam	
Constituit, signum nautis, pater ; unde reverti	130
Scirent, et longos ubi circumflectere cursus.	
Tum loca sorte legunt, ipsique in puppibus auro	
Ductores longe effulgent ostroque decori :	
Cetera populeâ velatur fronde juvenus,	
Nudatosque humeros oleo perfusa nitescit.	135

Considunt transtris ; intentaque brachia remis :
Intenti exspectant signum, exsultantiaque haurit
Corda pavor pulsans, laudumque arrecta cupido.

Inde, ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluire suis : ferit æthera clamor 140
Nauticus : adductis spumant freta versa lacertis.
Infundunt pariter sulcos, totumque dehiscit,
Convulsum remis rostrisque tridentibus, æquor.
Non tam præcipites bijugo certamine campum
Corripuere, ruuntque, effusi carcere currus ; 145
Nec sic immissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent
Tum plausu, fremituque virûm, studiisque faventum
Consonat omne nemus, vocemque inclusa volutant
Litora : pulsati colles clamore resultant. 150
Effugit ante alios, primisque elabitur undis,
Turbam inter fremitumque, Gyas ; quem deinde Cloanthus
Consequitur, melior remis ; sed pondere pinus
Tarda tenet. Post hos, æquo discrimine, Pristis
Centaurusque locum tendunt superare priorem : 155
Et nunc Pristis habet, nunc victam præterit ingens
Centaurus ; nunc una ambæ junctisque feruntur
Frontibus, et longe sulcant vada salsa carinâ.

Jamque propinquabant scopulo, metamque tenebant ;
Quum princeps medioque Gyas in gurgite victor 160
Rectorem navis compellat voce Meneœten :
Quo tantum mihi dexter abis ? huc dirige gressum ;
Litus ama, et lævas stringat, sine, palmula cautes ;
Altum alii teneant. Dixit : sed cæca Meneœtes
Saxa timens, proram pelagi detorquet ad undas. 165
Quo diversus abis ? iterum pete saxa, Meneœte,
Cum clamore Gyas revocabat ; et ecce ! Cloanthum
Respicit instantem tergo, et propiora tenentem.
Ille, inter navemque Gyæ, scopulosque sonantes,
Radit iter lævum interior, subitoque priorem 170
Præterit, et metis tenet æquora tuta relictis.

Tum vero exarsit juveni dolor ossibus ingens,
 Nec lacrimis caruere genæ ; segnemque Mœneten,
 Oblitus decorisque sui, sociûmque salutis,
 In mare præcipitem puppi deturbat ab altâ : 175
 Ipse gubernaclo rector subit, ipse magister ;
 Hortaturque viros, clavumque ad litora torquet.
 At gravis, ut fundo vix tandem redditus imo est,
 Jam senior, madidâque fluens in veste, Mœnetes,
 Summa petit scopuli, siccâque in rupe resedit. 180
 Illum et labentem Teucris, et risere natantem,
 Et salsos rident revomentem pectore fluctus.
 Hic læta extremis spes est accensa duobus,
 Sergesto Mnestheique, Gyan superare morantem.
 Sergestus capit ante locum, scopuloque propinquat : 185
 Nec totâ tamen ille prior præeunte carinâ ;
 Parte prior ; partem rostro premit æmula Pristis.
 At, mediâ socios incedens nave per ipsos,
 Hortatur Mnestheus : Nunc, nunc insurgite remis,
 Hectorei socii, Trojæ quos sorte supremâ 190
 Delegi comites ; nunc illas promite vires,
 Nunc animos, quibus in Gætulis Syrtibus usi,
 Ionioque mari, Maleæque sequacibus undis.
 Non jam prima peto Mnestheus, neque vincere certo ;
 Quamquam O !—sed superent, quibus hoc, Neptune, dedisti ;
 Extremos pudeat rediisse ; hoc vincite, cives, 196
 Et prohibete nefas. Olli certamine summo
 Procumbunt : vastis tremit ictibus ærea puppis,
 Subtrahiturque solum : tum creber anhelitus artus
 Aridaque ora quatit ; sudor fluit undique rivis. 200
 Attulit ipse viris optatum casus honorem.
 Namque, furens animi, dum proram ad saxa suburguet
 Interior, spatiumque subit Sergestus iniquo,
 Infelix saxis in procurrentibus hæsit.
 Concussæ cautes, et acuto in murice remi 205
 Obnixi crepuere, illis prora pependit.
 Consurgunt nautæ, et magno clamore morantur ;

Ferratasque trudes, et acutâ cuspide contos
 Expediunt, fractosque legunt in gurgite remos.
 At lætus Mnestheus, successuque acrior ipso, 210
 Agmine remorum celeri, ventisque vocatis,
 Prona petit maria, et pelago decurrit aperto.
 Qualis speluncâ subito commota columba,
 Cui domus et dulces latebroso in pumice nidi,
 Fertur in arva volans, plausumque exterrita pennis 215
 Dat tecto ingentem ; mox, aëre lapsa quieto,
 Radit iter liquidum, celeres neque commovet alas :
 Sic Mnestheus, sic ipsa fugâ secat ultima Pristis
 Æquora, sic illam fert impetus ipse volantem.
 Et primum in scopulo luctantem deserit alto 220
 Sergestum, brevibusque vadis, frustraue vocantem
 Auxilia, et fractis discentem currere remis.
 Inde Gyan, ipsamque ingenti mole Chimæram
 Consequitur : cedit, quoniam spoliata magistro est.
 Solus jamque ipso superest in fine Cloanthus : 225
 Quem petit, et summis annixus viribus urguet.
 Tum vero ingeminat clamor, cunctique sequentem
 Instigant studiis, resonatque fragoribus æther.
 Hi proprium decus et partum indignantur honorem
 Ni teneant ; vitamque volunt pro laude pacisci. 230
 Hos successus alit : possunt, quia posse videntur.
 Et fors æquatis cepissent præmia rostris,
 Ni, palmas ponto tendens utrasque, Cloanthus
 Fudissetque preces, divosque in vota vocâsset :
 Dî, quibus imperium est pelagi, quorum æquora curro, 235
 Vobis lætus ego hoc candentem in litore taurum
 Constituam ante aras, voti reus, extaque salsos
 Porriciam in fluctus, et vina liquentia fundam.
 Dixit, eumque imis sub fluctibus audiit omnis
 Nereïdum Phorcique chorus, Panopeaque virgo ; 240
 Et pater ipse manu magnâ Portunus euntem
 Impulit : illa noto citius, volucrique sagittâ,
 Ad terram fugit, et portu se condidit alto.

Tum satus Anchisâ, cunctis ex more vocatis,
 Victorem magnâ præconis voce Cloanthum 245
 Declarat, viridique advelat tempora lauro ;
 Muneraque in naves ternos optare juvencos,
 Vinaque, et argenti magnum dat ferre talentum.
 Ipsis præcipuos ductoribus addit honores :
 Victori chlamydem auratam, quam plurima circum 250
 Purpura mæandro duplici Melibœa cucurrit ;
 Intextusque puer frondosâ regius Idâ
 Veloces jaculo cervos cursuque fatigat,
 Acer, anhelanti similis, quem præpes ab Idâ
 Sublimem pedibus rapuit Jovis armiger uncis : 255
 Longævi palmas nequidquam ad sidera tendunt
 Custodes ; sævitque canum latratus in auras.
 At, qui deinde locum tenuit virtute secundum,
 Levibus huic hamis consertam auroque trilicem
 Loricam, quam Demoleo detraxerat ipse 260
 Victor apud rapidum Simoënta sub Ilio alto,
 Donat habere viro, decus et tutamen in armis.
 Vix illam famuli, Phegeus Sagarisque, ferebant
 Multiplicem, connixi humeris : indutus at olim
 Demoleus cursu palantes Troas agebat. 265
 Tertia dona facit geminos ex ære lebetas,
 Cymbiaque argento perfecta, atque aspera signis.
 Jamque adeo donati omnes, opibusque superbi,
 Puniceis ibant evincti tempora tæniis ;
 Quum, sævo e scopulo multâ vix arte revulsus. 270
 Amissis remis, atque ordine debilis uno,
 Irrisam sine honore ratem Sergestus agebat.
 Qualis sæpe viæ deprensus in aggere serpens,
 Ærea quem obliquum rota transiit, aut gravis ictu
 Seminecem liquit saxo lacerumque viator ; . 275
 Nequidquam longos fugiens dat corpore tortus,
 Parte ferox, ardensque oculis, et sibila colla
 Arduus attollens ; para, vulnere clauda, retentat
 Nexantem nodis, seque in sua membra plicantem :

Tali remigio navis se tarda movebat ; 280

Vela facit tamen, et velis subit ostia plenâ.

Sergestum Æneas promisso munere donat,

Servatam ob navem lætus, sociosque reductos.

Olli serva datur, operum haud ignara Minervæ,

Cressa genus, Pholoë, geminique sub ubere nati. 285

Hoc pius Æneas misso certamine tendit

Gramineum in campum, quem collibus undique curvis

Cingebant silvæ ; mediâque in valle theatri

Circus erat, quo se multis cum millibus heros

Consessu medium tulit, exstructoque resedit. 290

Hic, qui forte velint rapido contendere cursu,

Invitat pretiis animos, et præmia ponit.

Undique conveniunt Teucris, mixtique Sicani ;

Nisus et Euryalus primi :

Euryalus, formâ insignis, viridique juventâ ; 295

Nisus amore pio pueri : quos deinde secutus

Regius egregiâ Priami de stirpe Diores :

Hunc Salius, simul et Patron ; quorum alter Acarnan,

Alter ab Arcadio Tegeææ sanguine gentis :

Tum duo Trinacrii juvenes, Helymus Panopesque, 300

Assueti silvis, comites seniores Acestæ :

Multi præterea quos fama obscura recondit.

Æneas quibus in mediis sic deinde locutus :

Accipite hæc animis, lætasque advertite mentes.

Nemo ex hoc numero mihi non donatus abibit. 305

Gnosia bina dabo levato lucida ferro

Spicula, cælatamque argento ferre bipennem :

Omnibus hic erit unus honos. Tres præmia primi

Accipient, flavâque caput nectentur olivâ.

Primus equum phaleris insignem victor habeto ; 310

Alter Amazoniâ pharetram, plenamque sagittis

Threïciis, lato quam circumplectitur auro

Balteus, et tereti subnectit fibula gemmâ :

Tertius Argolicâ hâc galeâ contentus abito.

Hæc ubi dicta, locum capiunt, signoque repente 315

Corripiunt spatia audito, limenque relinquunt,
 Effusi nimbo similes : simul ultima signant.
 Primus abit, longèque ante omnia corpora Nisus
 Emicat, et ventis et fulminis ocior alis.
 Proximus huic, longo sed proximus intervallo, 320
 Insequitur Salius : spatio post deinde relicto
 Tertius Euryalus :
 Euryalumque Helymus sequitur ; quo deinde sub ipso
 Ecce ! volat, calcemque terit jam calce Diore,
 Incumbens humero ; spatia et si plura supersint, 325
 Transeat elapsus prior, ambiguumve relinquat.
 Jamque fere spatio extremo, fessique, sub ipsam
 Finem adventabant ; levi cum sanguine Nisus
 Labitur infelix, cæsis ut forte juvenis
 Fusus humum viridesque super madefecerat herbas. 330
 Hic juvenis, jam victor ovans, vestigia presso
 Haud tenuit titubata solo ; sed pronus in ipso
 Concidit immundoque fimo, sacroque cruore.
 Non tamen Euryali, non ille oblitus amorum :
 Nam sese opposuit Salio per lubrica surgens ; 335
 Ille autem spissâ jacuit revolutus arenâ.
 Emicat Euryalus, et, munere victor amici,
 Prima tenet, plausuque volat fremituque secundo.
 Post Helymus subit, et, nunc tertia palma, Diore.
 Hic totum caveæ consessum ingentis, et ora 340
 Prima patrum, magnis Salius clamoribus implet,
 Ereptumque dolo reddi sibi poscit honorem.
 Tutatur favor Euryalum, lacrimæque decoræ,
 Gravior et pulchro veniens in corpore virtus.
 Adjuvat, et magnâ proclamat voce Diore, 345
 Qui subiit palmæ, frustra ad præmia venit
 Ultima, si primi Salio reddantur honores.
 Tum pater Æneas, Vestra, inquit, munera vobis
 Certa manent, pueri ; et palmam movet ordine nemo :
 Me liceat casus miserari insontis amici. 350
 Sic fatus, tergum Gætuli immane leonis

Dat Salio, villis onerosum, atque unguibus aureis.
 Hic Nisus, Si tanta, inquit, sunt præmia victis,
 Et te lapsorum miseret; quæ munera Niso
 Digna dabis? primam merui qui laude coronam, 355
 Ni me, quæ Salium, Fortuna inimica tulisset.
 Et simul his dictis faciem ostentabat, et udo
 Turpia membra fimo. Risit pater optimus olli,
 Et clypeum efferrî jussit, Didymaonis artes,
 Neptuni sacro Danaïs de poste refixum. 360
 Hoc juvenem egregium præstanti munere donat.

Post, ubi confecti cursus, et dona peregit:
 Nunc, si cui virtus, animusque in pectore præsens,
 Adsit, et evinctis attollat brachia palmis.
 Sic ait, et geminum pugnæ proponit honorem: 365
 Victori velatum auro vittisque juvenem;
 Ensem, atque insignem galeam, solatia victo.
 Nec mora, continuo vastis cum viribus effert
 Ora Dares, magnoque virum se murmure tollit:
 Solus qui Paridem solitus contendere contra; 370
 Idemque, ad tumulum, quo maximus occubat Hector,
 Victorem Buten immani corpore, qui se
 Bebryciâ veniens Amyci de gente ferebat,
 Perculit, et fulvâ moribundum extendit arenâ
 Talis prima Dares caput altum in prælia tollit, 375
 Ostenditque humeros latos, alternaque jactat
 Brachia protendens, et verberat ictibus auras.
 Quæritur huic alius: nec quisquam ex agmine tanto
 Audet adire virum, manibusque inducere cestus.
 Ergo alacris, cunctosque putans excedere palmâ, 380
 Æneæ stetit ante pedes; nec plura moratus,
 Tum lævâ taurum cornu tenet, atque ita fatur:
 Nate deâ, si nemo audet se credere pugnæ,
 Quæ finis standi? quo me decet usque teneri?
 Ducere dona jube. Cuncti simul ore fremebant 385
 Dardanidæ, reddique viro promissa jubebant.

Hic gravis Entellum dictis castigat Acestes,

Proximus ut viridante toro consederat herbæ :
 Entelle, heroum quondam fortissime frustra,
 Tantane tam patiens nullo certamine tolli 390
 Dona sines ? ubi nunc nobis deus ille, magister
 Nequidquam memoratus, Eryx ? ubi fama per omnem
 Trinacriam, et spolia illa tuis pendentia tectis ?
 Ille sub hæc : Non laudis amor, nec gloria cessit
 Pulsa metu ; sed enim gelidus tardante senectâ 395
 Sanguis habet, frigentque effœtæ in corpore vires.
 Si mihi, quæ quondam fuerat, quâque improbus iste
 Exsultat fidens, si nunc foret illa juvenitas ;
 Haud equidem pretio inductus, pulchroque juvenco,
 Venissem : nec dona moror. Sic deinde locutus, 400
 In medium geminos immani pondere cestus
 Projectit, quibus acer Eryx in prælia suetus
 Ferre manum, duroque intendere brachia tergo.
 Obstupuere animi : tantorum ingentia septem
 Terga boum plumbo insuto ferroque rigeant. 405
 Ante omnes stupet ipse Dares, longeque recusat :
 Magnanimusque Anchisiades et pondus et ipsa
 Huc illuc vincloꝝ immensa volumina versat.
 Tum senior tales referebat pectore voces :
 Quid, si quis cestus ipsius et Herculis arma 410
 Vidisset, tristemque hoc ipso in litore pugnam ?
 Hæc germanus Eryx quondam tuus arma gerebat
 (Sanguine cernis adhuc fractoque infecta cerebro) ;
 His magnum Alciden contra stetit ; his ego suetus,
 Dum melior vires sanguis dabat, æmula necdum 415
 Temporibus geminis canebat sparsa senectus.
 Sed, si nostra Dares hæc Troïus arma recusat,
 Idque pio sedet Æneæ, probat auctor Acestes ;
 Æquemus pugnâs. Erycis tibi terga remitto ;
 Solve metus ; et tu Trojanos exue cestus. 420
 Hæc fatus, duplicem ex humeris rejectit amictum ;
 Et magnos membrorum artus, magna ossa, lacertosque,
 Exiit, atque ingens mediâ consistit arenâ.

Tum satus Anchisâ cestus pater extulit æquos,
 Et paribus palmas amborum innexuit armis. 425
 Constitit in digitos extemplo arrectus uterque,
 Brachiaque ad superas interritus extulit auras.
 Abduxere retro longe capita ardua ab ictu,
 Immiscentque manus manibus, pugnamque lacesunt :
 Ille pedum melior motu, fretusque juventâ ; 430
 Hic membris et mole valens, sed tarda trementi
 Genua labant, vastos quatit æger anhelitus artus.
 Multa viri nequidquam inter se vulnera jactant,
 Multa cavo lateri ingeminant, et pectore vastos
 Dant sonitus ; erratque aures et tempora circum 435
 Crebra manus ; duro crepitant sub vulnere malæ.
 Stat gravis Entellus, nisuque immotus eodem,
 Corpore tela modo, atque oculis vigilantibus, exit.
 Ille, velut celsam oppugnat qui molibus urbem,
 Aut montana sedet circum castella sub armis, 440
 Nunc hos, nunc illos aditus, omnemque pererrat
 Arte locum, et variis assultibus irritus urguet.
 Ostendit dextram insurgens Entellus, et alte
 Extulit : ille ictum venientem a vertice velox
 Prævidit, celerique elapsus corpore cessit. 445
 Entellus vires in ventum effudit ; et ultro,
 Ipse gravis, graviterque, ad terram pondere vasto
 Concidit : ut quondam cava concidit aut Erymantho,
 Aut Idâ in magnâ, radicibus eruta pinus.
 Consurgunt studiis Teuceri et Trinacria pubes : 450
 It clamor cœlo ; primusque accurrit Acestes,
 Æquævumque ab humo miserans attollit amicum.
 At, non tardatus casu, neque territus, heros
 Acrior ad pugnam redit, ac vim suscitât irâ ;
 Tum pudor incendit vires, et conscia virtus : 455
 Præcipitemque Daren ardens agit æquore toto,
 Nunc dextrâ ingeminans ictus, nunc ille sinistrâ.
 Nec mora, nec requies : quam multâ grandine nimbi
 Culminibus crepitant, sic densis ictibus heros

Creber utrâque manu pulsat versatque Dareta. 460
 Tum pater Æneas procedere longius iras,
 Et sævire animis Entellum haud passus acerbis,
 Sed finem imposuit pugnæ, fessumque Dareta
 Eripuit, mulcens dictis ; ac talia fatur :
 Infelix ! quæ tanta animum dementia cepit ? 465
 Non vires alias, conversaque numina sentis ?
 Cede deo. Dixitque, et prælia voce diremit.
 Ast illum fidi æquales, genua ægra trahentem,
 Jactantemque utroque caput, crassumque cruorem
 Ore ejectantem, mixtosque in sanguine dentes, 470
 Ducunt ad naves ; galeamque ensemque, vocati,
 Accipiunt : palmam Entello taurumque relinquunt.
 Hic victor, superans animis, tauroque superbus :
 Nate deâ, vosque hæc, inquit, cognoscite, Teucri,
 Et mihi quæ fuerint juvenili in corpore vires, 475
 Et quâ servetis revocatum a morte Dareta.
 Dixit, et adversi contra stetit ora juveni,
 Qui donum astabat pugnæ ; duosque reductâ
 Libravit dextrâ media inter cornua cestus
 Arduus, effractoque illisit in ossa cerebro. 480
 Sternitur, exanimisque tremens procumbit humi bos.
 Ille super tales effundit pectore voces :
 Hanc tibi, Eryx, meliorem animam pro morte Daretis
 Persolvo : hic victor cestus artemque repono.
 Protenus Æneas celeri certare sagittâ 485
 Invitat, qui forte velint ; et præmia ponit :
 Ingentique manu malum de nave Seresti
 Erigit ; et volucrem trajecto in fune columbam,
 Quo tendant ferrum, malo suspendit ab alto.
 Convenere viri, dejectamque ærea sortem 490
 Accepit galea ; et primus clamore secundo
 Hyrtacidæ ante omnes exit locus Hippocoontis ;
 Quem modo navali Mnestheus certamine victor
 Consequitur, viridi Mnestheus evinctus olivâ.
 Tertius Eurytion, tuus, O clarissime ! frater, 495

Pandare, qui quondam, jussus confundere fœdus,
In medios telum torsisti primus Achivos.

Extremus galeâque imâ subsedit Acestes,
Ausus et ipse manu juvenum tentare laborem.

Tum validis flexos incurvant viribus arcus, 500
Pro se quisque, viri, et depromunt tela pharetris.

Primaque per cœlum, nervo stridente, sagitta
Hyrtacidæ juvenis volucres diverberat auras ;
Et venit, adversique infigitur arbore mali.

Intremuit malus, timuitque exterrita pennis 505
Ales, et ingenti sonuerunt omnia plausu.

Post, acer Mnestheus adducto constitit arcu,
Alta petens ; pariterque oculos telumque tetendit.

Ast ipsam miserandus avem contingere ferro
Non valuit ; nodos et vincula linea rupit, 510

Quis innexa pedem malo pendebat ab alto :
Illa notos atque atra volans in nubila fugit.

Tum rapidus, jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit, 515

Jam vacuo lætam cœlo speculatus ; et, alis
Plaudentem, nigrâ figit sub nube columbam.

Decidit exanimis, vitamque reliquit in astris
Ætheriis, fixamque refert delapsa sagittam.

Amissâ solus palmâ superabat Acestes :
Qui tamen ærias telum contendit in auras, 520

Ostentans artemque pater, arcumque sonantem.

Hic oculis subitum objicitur, magnoque futurum
Augurio, monstrum : docuit post exitus ingens ;

Seraque terrifici cecinerunt omina vates.
Namque, volans liquidis in nubibus, arsit arundo, 525

Signavitque viam flammis, tenuesque recessit
Consumta in ventos : cœlo ceu sæpe refixa

Transcurrunt crinemque volantia sidera ducunt.
Attonitis hæsere animis, superosque precati 530

Trinacrii Teucrique viri : nec maximus omen

Abnuît Æneas ; sed, lætum amplexus Acesten,

Muneribus cumulat magnis, ac talia fatur :
 Sume, pater ; nam te voluit rex magnus Olympi
 Talibus auspiciis exsortes ducere honores.
 Ipsius Anchisæ longævi hoc munus habebis, 535
 Cratera impressum signis, quem Thracius olim
 Anchisæ genitori in magno munere Cisseus
 Ferre sui dederat monumentum et pignus amoris.
 Sic fatus, cingit viridanti tempora lauro,
 Et primum ante omnes victorem appellat Acesten. 540
 Nec bonus Eurytion prælato invidit honori,
 Quamvis solus avem cælo dejecit ab alto.
 Proximus ingreditur donis, qui vincula rupit ;
 Extremus, volucris qui fixit arundine malum.
 At pater Æneas, nondum certamine misso, 545
 Custodem, ad sese, comitemque impubis Iuli,
 Epytiden vocat, et fidam sic fatur ad aurem :
 Vade age, et, Ascanio, si jam puerile paratum
 Agmen habet secum, cursusque instruxit equorum,
 Ducat avo turmas, et sese ostendat in armis, 550
 Dic, ait. Ipse omnem longo decedere circo
 Infusum populum, et campos jubet esse patentes.
 Incedunt pueri, pariterque ante ora parentum
 Frenatis lucent in equis : quos omnis euntes
 Trinacriæ mirata fremit Trojæque juvenus. 555
 Omnibus in morem tonsâ coma pressa coronâ.
 Cornea bina ferunt præfixa hastilia ferro ;
 Pars leves humero pharetras : it pectore summo
 Flexilis obtorti per collum circulus auri.
 Tres equitum numero turmæ, ternique vagantur 560
 Ductores ; pueri bis seni quemque secuti
 Agmine partito fulgent, paribusque magistris.
 Una acies juvenum, ducit quam parvus ovantem
 Nomen avi referens Priamus, tua clara, Polite,
 Progenies, auctura Italos ; quem Thracius albis 565
 Portat equus bicolor maculis, vestigia primi
 Alba pedis frontemque ostentans arduus albam.

Alter Atys, genus unde Atii duxere Latini;
 Parvus Atys, pueroque puer dilectus Iulo.
 Extremus, formâque ante omnes pulcher, Iulus 570
 Sidonio est invectus equo, quem candida Dido
 Esse sui dederat monumentum et pignus amoris.
 Cetera Trinacriis pubes senioris Acestæ
 Fertur equis.
 Excipiunt plausu pavidos, gaudentque tuentes 575
 Dardanidæ, veterumque agnoscunt ora parentum.
 Postquam omnem læti consessum oculosque suorum
 Lustravere in equis, signum clamore paratis
 Epytides longe dedit, insonuitque flagello.
 Olli discurrere pares, atque agmina terni 580
 Diductis solvere choris; rursusque vocati
 Convertere vias, infestaque tela tulere.
 Inde alios ineunt cursus, aliosque recursus,
 Adversi spatiis; alternosque orbibus orbes
 Impediunt, pugnxque cient simulacra sub armis. 585
 Et nunc terga fugâ nudant; nunc spicula vertunt
 Infensi; factâ pariter nunc pace feruntur.
 Ut quondam Cretâ fertur Labyrinthus in altâ
 Parietibus textum cæcis iter, ancipitemque
 Mille viis habuisse dolum, qua signa sequendi 590
 Falleret indeprencus et irremeabilis error:
 Haud alio Teucrûm nati vestigia cursu
 Impediunt, texuntque fugas et proelia ludo;
 Delphinum similes, qui per maria humida nando
 Carpathium Libycumque secant, luduntque per undas. 595
 Hunc morem cursus, atque hæc certamina primus
 Ascanius, Longam muris quum cingeret Albam,
 Retulit, et priscos docuit celebrare Latinos,
 Quo puer ipse modo, secum quo Troia pubes:
 Albani docuere suos: hinc maxima porro 600
 Accepit Roma, et patrium servavit honorem;
 Trojaque nunc pueri Trojanum dicitur agmen.
 Hac celebrata tenus sancto certamina patri.

Hic primum Fortuna fidem mutata novavit.
 Dum variis tumulo referunt sollemnia ludis, 605
 Irim de cœlo misit Saturnia Juno
 Iliacam ad classem, ventosque aspirat eunti,
 Multa movens, necdum antiquum saturata dolorem.
 Illa, viam celerans per mille coloribus arcum,
 Nulli visa, cito decurrit tramite virgo. 610
 Conspicit ingentem concursum, et litora lustrat,
 Desertosque videt portus, classemque relictam :
 At procul in solâ secretæ Troades actâ
 Amisum Anchisen flebant, cunctæque profundum
 Pontum aspectabant flentes. Heu tot vada fessis, 615
 Et tantum superesse maris ! vox omnibus una.
 Urbem orant ; tædet pelagi perferre laborem.
 Ergo inter medias sese, haud ignara nocendi,
 Conjicit, et faciemque deæ vestemque reponit.
 Fit Beroë, Tmarii conjux longæva Dorycli, 620
 Cui genus, et quondam nomen, natique fuissent ;
 Ac sic Dardanidûm mediam se matribus infert :
 O miseræ, quas non manus, inquit, Achaïca bello
 Traxerit ad letum patriæ sub mœnibus ! O gens
 Infelix ! cui te exitio Fortuna reservat ? 625
 Septima post Trojæ excidium jam vertitur æstas,
 Quum freta, quum terras omnes, tot inhospita saxa,
 Sideraque emensæ ferimur, dum per mare magnum
 Italiam sequimur fugientem, et volvimur undis.
 Hic Erycis fines fraterni, atque hospes Acestes : 630
 Quis prohibet muros jacere, et dare civibus urbem ?
 O patria, et rapti nequidquam ex hoste Penates !
 Nullane jam Trojæ dicentur mœnia ? nusquam
 Hectoreos amnes, Xanthum et Simoënta, videbo ?
 Quin agite, et mecum infaustas exurite puppes : 635
 Nam mihi Cassandræ per somnum vatis imago
 Ardentes dare visa faces. Hic quærite Trojam ;
 Hic domus est, inquit, vobis. Jam tempus agi res ;
 Nec tantis mora prodigiis. En ! quatuor aræ

Neptuno. Deus ipse faces animumque ministrat. 640

Hæc memorans, prima infensum vi corripit ignem,
 Sublatâque procul dextrâ connixa coruscat,
 Et jacit. Arrectæ mentes, stupefactaque corda
 Iliadum. Hic una e multis, quæ maxima natu,
 Pyrgo, tot Priami natorum regia nutrix : 645
 Non Beroë vobis, non hæc Rhœtetiâ, matres,
 Est Dorycli conjux. Divini signa decoris,
 Ardentesque notate oculos ; qui spiritus illi,
 Qui vultus, vocisque sonus, vel gressus eunti.
 Ipsa egomet dudum Beroën digressa reliqui 650
 Ægram, indignantem tali quod sola careret
 Munere, nec meritos Anchisæ inferret honores.
 Hæc effata.

At matres, primo ancipites, oculisque malignis
 Ambiguæ, spectare rates, miserum inter amorem 655
 Præsentis terræ fatisque vocantia regna :
 Quum dea se paribus per cælum sustulit alis,
 Ingentemque fugâ secuit sub nubibus arcum.
 Tum vero, attonitæ monstris, actæque furore,
 Conclamant, rapiuntque focis penetralibus ignem : 660
 Pars spoliant aras ; frondem, ac virgulta, facesque
 Conjiciunt. Furit immissis Vulcanus habenis
 Transtra per, et remos, et pictas abiecte puppes.

Nuntius Anchisæ ad tumultum, cuneosque theatri,
 Incensas perfert naves Eumelus ; et ipsi 665
 Respiciunt atram in nimbo volitare favillam.
 Primus et Ascanius, cursus ut lætus equestres
 Ducebat, sic acer equo turbata petivit
 Castra ; nec exanimis possunt retinere magistrî.
 Quis furor iste novus ? quo nunc, quo tenditis, inquit, 670
 Heu ! miseræ cives ? non hostem, inimicaque castra
 Argivûm ; vestras spes uritis. En ! ego vester
 Ascanius : galeam ante pedes projecit inanem,
 Quâ ludo indutus belli simulacra ciebat.
 Accelerat simul Æneas, simul agmina Teucrûm. 675

Ast illæ diversa metu per litora passim
 Diffugiunt ; silvasque, et sicubi concava furtim
 Saxa, petunt. Piget incepti, lucisque ; suosque
 Mutatæ agnoscunt, excussaue pectore Juno est.
 Sed non idcirco flammæ atque incendia vires 680
 Indomitas posuere : udo sub robore vivit
 Stuppa, vomens tardum fumum ; lentusque carinas
 Est vapor, et toto descendit corpore pestis ;
 Nec vires heroum, infusaue flumina prosunt.
 Tum pius Æneas humeris abscindere vestem, 685
 Auxilioque vocare deos, et tendere palmas :
 Jupiter omnipotens, si nondum exosus ad unum
 Trojanos, si quid pietas antiqua labores
 Respicit humanos, da flammam evadere classi
 Nunc, Pater, et tenues Teucrûm res eripe leto : 690
 Vel tu, quod superest, infesto fulmine morti,
 Si mereor, demitte, tuâque hic obrue dextrâ.
 Vix hæc ediderat, quum effusis imbris atra
 Tempestas sine more furit, tonitruque tremiscunt
 Ardua terrarum, et campi ; ruit æthere toto 695
 Turbidus imber aquâ, densisque nigerrimus austris ;
 Implenturque super puppes ; semiusta madescent
 Robora ; restinctus donec vapor omnis, et omnes,
 Quatuor amissis, servatæ a peste carinæ.
 At pater Æneas, casu concussus acerbo, 700
 Nunc huc ingentes, nunc illuc, pectore curas
 Mutabat versans ; Siculisne resideret arvis,
 Oblitus fatorum, Italasne capesseret oras.
 Tum senior Nautes, unum Tritonia Pallas
 Quem docuit, multâque insignem reddidit arte, 705
 Hæc responsa dabat, vel quæ portenderet ira
 Magna deûm, vel quæ fatorum posceret ordo.
 Isque his Ænean solatus vocibus infit :
 Nate deâ, quo fata trahunt retrahuntque, sequamur.
 Quidquid erit, superanda omnis fortuna ferendo est. 710
 Est tibi Dardanius divinæ stirpis Acestes :

Hunc cape consiliis socium, et conjunge volentem :
 Huic trade, amissis superant qui navibus, et quos
 Pertæsum magni incepti rerumque tuarum est ;
 Longævosque senes, ac fessas æquore matres, 715
 Et quidquid tecum invalidum, metuensque pericli est,
 Delige ; et, his habeant terris, sine, mœnia fessi :
 Urbem appellabunt permissio nomine Acestam.

Talibus incensus dictis senioris amici,
 Tum vero in curas animum diducitur omnes : 720
 Et Nox atra polum, bigis subvecta, tenebat.
 Visa dehinc cœlo facies delapsa parentis
 Anchisæ subito tales effundere voces :
 Nate, mihi vitâ quondam, dum vita manebat,
 Care magis ; nate, Iliacis exercite fatis ; 725
 Imperio Jovis huc venio, qui classibus ignem
 Depulit, et cœlo tandem miseratus ab alto est.
 Consiliis pare, quæ nunc pulcherrima Nautes
 Dat senior : lectos juvenes, fortissima corda,
 Defer in Italiam. Gens dura, atque aspera cultu, 730
 Debellanda tibi Latio est. Ditis tamen ante
 Infernas accede domos, et Aversa per alta
 Congressus pete, nate, meos : non me impia namque
 Tartara habent, tristesve umbræ ; sed amœna piorum
 Concilia Elysiumque colo. Huc casta Sibylla 735
 Nigrarum multo pecudum te sanguine ducet.
 Tum genus omne tuum, et, quæ dentur mœnia, disces.
 Jamque vale : torquet medios Nox humida cursus,
 Et me sævus equis Oriens afflavit anhelis.
 Dixerat ; et tenues fugit, ceu fumus, in auras. 740
 Æneas, Quo deinde ruis ? quo proripis ? inquit,
 Quem fugis ? aut quis te nostris complexibus arcet ?
 Hæc memorans, cinerem et sopitos suscitât ignes ;
 Pergameumque Larem, et canæ penetralia Vestæ,
 Farre pio, et plenâ supplex veneratur acerrâ. 745
 Extemplo socios, primumque arcessit Acesten ;
 Et Jovis imperium, et cari præcepta parentis

Edocet, et quæ nunc animo sententia constet.
 Haud mora consiliis, nec jussa recusat Acestes.
 Transcribunt urbi matres, populumque volentem 750
 Deponunt, animos nil magnæ laudis egentes.
 Ipsi transtra novant, flammisque ambesa reponunt
 Robora navigiis; aptant remosque rudentesque;
 Exigui numero, sed bello vivida virtus.

Interea Æneas urbem designat aratro, 755
 Sortiturque domos; hoc Ilium, et hæc loca Trojam
 Esse jubet. Gaudet regno Trojanus Acestes,
 Indicitque forum, et patribus dat jura vocatis.
 Tum vicina astris Erycino in vertice sedes
 Fundatur Veneri Idaliæ; tumuloque sacerdos, 760
 Ac lucus late sacer, additur Anchiseo.

Jamque dies epulata novem gens omnis, et aris
 Factus honos: placidi straverunt æquora venti,
 Creber et aspirans rursus vocat Auster in altum.
 Exoritur procurva ingens per litora fletus: 765
 Complexi inter se noctemque diemque morantur.
 Ipsæ jam matres, ipsi, quibus aspera quondam
 Visa maris facies, et non tolerabile nomen,
 Ire volunt, omnemque fugæ perferre laborem:
 Quos bonus Æneas dictis solatur amicis, 770
 Et consanguineo lacrimans commendat Acestæ.
 Tres Eryci vitulos, et Tempestatibus agnam,
 Cædere deinde jubet, solvique ex ordine funem.
 Ipse, caput tonsæ foliis evinctus olivæ,
 Stans procul in prorâ, pateram tenet, extaque salsos 775
 Porrcit in fluctus, ac vina liquentia fundit.
 Prosequitur surgens a puppi ventus euntes:
 Certatim socii feriunt mare, et æquora verrunt.

At Venus interea Neptunum, exercita curis,
 Alloquitur, talesque effundit pectore questus: 780
 Junonis gravis ira nec exsaturabile pectus
 Cogunt me, Neptune, preces descendere in omnes:
 Quam nec longa dies, pietas nec mitigat ulla;

Nec Jovis imperio fatisque infracta quiescit.
 Non mediâ de gente Phrygum exedissee nefandis 785
 Urbem odiis satis est, nec poenam traxe per omnem
 Reliquias : Trojæ cineres atque ossa peremtæ
 Insequitur. Causas tanti sciat illa furoris.
 Ipse mihi nuper Libycis tu testis in undis,
 Quam molem subito excierit. Maria omnia cœlo 790
 Miscuit, Æoliis nequidquam freta procellis ;
 In regnis hoc ausa tuis.
 Per scelus ecce ! etiam Trojanis matribus actis
 Exussit fœde puppes ; et classe subegit
 Amissâ socios ignotæ linquere terræ. 795
 Quod superest, oro, liceat dare tuta per undas
 Vela tibi ; liceat Laurentem attingere Thybrim ;
 Si concessa peto, si dant ea mœnia Parcæ.
 Tum Saturnius hæc domitor maris edidit alti :
 Fas omne est, Cytherea, meis te fidere regnis, 800
 Unde genus ducis. Merui quoque : sæpe furores
 Compressi, et rabiem tantam, cœlique marisque.
 Nec minor in terris, Xanthum Simoëntaque testor,
 Æneæ mihi cura tui. Quum Troia Achilles
 Exanimata sequens impingeret agmina muris, 805
 Millia multa daret leto, gementque repleti
 Amnes, nec reperire viam, atque evolvere posset
 In mare se Xanthus : Pelidæ tunc ego forti
 Congressum Ænean, nec dîs nec viribus æquis,
 Nube cavâ rapui : cuperem quum vertere ab imo, 810
 Structa meis manibus, perjuræ mœnia Trojæ.
 Nunc quoque mens eadem perstat mihi : pelle timorem ;
 Tutus, quos optas, portus accedet Averni.
 Unus erit tantum, amissum quem gurgite quæret ;
 Unum pro multis dabitur caput. 815
 His ubi læta deæ permulsit pectora dictis,
 Jungit equos auro genitor, spumantiaque addit
 Frena feris, manibusque omnes effundit habenas.
 Cæruleo per summa levis volat æquora curru.

Subsidunt undæ, tumidumque sub axe tonanti 820
 Sternitur æquor aquis : fugiunt vasto æthere nimbi.
 Tum variæ comitum facies ; immania cete,
 Et senior Glauci chorus, Inousque Palæmon,
 Tritonesque citi, Phorcique exercitus omnis.
 Læva tenent Thetis, et Melite, Panopeaque virgo, 825
 Nesæe, Spioque, Thaliaque, Cymodoceque.

Hic patris Æneæ suspensam blanda vicissim
 Gaudia pertentant mentem : jubet ocius omnes
 Attolli malos, intendi brachia velis.
 Una omnes fecere pedem ; pariterque sinistros, 830
 Nunc dextros solvere sinus ; una ardua torquent
 Cornua, detorquentque : ferunt sua flamina classem.
 Princeps ante omnes densum Palinurus agebat
 Agmen : ad hunc alii cursum contendere jussi.

Jamque fere mediam cœli Nox humida metam 835
 Contigerat ; placidâ laxârant membra quiete,
 Sub remis fusi per dura sedilia, nautæ :
 Quum levis ætheriis delapsus Somnus ab astris
 Aëra dimovit tenebrosum, et dispulit umbras,
 Te, Palinure, petens, tibi somnia tristia portans 840
 Insonti ; puppique deus consedit in altâ,
 Phorbanti similis ; funditque has ore loquelas :
 Iaside Palinure, ferunt ipsa æquora classem ;
 Æquatæ sidrant auræ : datur hora quieti ;
 Pone caput, fessosque oculos furare labori. 845

Ipse ego paullisper pro te tua munera inibo.
 Cui vix attollens Palinurus lumina fatur :
 Mene salis placidi vultum fluctusque quietos
 Ignorare jubes ? mene huic confidere monstro ?
 Ænean credam quid enim fallacibus austris, 850
 Et cœli toties deceptus fraude sereni ?
 Talia dicta dabat, clavumque, affixus et hærens,
 Nusquam amittebat, oculosque sub astra tenebat.
 Ecce ! deus ramum Lethæo rore madentem,
 Vique soporatum Stygiâ, super utraque quassat 855

Tempora ; cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus,
Et, super incumbens, cum puppis parte revulsâ,
Cumque gubernaclo, liquidas projecit in undas
Præcipitem, ac socios nequidquam sæpe vocantem. 860
Ipse volans tenues se sustulit ales ad auras.
Currit iter tutum non secius æquore classis,
Promissisque patris Neptuni interrita fertur.
Jamque adeo scopulos Sirenum advecta subibat,
Difficiles quondam, multorumque ossibus albos ; 865
Tum rauca assiduo longe sale saxa sonabant :
Quum pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis.
Multa gemens, casuque animum concussus amici :
O nimium cœlo et pelago confise sereno, 870
Nudus in ignotâ, Palinure, jacebis arenâ !

P. VIRGILII MARONIS

ÆNEIDOS

LIBER SEXTUS.

Sic fatur lacrimans, classique immittit habenas,
 Et tandem Euboïcis Cumarum allabitur oris.
 Obvertunt pelago proras ; tum dente tenaci
 Ancora fundabat naves, et litora curvæ
 Prætexunt puppes ; juvenum manus emicat ardens 5
 Litus in Hesperium ; quærit pars semina flammæ,
 Abstrusa in venis silicis ; pars densa ferarum
 Tecta rapit silvas ; inventaque flumina monstrat.
 At pius Æneas arces, quibus altus Apollo
 Præsidet, horrendæque procul secreta Sibyllæ, 10
 Antrum immane, petit : magnam cui mentem animumque
 Delius inspirat vates, aperitque futura.
 Jam subeunt Triviæ lucos, atque aurea tecta.
 Dædalus, ut fama est, fugiens Minoïa regna,
 Præpetibus pennis ausus se credere cœlo, 15
 Insuetum per iter gelidas enavit ad Arctos,
 Chalcidicæque levis tandem superastitit arce.
 Redditus his primum terris, tibi, Phœbe, sacravit
 Remigium alarum, posuitque immania templa.
 In foribus letum Androgeo : tum pendere pœnas 20
 Cecropidæ jussi, miserum ! septena quot annis
 Corpora natorum ; stat ductis sortibus urna.
 Contra, elata mari, respondet Gnosia tellus :
 Hic crudelis amor tauri, suppôstaque furto
 Pasiphaë, mixtumque genus, prolesque biformis 25
 Minotaurus inest, Veneris monumenta nefandæ :
 Hic labor ille domus, et inextricabilis error.

Magnum reginæ sed enim miseratus amorem
 Dædalus, ipse dolos tecti ambagesque resolvit,
 Cæca regens filo vestigia. Tu quoque magnam 30
 Partem opere in tanto, sineret dolor, Icare, haberes.
 Bis conatus erat casus effingere in auro :
 Bis patriæ cecidere manus. Quin protenus omnia
 Perlegerent oculis ; ni jam præmissus Achates
 Afforet, atque una Phœbi Triviæque sacerdos, 35
 Deiphobe Glauci ; fatur quæ talia regi :
 Non hoc ista sibi tempus spectacula poscit.
 Nunc grege de intacto septem mactare juvencos
 Præstiterit, totidem lectas de more bidentes.
 Talibus affata Ænean (nec sacra morantur 40
 Jussa viri) Teucros vocat alta in templa sacerdos.
 Excisum Euboicæ latus ingens rupis in antrum :
 Quo lati ducunt aditus centum, ostia centum ;
 Unde ruunt totidem voces, responsa Sibyllæ.
 Ventum erat ad limen, quum virgo, Poscere fata 45
 Tempus, ait : Deus, ecce ! Deus. Cui, talia fanti
 Ante fores, subito non vultus, non color unus,
 Non comtæ mansere comæ ; sed pectus anhelum,
 Et rabie fera corda tument ; majorque videri,
 Nec mortale sonans ; afflata est numine quando 50
 Jam propiore dei. Cessas in vota precesque,
 Tros, ait, Ænea ? cessas ? neque enim ante dehiscunt
 Attonitæ magna ora domus. Et, talia fata,
 Conticuit. Gelidus Teucris per dura cucurrit
 Ossa tremor, funditque preces rex pectore ab imo : 55
 Phœbe, graves Trojæ semper miserate labores,
 Dardana qui Paridis direxti tela manusque
 Corpus in Æacidæ ; magnas obeuntia terras
 Tot maria intravi, duce te, penitusque repôstas
 Massylûm gentes, prætentaque Syrtibus arva ; 60
 Jam tandem Italiæ fugientis prendimus oras.
 Hac Trojana tenus fuerit Fortuna secuta.
 Vos quoque Pergamæ jam fas est parcere genti,

Dique deæque omnes, quibus obstitit Ilium, et ingens
 Gloria Dardaniæ. Tuque, O sanctissima vates ! 65
 Præscia venturi, da (non indebita posco
 Regna meis fati) Latio considerare Teucros,
 Errantesque deos, agitataque numina Trojæ.
 Tum Phœbo et Triviæ solido de marmore templum
 Institutam, festosque dies de nomine Phœbi. 70
 Te quoque magna manent regnis penetralia nostris :
 Hic ego namque tuas sortes, arcanaque fata
 Dicta meæ genti, ponam, lectosque sacrabo,
 Alma, viros. Foliis tantum ne carmina manda,
 Ne turbata volent rapidis ludibria ventis : 75
 Ipsa canas oro. Finem dedit ore loquendi.
 At, Phœbi nondum patiens, immanis in antro
 Bacchatur vates, magnum si pectore possit
 Excussisse deum : tanto magis ille fatigat
 Os rabidum, fera corda domans, fingitque premendo. 80
 Ostia jamque domus patuere ingentia centum
 Sponte suâ, vatisque ferunt responsa per auras :
 O tandem magnis pelagi defuncte periclis !
 Sed terrâ graviora manent. In regna Lavinî
 Dardanidæ venient ; mitte hanc de pectore curam ; 85
 Sed non et venisse volent. Bella, horrida bella,
 Et Thybrim multo spumantem sanguine cerno.
 Non Simoïs tibi, nec Xanthus, nec Dorica castra
 Defuerint. Alius Latio jam partus Achilles,
 Natus et ipse deâ. Nec, Teucris addita, Juno 90
 Usquam aberit. Quum tu supplex, in rebus egenis,
 Quas gentes Italûm, aut quas non oraveris urbes !
 Causa mali tanti conjux iterum hospita Teucris,
 Externique iterum thalami.
 Tu ne cede malis ; sed contra audentior ito, 95
 Qua tua te Fortuna sinet. Via prima salutis,
 Quod minime reris, Graiâ pandetur ab urbe.
 Talibus ex adyto dictis Cumæa Sibylla
 Horrendas canit ambages, antroque remugit,

- Obscuris vera involvens : ea frena furenti 100
 Concutit, et stimulos sub pectore vertit Apollo.
 Ut primum cessit furor, et rabida ora quiêrunt,
 Incipit Æneas heros : Non ulla laborum,
 O virgo, nova mî facies inopinave surgit.
 Omnia præcepi, atque animo mecum ante peregi. 105
 Unum oro ; quando hic inferni janua regis
 Dicitur, et tenebrosa palus Acheronte refuso ;
 Ire ad conspectum cari genitoris, et ora,
 Contingat : doceas iter, et sacra ostia pandas.
 Illum ego, per flammas, et mille sequentia tela, 110
 Eripui his humeris, medioque ex hoste recepi :
 Ille, meum comitatus iter, maria omnia mecum,
 Atque omnes pelagique minas cœlique ferebat,
 Invalidus, vires ultra sortemque senectæ.
 Quin, ut te supplex peterem, et tua limina adirem, 115
 Idem orans mandata dabat. Gnatique patrisque,
 Alma, precor, miserere : potes namque omnia ; nec te
 Nequidquam lucis Hecate præfecit Avernis.
 Si potuit Manes arcessere conjugis Orpheus,
 Threïciâ fretus citharâ, fidibusque canoris ; 120
 Si fratrem Pollux alternâ morte redemit,
 Itque reditque viam toties (Quid Thesea magnum,
 Quid memorem Alciden ?) ; et mî genus ab Jove summo.
 Talibus orabat dictis, arasque tenebat ;
 Quum sic orsa loqui vates : Sate sanguine divûm, 125
 Tros Anchisiade, facilis descensus Averno est ;
 Noctes atque dies patet atri janua Ditis :
 Sed revocare gradum, superasque evadere ad auras,
 Hoc opus, hic labor est. Pauci, quos æquus amavit
 Jupiter, aut ardens evexit ad æthera virtus, 130
 Dîs geniti, potuere. Tenent media omnia silvæ,
 Cocytusque sinu labens circumvenit atro.
 Quod si tantus amor menti, si tanta cupido,
 Bis Stygios innare lacus, bis nigra videre
 Tartara, et insano juvat indulgere labori ; 135

Accipe, quæ peragenda prius. Latet arbore opacâ
 Aureus et foliis et lento vimine ramus,
 Junoni infernæ dictus sacer : hunc tegit omnis
 Lucus, et obscuris claudunt convallibus umbræ.
 Sed non ante datur telluris operta subire, 140
 Auricomos quam quis decerpserit arbore fœtus.
 Hoc sibi pulchra suum ferri Proserpina munus
 Instituit. Primo avulso, non deficit alter
 Aureus ; et simili frondescit virga metallo.
 Ergo alte vestigia oculis, et rite repertum 145
 Carpe manu. Namque ipse volens facilisque sequetur,
 Si te fata vocant : aliter, non viribus ullis
 Vincere, nec duro poteris convellere ferro.
 Præterea, jacet exanimum tibi corpus amici
 (Heu ! nescis), totamque incestat funere classem ; 150
 Dum consulta petis, nostroque in limine pendes.
 Sedibus hunc refer ante suis, et conde sepulcro.
 Duc nigras pecudes : ea prima piacula sunt.
 Sic demum lucos Stygios, regna invia vivis,
 Aspicias. Dixit ; pressoque obmutuit ore. 155
 Æneas mœsto defixus lumina vultu
 Ingreditur, linquens antrum ; cæcosque volutat
 Eventus animo secum. Cui fidus Achates
 It comes, et paribus curis vestigia figit.
 Multa inter sese vario sermone serebant ; 160
 Quem socium exanimem vates, quod corpus humanum
 Diceret. Atque illi Misenum in litore sicco,
 Ut venere, vident indignâ morte peremtum ;
 Misenum Æoliden : quo non præstantior alter
 Ære ciere viros, Martemque accendere cantu. 165
 Hectoris hic magni fuerat comes ; Hectora circum
 Et lituo pugnas insignis obibat et hastâ :
 Postquam illum vitâ victor spoliavit Achilles,
 Dardanio Æneæ sese fortissimus heros
 Addiderat socium, non inferiora secutus. 170
 Sed tum, forte cavâ dum personat æquora conchâ,

Demens, et cantu vocat in certamina divos,
 Æmulus exceptum Triton (si credere dignum est)
 Inter saxa virum spumosâ immerserat undâ.
 Ergo omnes magno circum clamore fremebant ; 175
 Præcipue pius Æneas. Tum jussa Sibyllæ,
 Haud mora, festinant flentes, aramque sepulcri
 Congerere arboribus, cœloque educere certant.
 Itur in antiquam silvam, stabula alta ferarum :
 Procumbunt piceæ : sonat icta securibus ilex ; 180
 Fraxineæque trabes, cuneis et fissile robur
 Scinditur ; advolvunt ingentes montibus ornos.
 Necnon Æneas opera inter talia primus
 Hortatur socios, paribusque accingitur armis ;
 Atque hæc ipse suo tristi cum corde volutat, 185
 Aspectans silvam immensam, et sic voce precatur :
 Si nunc se nobis ille aureus arbore ramus
 Ostendat nemore in tanto ! quando omnia vere
 Heu ! nimium de te vates, Misene, locuta est.
 Vix ea fatus erat, geminæ quum forte columbæ 190
 Ipsa sub ora viri cœlo venere volantes,
 Et viridi sedere solo. Tum maximus heros
 Maternas agnoscit aves, lætusque precatur :
 Este duces, O ! si qua via est, cursumque per auras
 Dirigite in lucos, ubi pinguem dives opacat 195
 Ramus humum : tuque O ! dubiis ne defice rebus,
 Diva parens. Sic effatus, vestigia pressit,
 Observans quæ signa ferant, quo tendere pergant.
 Pascentes illæ tantum prodire volando,
 Quantum acie possent oculi servare sequentum. 200
 Inde, ubi venere ad fauces graveolentis Averni,
 Tollunt se celeres ; liquidumque per aëra lapsæ,
 Sedibus optatis geminæ super arbore sidunt,
 Discolor unde auri per ramos aura refulsit.
 Quale solet silvis brumali frigore viscum 205
 Fronde virere novâ, quod non sua seminat arbos,
 Et croceo fœtu teretes circumdare truncos :

Talis erat species auri frondentis opacâ
 Illice ; sic leni crepitabat bractea vento.
 Corripit Æneas extemplo, avidusque refringit 210
 Cunotantem, et vatis portat sub tecta Sibyllæ.

Nec minus interea Misenum in litore Teucri
 Flebant, et cineri ingrato suprema ferebant.
 Principio pinguem tædis et robore secto
 Ingentem struxere pyram : cui frondibus atris 215
 Intexunt latera, et ferales ante cupressos
 Constituunt, decorantque super fulgentibus armis.
 Pars calidos latices, et aëna undantia flammis
 Expediunt, corpusque lavant frigentis, et unguunt.
 Fit gemitus. Tum membra toro defleta reponunt, 220
 Purpureasque super vestes, velamina nota,
 Conjiciunt : pars ingenti subiere feretro,
 Triste ministerium ! et subjectam more parentum
 Aversi tenuere facem. Congesta cremantur
 Turea dona, dapes, fuso crateres olivo. 225
 Postquam collapsi cineres, et flamma quievit ;
 Reliquias vino, et bibulam lavere favillam,
 Ossaque lecta cado texit Corynæus aëno.
 Idem ter socios purâ circumtulit undâ,
 Spargens rore levi, et ramo felicis olivæ, 230
 Lustravitque viros, dixitque novissima verba.
 At pius Æneas ingenti mole sepulcrum
 Imponit, suaque arma viro, remumque, tubamque,
 Monte sub aërio : qui nunc Misenus ab illo
 Dicitur, æternumque tenet per sæcula nomen. 235

His actis, propere exsequitur præcepta Sibyllæ.
 Spelunca alta fuit, vastoque immanis hiatu,
 Scrupea, tuta lacu nigro, nemorumque tenebris :
 Quam super haud ullæ poterant impune volantes
 Tendere iter pennis ; talis sese halitus atris 240
 Faucibus effundens supera ad convexa ferebat :
 Unde locum Graii dixerunt nomine Aornon.
 Quatuor hic primum nigrantes terga juvencos

Constituit, frontique invergit vina sacerdos ;
 Et, summas carpens media inter cornua setas, 245
 Ignibus imponit sacris, libamina prima,
 Voce vocans Hecaten, Cœloque Ereboque potentem. .
 Supponunt alii cultros, tepidumque cruorem
 Suscipiunt pateris. Ipse atri velleris agnam
 Æneas matri Eumenidum, magnæque sorori, 250
 Ense ferit, sterilemque tibi, Proserpina, vaccam.
 Tum Stygio regi nocturnas inchoat aras,
 Et solida imponit taurorum viscera flammis,
 Pingue super oleum infundens ardentibus extis.
 Ecce autem, primi sub lumina solis et ortus, 255
 Sub pedibus mugire solum, et juga cœpta moveri
 Silvarum, visæque canes ululare per umbram,
 Adventante deâ. Procul, O ! procul este, profani,
 Conclamat vates, totoque absistite luco :
 Tuque invade viam, vaginâque eripe ferrum : 260
 Nunc animis opus, Ænea, nunc pectore firmo.
 Tantum effata, furens antro se immisit aperto :
 Ille ducem haud timidis vadentem passibus æquat.
 Dî, quibus imperium est animarum, Umbræque silentes,
 Et Chaos, et Phlegethon, loca nocte tacentia late 265
 Sit mihi fas audita loqui ; sit, numine vestro,
 Pandere res altâ terrâ et caligine mersas.
 Ibant obscuri solâ sub nocte per umbram,
 Perque domos Ditis vacuas, et inania regna :
 Quale per incertam Lunam sub luce malignâ 270
 Est iter in silvis, ubi cœlum condidit umbrâ
 Jupiter, et rebus nox abstulit atra colorem.
 Vestibulum ante ipsum, primisque in faucibus Orci,
 Luctus et ultrices posuere cubilia Curæ ;
 Pallentesque habitant Morbi, tristisque Senectus, 275
 Et Metus, et malesuada Fames, ac turpis Egestas ;
 Terribiles visu formæ ; Letumque, Labosque ;
 Tum consanguineus Leti Sopor ; et mala mentis
 Gaudia ; mortiferumque adverso in limine Bellum,

Ferreique Eumenidum thalami, et Discordia demens, 280
Vipereum crinem vittis innexa cruentis.

In medio ramos annosaque brachia pandit
Ulmus, opaca, ingens; quam sedem Somnia vulgo
Vana tenere ferunt, foliisque sub omnibus hærent.
Multaque præterea variarum monstra ferarum, 285
Centauri in foribus stabulant, Scyllæque bifformes,
Et centumgeminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisque armata Chimæra.
Gorgones, Harpyiæque, et forma tricorporis umbræ.
Corripit hic subitâ trepidus formidine ferrum 290
Æneas, strictamque aciem venientibus offert;
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cavâ sub imagine formæ,
Irruat, et frustra ferro diverberet umbras.

Hinc via, Tartarei quæ fert Acherontis ad undas. 295
Turbidus hic cæno, vastâque voragine, gurgēs
Æstuat, atque omnem Cocyto eructat arenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon: cui plurima mento
Canities inculta jacet; stant lumina flammâ; 300
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit, velisque ministrat,
Et ferrugineâ subvectat corpora cymbâ,
Jam senior; sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat; 305
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum; pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum:
Quam multa in silvis autumnî frigore primo
Lapsa cadunt folia; aut ad terram gurgite ab alto 310
Quam multæ glomerantur aves, ubi frigidus annus
Trans pontum fugat, et terris immittit apricis.
Stabant orantes primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore:
Navita sed tristis nunc hos nunc accipit illos; 315

Ast alios longe submotos arcet arenâ.

Æneas, miratus enim, motusque tumultu,
Dic, ait, O virgo! quid vult concursus ad amnem?
Quidve petunt animæ? vel quo discrimine ripas
Hæ linguunt, illæ remis vada livida verrunt? 320

Olli sic breviter fata est longæva sacerdos:
Anchisâ generate, deûm certissima proles,
Cocyti stagna alta vides, Stygiamque paludem,
Dî cujus jurare timent et fallere numen.

Hæc omnis, quam cernis, inops inhumataque turba est; 325

Portitor ille, Charon; hi, quos vehit unda, sepulti:
Nec ripas datur horrendas et rauca fluenta
Transportare prius, quam sedibus ossa quiêrunt.
Centum errant annos, volitantque hæc litora circum;
Tum demum admissi stagna exoptata revisunt. 330

Constitit Anchisâ satus, et vestigia pressit;
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi mæstos, et mortis honore carentes,
Leucaspim, et, Lyciæ ductorem classis, Oronten:
Quos simul, a Trojâ ventosa per æquora vectos, 335
Obruit auster, aquâ involvens navemque virosque.

Ecce! gubernator sese Palinurus agebat:
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi, mediis effusus in undis.

Hunc ubi vix multâ mæstum cognovit in umbrâ, 340
Sic prior alloquitur: Quis te, Palinure, deorum
Eripuit nobis, medioque sub æquore mersit?

Dic age: namque mihi, fallax haud ante repertus,
Hoc uno responso animum delusit Apollo;
Qui fore te ponto incolumem, finesque canebat 345
Venturum Ausonios. En! hæc promissa fides est?

Ille autem: Neque te Phœbi cortina fefellit,
Dux Anchisiada, nec me deus æquore mersit.
Namque gubernaculum, multâ vi forte revulsum,
Cui datus hærebam custos, cursusque regebam, 350
Præcipitans traxi mecum. Maria aspera juro

Non ullum pro me tantum cepisse timorem,
 Quam tua ne, spoliata armis, excussa magistro,
 Deficeret tantis navis surgentibus undis.
 Tres Notus hibernas immensa per æquora noctes 355
 Vexit me violentus aquâ : vix lumine quarto
 Prospexi Italiam, summâ sublimis ab undâ.
 Paullatim adnabam terræ : jam tuta tenebam ;
 Ni gens crudelis madidâ cum veste gravatum,
 Prensantemque uncis manibus capita aspera montis, 360
 Ferro invasisset, prædamque ignara putâsset.
 Nunc me fluctus habet, versantque in litore venti.
 Quod te per cœli jucundum lumen et auras,
 Per genitorem oro, per spes surgentis Iuli,
 Eripe me his, invicte, malis : aut tu mihi terram 365
 Injice, namque potes, portusque require Velinos ;
 Aut tu, si qua via est, si quam tibi diva creatrix
 Ostendit (neque enim, credo, sine numine divûm
 Flumina tanta paras Stygiamque innare paludem),
 Da dextram misero, et tecum me tolle per undas, 370
 Sedibus ut saltem placidis in morte quiescam.
 Talia fatus erat, cœpit quum talia vates :
 Unde hæc, O Palinure ! tibi tam dira cupido ?
 Tu Stygias inhumatus aquas, amnemque severum
 Eumenidum aspicias, ripamve injussus adibis ? 375
 Desine fata deûm flecti sperare precando.
 Sed cape dicta memor, duri solatia casus :
 Nam tua finitimi, longe lateque per urbes
 Prodigiiis acti cœlestibus, ossa piabunt,
 Et statuent tumulum, et tumulo sollemnia mittent ; 380
 Æternumque locus Palinuri nomen habebit.
 His dictis curæ emotæ, pulsusque parumper
 Corde dolor tristi : gaudet cognomine terrâ.
 Ergo iter inceptum peragunt, fluvioque propinquant :
 Navita quos jam inde ut Stygiâ prospexit ab undâ 385
 Per tacitum nemus ire, pedemque advertere ripæ ;
 Sic prior aggreditur dictis, atque increpat ultro :

Quisquis es, armatus qui nostra ad flumina tendis,
 Fare age, quid venias ; jam istinc et comprime gressum.
 Umbrarum hic locus est, Somni, Noctisque soporæ : 390
 Corpora viva nefas Stygiâ vectare carinâ.
 Nec vero Alciden me sum lætatus euntem
 Accepisse lacu, nec Thesea Pirithoumque,
 Dîs quamquam geniti, atque invicti viribus essent.
 Tartareum ille manu custodem in vincla petivit, 395
 Ipsius a solio regis traxitque trementem :
 Hi dominam Ditis thalamo deducere adorti.
 Quæ contra breviter fata est Amphrysia vates :
 Nullæ hic insidiæ tales ; absiste moveri ;
 Nec vim tela ferunt : licet ingens janitor, antro 400
 Æternum latrans, exsanguis terreat umbras :
 Casta licet patrui servet Proserpina limen.
 Troïus Æneas, pietate insignis et armis,
 Ad genitorem imas Erebi descendit ad umbras.
 Si te nulla movet tantæ pietatis imago, 405
 At ramum hunc (aperit ramum qui veste latebat)
 Agnoscas. Tumida ex irâ tum corda residunt :
 Nec plura his. Ille, admirans venerabile donum
 Fatalis virgæ, longo post tempore visum,
 Cæruleam advertit puppim, ripæque propinquat. 410
 Inde alias animas, quæ per juga longa sedebant,
 Deturbat, laxatque foros ; simul accipit alveo
 Ingentem Ænean : gemuit sub pondere cymba
 Sutilis, et multam accepit rimosa paludem.
 Tandem, trans fluvium, incolumes vatemque virumque 415
 Informi limo, glaucâque exponit in ulvâ.

Cerberus hæc ingens latratu regna trifauci
 Personat, adverso recubans immanis in antro :
 Cui vates, horrere videns jam colla colubris,
 Melle soporatum, et medicatis frugibus, offam 420
 Objicit. Ille, fame ravidâ, tria guttura pandens,
 Corripit objectam, atque immania terga resolvit
 Fusus humi, totoque ingens extenditur antro.

Occupat Æneas aditum, custode sepulto,
Evaditque celer ripam irremeabilis undæ. 425

Continuo auditæ voces, vagitus et ingens,
Infantumque animæ flentes, in limine primo :
Quos dulcis vitæ exsortes, et ab ubere raptos,
Abstulit atra dies, et funere mersit acerbo.
Hos juxta falso damnati crimine mortis. 430

Nec vero hæ sine sorte datæ, sine iudice, sedes.
Quæsitior Minos urnam movet ; ille silentum
Conciliumque vocat, vitasque et crimina discit.
Proxima deinde tenent mœsti loca, qui sibi letum
Insontes peperere manu, lucemque perosi 435
Projecere animas. Quam vellent æthere in alto
Nunc et pauperiem et duros perferre labores !
Fas obstat, tristisque palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet.

Nec procul hinc partem fusi monstrantur in omnem 440
Lugentes campi : sic illos nomine dicunt.
Hic, quos durus amor crudeli tabe peredit,
Secreti celant calles, et myrtea circum
Silva tegit : curæ non ipsâ in morte relinquunt.
His Phædræ Procrinque locis, mœstamque Eriphylen,
Crudelis nati monstrantem vulnera, cernit ; 446
Euadnenque, et Pasiphaën : his Laodamia
It comes, et, juvenis quondam, nunc femina, Cænis,
Rursus, et in veterem fato revoluta figuram.
Inter quas Phœnissa, recens a vulnere, Dido 450
Errabat silvâ in magnâ : quam Troïus heros
Ut primum juxta stetit, agnovitque, per umbram
Obscuram, qualem primo qui surgere mense
Aut videt, aut vidisse putat per nubila Lunam,
Demisit lacrimas, dulcique affatus amore est : 455
Infelix Dido ! verus mihi nuntius ergo
Venerat exstinctam, ferroque extrema secutam ?
Funeris heu ! tibi causa fui ? Per sidera juro,
Per superos, et, si qua fides tellure sub imâ est,

na, regina, tuo de litore cessi. 460
 ne jussa deûm, quæ nunc has ire per umbras,
 oca senta situ, cogunt, noctemque profundam,
 riis egere suis; nec credere quivi
 : tantum tibi me discessu ferre dolorem.
 gradum, teque aspectu ne subtrahe nostro. 465
 i fugis? extremum fato, quod te alloquor, hoc est.
 us Æneas ardentem torva tuentis
 at dictis animum, lacrimasque ciebat:
 olo fixos oculos aversa tenebat;
 nagis incepto vultum sermone movetur, 470
 i si dura silex, aut stet Marpesia cautes.
 em corripuit sese, atque inimica refugit
 mus umbriferum; conjux ubi pristinus illi
 ondet curis, æquatque Sychæus amorem.
 ninus Æneas, casu percussus iniquo, 475
 quitur lacrimans longe, et miseratur euntem.
 de datum molitur iter: jamque arva tenebant
 ia, quæ bello clari secreta frequentant.
 lli occurrit Tydeus, hic inclytus armis
 enopæus, et Adrasti pallentis imago. 480
 nultum fleti ad superos, belloque caduci,
 anidæ: quos ille omnes longo ordine cernens
 nuit, Glaucumque, Medontaque, Thersilochumque,
 Antenoridas, Cererique sacrum Polyphœten,
 mque, etiam currus, etiam arma tenentem. 485
 nstant animæ dextrâ lævâque frequentes.
 ridisse semel satis est: juvat usque morari,
 nferre gradum, et veniendi discere causas.
 anaûm proceres, Agamemnoniæque phalanges,
 dere virum, fulgentiaque arma per umbras, 490
 iti trepidare metu: pars vertere terga,
 quondam petiere rates: pars tollere vocem
 nam; inceptus clamor frustratur hiantes.
 que hic Priamiden, laniatum corpore toto,
 nobum vidit, lacerum crudeliter ora, 495

Ora, manusque ambas, populataque tempora raptis
 Auribus, et trucas inhonesto vulnere nares.
 Vix adeo agnovit pavitantem, et dira tegentem
 Supplicia ; et notis compellat vocibus ultro :

Deïphobe armipotens, genus alto a sanguine Teucri, 500
 Quis tam crudeles optavit sumere pœnas ?

Cui tantum de te licuit ? Mihi fama supremâ
 Nocte tulit fessum vastâ te cæde Pelasgûm
 Procubuisse super confusæ stragis acervum.

Tunc egomet tumultum Rhœteo in litore inanem 505
 Constitui, et magnâ Manes ter voce vocavi.

Nomen et arma locum servant. Te, amice, nequivi
 Conspicere, et patriâ decedens ponere terrâ.

Ad quæ Priamides : Nihil O tibi, amice ! relictum :
 Omnia Deïphobo solvisti, et funeris umbris. 510

Sed me fata mea et scelus exitiale Lacœnæ
 His mersere malis : illa hæc monumenta reliquit.
 Namque, ut supremam falsa inter gaudia noctem
 Egerimus, nôsti ; et nimium meminisse necesse est.

Quum fatalis equus saltu super ardua venit 515
 Pergama, et armatum peditem gravis attulit alvo :

Illa, chorum simulans, euantes orgia circum
 Ducebat Phrygias ; flammam media ipsa tenebat
 Ingentem, et summâ Danaos ex arce vocabat.

Tum me, confectum curis, somnoque gravatum, 520
 Infelix habuit thalamus, pressitque jacentem

Dulcis et alta quies, placidæque simillima morti.
 Egregia interea conjux arma omnia tectis

Amovet, et fidum capiti subduxerat ensem ;
 Intra tecta vocat Menelaum, et limina pandit : 525

Scilicet id magnum sperans fore munus amanti,
 Et famam exstingui veterum sic posse malorum.

Quid moror ? irrumpunt thalamo ; comes additur una
 Hortator scelerum, Æolides. Dî, talia Graiis

Instaurate, pio si pœnas ore reposco. 530

Sed te qui vivum casus, age, fare vicissim,

Attulerint. Pelagine venis erroribus actus,
 An monitu divûm ? an quæ te Fortuna fatigat,
 Ut tristes sine Sole domos, loca turbida, adires ?
 Hâc vice sermonum roseis Aurora quadrigis 535
 Jam medium ætherio cursu trajecerat axem ;
 Et fors omne datum traherent per talia tempus ;
 Sed comes admonuit, breviterque affata Sibylla est :
 Nox ruit, Ænea ; nos flendo ducimus horas.
 Hic locus est, partes ubi se via findit in ambas : 540
 Dexterâ, quæ Ditis magni sub moenia tendit ;
 Hâc iter Elysium nobis : at læva malorum
 Exercet poenas, et ad impia Tartara mittit.
 Deïphobus contra : Ne sævi, magna sacerdos ;
 Discedam, explebo numerum, reddarque tenebris. 545
 I, decus, i, nostrum ; melioribus utere fatis.
 Tantum effatus, et in verbo vestigia torsit.

Respicit Æneas subito, et sub rupe sinistrâ
 Moenia lata videt, triplici circumdata muro :
 Quæ rapidus flammis ambit torrentibus amnis 550
 Tartareus Phlegethon, torquetque sonantia saxa.
 Porta adversa, ingens, solidoque adamante columnæ ;
 Vis ut nulla virûm, non ipsi exscindere ferro
 Cœlicolæ valeant. Stat ferrea turris ad auras ;
 Tisiphoneque sedens, pallâ succincta cruentâ, 555
 Vestibulum exsomis servat noctesque diesque.
 Hinc exaudiri gemitus, et sæva sonare
 Verbera ; tum stridor ferri, tractæque catenæ.
 Constitit Æneas, strepitumque exterritus hausit.
 Quæ scelerum facies ? O virgo ! effare ; quibusve 560
 Urgentur poenis ? quis tantus plangor ad auras ?

Tum vates sic orsa loqui : Dux inclyte Teucrûm,
 Nulli fas casto sceleratum insistere limen ;
 Sed me quum lucis Hecate præfecit Avernîs,
 Ipsa deûm poenas docuit, perque omnia duxit. 565
 Gnosius hæc Rhadamanthus habet durissima regna,
 Castigatque auditque dolos, subigitque fateri,

Quæ quis apud superos, furto lætatus inani,
 Distulit in seram commissa piacula mortem.
 Continuo sontes ultrix accincta flagello 570
 Tisiphone quatit insultans, torvosque sinistrâ
 Intentans angues, vocat agmina sæva sororum.
 Tum demum, horrissono stridentes cardine, sacræ
 Panduntur portæ. Cernis, custodia qualis
 Vestibulo sedeat? facies quæ limina servet? 575
 Quinquaginta atris immanis hiatibus, Hydra
 Sævior intus habet sedem: tum Tartarus ipse
 Bis patet in præceps tantum, tenditque sub umbras,
 Quantus ad ætherium cœli suspectus Olympum.
 Hic genus antiquum Terræ, Titania pubes, 580
 Fulmine dejecti, fundo volvuntur in imo.
 Hic et Aloïdas geminos, immania, vidi,
 Corpora: qui manibus magnum rescindere cœlum
 Aggressi, superisque Jovem detrudere regnis.
 Vidi et crudeles dantem Salmonea pœnas, 585
 Dum flammæ Jovis, et sonitus imitatur Olympi.
 Quatuor hic invectus equis, et lampada quassans,
 Per Graiûm populos, mediæque per Elidis urbem,
 Ibat ovans, divûmque sibi poscebat honorem:
 Demens! qui nimbos et non imitabile fulmen 590
 Ære et cornipedum pulsu simulârat equorum.
 At pater omnipotens densa inter nubila telum
 Contorsit; non ille faces, nec fumea tædis
 Lumina; præcipitemque immane turbine adegit.
 Nec non et Tityon, Terræ omniparentis alumnum, 595
 Cernere erat; per tota novem cui jugera corpus
 Porrigitur, rostroque immanis vultur obunco
 Immortale jecur tondens, fœcundaque pœnis
 Viscera, rimaturque epulis, habitatque sub alto
 Pectore; nec fibris requies datur ulla renatis. 600
 Quid memorem Lapithas, Ixiona, Pirithoumque?—
 Quos super atra silex jam jam lapsura, cadentique
 Imminet assimilis: lucent genialibus altis

Aurea fulcra toris, epulæque ante ora paratæ
 Regifico luxu ; Furiarum maxima juxta 605
 Accubat, et manibus prohibet contingere mensas,
 Exsurgitque facem attollens, atque intonat ore.
 Hic, quibus inuisi fratres, dum vita manebat,
 Pulsatusve parens, et fraus innexa clienti ;
 Aut qui divitiis soli incubuere repertis, 610
 Nec partem posuere suis ; quæ maxima turba est ;
 Quique ob adulterium cæsi ; quique arma secuti
 Impia, nec veriti dominorum fallere dextras,
 Inclusi pœnam exspectant. Ne quære doceri,
 Quam pœnam ; aut quæ forma viros, fortunave mersit. 615
 Saxum ingens volvunt alii, radiisve rotarum
 Districti pendent ; sedet, æternumque sedebit,
 Infelix Theseus ; Phlegyasque miserrimus omnes
 Admonet, et magnâ testatur voce per umbras :
 “ Discite justitiam moniti, et non temnere divos.” 620
 Vendidit hic auro patriam, dominumque potentem
 Imposuit ; fixit leges pretio atque refixit.
 Hic thalamum invasit natæ, vetitosque hymenæos.
 Ausi omnes immane nefas, ausoque potiti.
 Non, mihi si linguæ centum sint, oraque centum, 625
 Ferrea vox, omnes scelerum comprehendere formas,
 Omnia pœnarum percurrere nomina, possim.
 Hæc ubi dicta dedit Phœbi longæva sacerdos :
 Sed jam age, carpe viam, et susceptum perfice munus ;
 Acceleremus ait : Cyclopum educta caminis 630
 Mcenia conspicio, atque adverso fornice portas,
 Hæc ubi nos præcepta jubent deponere dona.
 Dixerat ; et, pariter gressi per opaca viarum,
 Corripiunt spatium medium, foribusque propinquant.
 Occupat Æneas aditum, corpusque recenti 635
 Spargit aquâ, ramumque adverso in limine figit.
 His demum exactis, perfecto munere divæ,
 Devenere locos lætos, et amœna vireta
 Fortunatorum nemorum, sedesque beatas.

Largior hic campos æther et lumine vestit 640
 Purpureo ; solemque suum, sua sidera, nôrunt.
 Pars in gramineis exercent membra palæstris ;
 Contendunt ludo, et fulvâ luctantur arenâ :
 Pars pedibus plaudunt choreas, et carmina dicunt.
 Nec non Threïcius longâ cum veste sacerdos 645
 Obloquitur numeris septem discrimina vocum ;
 Jamque fidem digitis, jam pectine pulsat eburno.
 Hic genus antiquum Teuceri, pulcherrima proles,
 Magnanimi heroes, nati melioribus annis,
 Ilusque, Assaracusque, et Trojæ Dardanus auctor. 650
 Arma procul, currusque virûm miratur inanes.
 Stant terrâ defixæ hastæ, pàssimque soluti
 Per campos pascuntur equi. Quæ gratia currûm
 Armorumque fuit vivis, quæ cura nitentes
 Pascere equos, eadem sequitur tellure repôstos. 655
 Conspicit, ecce ! alios dextrâ lævâque per herbam
 Vescentes, lætumque choro Pæana canentes,
 Inter odoratum lauri nemus ; unde superne
 Plurimus Eridani per silvam volvitur amnis.
 Hic manus, ob patriam pugnando vulnera passi, 660
 Quique sacerdotes casti, dum vita manebat,
 Quique pii vates, et Phœbo digna locuti,
 Inventas aut qui vitam excoluere per artes,
 Quique sui memores alios fecere merendo :
 Omnibus his niveâ cinguntur tempora vittâ. 665
 Quos circumfusus sic est affata Sibylla ;
 Musæum ante omnes ; medium nam plurima turba
 Hunc habet, atque humeris exstantem suspicit altis :
 Dicite, felices animæ, tuque, optime vates,
 Quæ regio Anchisen, quis habet locus ? illius ergo 670
 Venimus, et magnos Erebi tranavimus amnes.
 Atque huic responsum paucis ita reddidit heros ;
 Nulli certa domus : lucis habitamus opacis ;
 Riparumque toros, et prata recentia rivis
 Incolimus. Sed vos, si fert ita corde voluntas, 675

Hoc superate jugum ; et facili jam tramite sistam.
 Dixit ; et ante tulit gressum, camposque nitentes
 Desuper ostentat : dehinc summa cacumina linquunt.

At pater Anchises penitus convalle virenti
 Inclusas animas, superumque ad lumen ituras, 680

Lustrabat studio recolens, omnemque suorum
 Forte recensebat numerum, carosque nepotes,
 Fataque, fortunasque virum, moresque, manusque.
 Isque, ubi tendentem adversum per gramina vidit
 Ænean, alacris palmas utrasque tetendit ; 685

Effusæque genis lacrimæ ; et vox excidit ore :
 Venisti tandem, tuaque exspectata parenti
 Vicit iter durum pietas ? datur ora tueri,
 Nate, tua ; et notas audire et reddere voces ?
 Sic equidem ducebam animo, rebarque futurum, 690
 Tempora dinumerans ; nec me mea cura fefellit.

Quas ego te terras, et quanta per æquora vectum
 Accipio ! quantis jactatum, nate, periclis !
 Quam metui, ne quid Libyæ tibi regna nocerent !

Ille autem : Tua me, genitor, tua tristis imago, 695
 Sæpius occurrens, hæc limina tendere adegit :
 Stant sale Tyrrheno classes. Da jungere dextram,
 Da, genitor ; teque amplexu ne subtrahe nostro.
 Sic memorans, largo fletu simul ora rigabat.

Ter conatus ibi collo dare brachia circum ; 700
 Ter frustra compressa manus effugit imago,
 Par levibus ventis, volucrique simillima somno.

Interea videt Æneas in valle reductâ
 Seclusum nemus, et virgulta sonantia silvis,
 Lethæumque, domos placidas qui prænatat, amnem. 705
 Hunc circum innumeræ gentes, populique volabant ;

Ac, veluti in pratis ubi apes æstate serenâ
 Floribus insidunt variis, et candida circum
 Lilia funduntur ; strepit omnis murmure campus.
 Horrescit visu subito, causasque requirit 710
 Inscius Æneas ; quæ sint ea flumina porro,

Quive viri tanto complêrint agmine ripas.
 Tum pater Anchises : Animæ, quibus altera fato
 Corpora debentur, Lethæi ad fluminis undam
 Securos latices, et longa oblivia potant. 715
 Has equidem memorare tibi, atque ostendere coram,
 Jampridem hanc prolem cupio enumerare meorum ;
 Quo magis Italiâ mecum lætere reperta.
 O pater ! anne aliquas ad cœlum hinc ire putandum est
 Sublimes animas, iterumque in tarda reverti 720
 Corpora ? quæ lucis miseris tam dira cupido ?
 Dicam equidem, nec te suspensum, nate, tenebo,
 Suscipit Anchises ; atque ordine singula pandit.
 Principio, cœlum, ac terras, camposque liquentes,
 Lucentemque globum Lunæ, Titaniaque astra, 725
 Spiritus intus alit ; totamque, infusa per artus,
 Mens agitat molem, et magno se corpore miscet.
 Inde hominum pecudumque genus, vitæque volantum,
 Et quæ marmoreo fert monstra sub æquore pontus.
 Igneus est ollis vigor, et cœlestis origo, 730
 Seminibus ; quantum non noxia corpora tardant,
 Terrenique hebetant artus, moribundaque membra.
 Hinc metuunt, cupiuntque ; dolent, gaudentque ; neque auras
 Dispiciunt, clausæ tenebris, et carcere cæco.
 Quin et, supremo quum lumine vita reliquit, 735
 Non tamen omne malum miseris, nec funditus omnes
 Corporeæ excedunt pestes : penitusque necesse est
 Multa diu concreta modis inolescere miris.
 Ergo exercentur pœnis, veterumque malorum
 Supplicia expendunt. . Aliæ panduntur inanes, 740
 Suspensæ, ad ventos : aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igni.
 Quisque suos patimur Manes : exinde per amplum
 Mittimur Elysium, et pauci læta arva tenemus :
 Donec longa dies, perfecto temporis orbe, 745
 Concretam exemit labem, purumque reliquit
 Ætherium sensum, atque aurâ simplicis ignem.

Has omnes, ubi mille rotam volvere per annos,
 Lethæum ad fluvium deus evocat agmine magno ;
 Scilicet immemores supera ut convexa revisant, 750
 Rursus et incipiant in corpora velle reverti.

Dixerat Anchises : natumque, unaque Sibyllam,
 Conventus trahit in medios, turbamque sonantem ;
 Et tumultum capit, unde omnes longo ordine posset
 Adversos legere, et venientum discere vultus. 755

Nunc age, Dardaniam prolem quæ deinde sequatur
 Gloria, qui maneant Italâ de gente nepotes,
 Illustres animas, nostrumque in nomen ituras,
 Expediam dictis, et te tua fata docebo.

Ille, vides, purâ juvenis qui nititur hastâ, 760

Proxima sorte tenet lucis loca ; primus ad auras
 Ætherias Italo commixtus sanguine surget,
 Silvius, Albanum nomen, tua posthuma proles :
 Quem tibi longævo serum Lavinia conjux
 Educet silvis, regem, regumque parentem : 765

Unde genus Longâ nostrum dominabitur Albâ.
 Proximus ille Procas, Trojanæ gloria gentis,
 Et Capys, et Numitor, et, qui te nomine reddet,
 Silvius Æneas ; pariter pietate vel armis
 Egregius, si umquam regnandam acceperit Albam. 770

Qui juvenes ! quantas ostentant, aspice, vires !
 At, qui umbrata gerunt civili tempora quercu,
 Hi tibi Nomentum, et Gabios, urbemque Fidenam ;
 Hi Collatinas imponent montibus arces,
 Pometios, Castrumque Inui, Bolamque, Coramque. 775

Hæc tum nomina erunt ; nunc sunt sine nomine terræ.
 Quin et avo comitem sese Mavortius addit
 Romulus ; Assaraci quem sanguinis Ilia mater
 Educet. Viden ut geminæ stant vertice cristæ,
 Et pater ipse suo superûm jam signat honore ? 780

En ! hujus, nate, auspiciis illa inclyta Roma
 Imperium terris, animos æquabit Olympo,
 Septemque una sibi muro circumdabit arces,

Felix prole virûm : qualis Berecynthia mater
 Invehitur curru Phrygias turrita per urbes, 785
 Læta deûm partu, centum complexa nepotes,
 Omnes coelicolas, omnes supera alta tenentes.
 Huc geminas nunc flecte acies : hanc aspice gentem,
 Romanosque tuos. Hic Cæsar, et omnis Iuli
 Progenies, magnum cœli ventura sub axem. 790
 Hic vir, hic est, tibi quem promitti sæpius audis,
 Augustus Cæsar, Divi genus : aurea condet
 Sæcula qui rursus Latio, regnata per arva
 Saturno quondam ; super et Garamantas et Indos
 Proferet imperium : jacet extra sidera tellus, 795
 Extra anni Solisque vias, ubi coelifer Atlas
 Axem humero torquet stellis ardentibus aptum.
 Hujus in adventum jam nunc et Caspia regna
 Responsis horrent divûm, et Mæotia tellus,
 Et septemgemini turbant trepida ostia Nili. 800
 Nec vero Alcides tantum telluris obivit,
 Fixerit æripedem cervam licet, aut Erymanthi
 Pacârît nemora, et Lernam tremefecerit arcu :
 Nec, qui pampineis victor juga flectit habenis,
 Liber, agens celso Nysæ de vertice tigres. 805
 Et dubitamus adhuc virtutem extendere factis ?
 Aut metus Ausoniâ prohibet consistere terrâ ?
 Quis procul ille autem ramis insignis olivæ,
 Sacra ferens ? Nosco crines incanaque menta
 Regis Romani, primus qui legibus urbem 810
 Fundabit, Curibus parvis et paupere terrâ
 Missus in imperium magnum. Cui deinde subibit,
 Otia qui rumpet patriæ, residesque movebit,
 Tullus, in arma viros, et jam desueta triumphis
 Agmina. Quem juxta sequitur jactantior Ancus, 815
 Nunc quoque jam nimium gaudens popularibus auris.
 Vis et Tarquinius reges, animamque superbam
 Ultoris Bruti, fascesque videre receptos ?
 Consulis imperium hic primus, sævasque secures,

- Accipiet ; natosque pater, nova bella moventes, 820
 Ad pœnam pulchrâ pro libertate vocabit :
 Infelix ! Utcumque ferent ea facta minores,
 Vincet amor patriæ, laudumque immensa cupido.
 Quin Decios, Drusosque procul, sævumque securi
 Aspice Torquatum, et referentem signa Camillum. 825
 Illæ autem, paribus quas fulgere cernis in armis,
 Concordes animæ nunc, et dum nocte premuntur,
 Heu ! quantum inter se bellum, si lumina vitæ
 Attigerint, quantas acies stragemque ciebunt !
 Aggeribus socer Alpinis atque arce Monæci 830
 Descendens ; gener adversis instructus Eoïs.
 Ne, pueri, ne tanta animis assuescite bella ;
 Neu patriæ validas in viscera vertite vires :
 Tuque prior, tu, parce, genus qui ducis Olympo ;
 Projice tela manu, sanguis meus. 835
 Ille triumphatâ Capitolia ad alta Corinθο
 Victor aget currum, cæsis insignis Achivis.
 Eruet ille Argos, Agamemnoniasque Mycenæ,
 Ipsumque Æaciden, genus armipotentis Achilli ;
 Ultus avos Trojæ, templa et temerata Minervæ. 840
 Quis te, magne Cato, tacitum, aut te, Cosse, relinquat ?
 Quis Gracchi genus ? aut geminos, duo fulmina belli,
 Scipiadas, cladem Libyæ ? parvoque potentem
 Fabricium ? vel te sulco, Serrane, serentem ?
 Quo fessum rapitis, Fabii ? tu Maximus ille es, 845
 Unus qui nobis cunctando restituis rem.
 Excudent alii spirantia mollius æra,
 Credo equidem ; vivos ducent de marmore vultus ;
 Orabunt causas melius ; cœlique meatus
 Describent radio, et surgentia sidera dicent : 850
 Tu regere imperio populos, Romane, memento ;
 Hæ tibi erunt artes ; pacisque imponere morem,
 Parcere subjectis, et debellare superbos.
 Sic pater Anchises, atque hæc mirantibus addit :
 Aspice, ut insignis spoliis Marcellus opimis 855

Ingreditur, victorque viros supereminet omnes !
 Hic rem Romanam, magno turbante tumultu,
 Sistet ; eques sternet Pœnos, Gallumque rebellem,
 Tertiaque arma patri suspendet capta Quirino.

Atque hic Æneas ; una namque ire videbat 860
 Egregium formâ juvenem, et fulgentibus armis,
 Sed frons læta parum, et dejecto lumina vultu :
 Quis pater, ille virum qui sic comitatur euntem ?
 Filius, aune aliquis magnâ de stirpe nepotum ?
 Quis strepitus circa comitum ! quantum instar in ipso ! 865
 Sed Nox atra caput tristi circumvolat umbrâ.

Tum pater Anchises, lacrimis ingressus obortis :
 O nate ! ingentem luctum ne quære tuorum :
 Ostendent terris hunc tantum fata, neque ultra
 Esse sinent. Nimum vobis Romana propago 870
 Visa potens, Superi, propria hæc si dona fuissent.
 Quantos ille virûm magnam Mavortis ad urbem
 Campus aget gemitus ! vel quæ, Tiberine, videbis
 Funera, quum tumulum præterlabere recentem !
 Nec puer Iliacâ quisquam de gente Latinos 875
 In tantum spe tollet avos ; nec Romula quondam
 Ullo se tantum tellus jactabit alumno.
 Heu pietas ! heu prisca fides ! invictaque bello
 Dexterâ ! non illi quisquam se impune tulisset
 Obvius armato, seu quum pedes iret in hostem, 880
 Seu spumantis equi foderet calcaribus armos.
 Heu miserande puer ! si qui fata aspera rumpas,
 Tu Marcellus eris. Manibus date lilia plenis :
 Purpureos spargam flores, animamque nepotis
 His saltem accumulem donis, et fungar inani 885
 Munere. Sic totâ passim regione vagantur
 Aëris in campis latis, atque omnia lustrant.
 Quæ postquam Anchises natum per singula duxit,
 Incenditque animum famæ venientis amore ;
 Exin bella viro memorat quæ deinde gerenda, 890
 Laurentesque docet populos, urbemque Latini ;

Et quo quemque modo fugiatque, feratque, laborem.

Sunt geminæ Somni portæ : quarum altera fertur
Cornea, quâ veris facilis datur exitus Umbris :

Altera, candenti perfecta nitens elephanto ; 895

Sed falsa ad cœlum mittunt insomnia Manes.

His ubi tum natum Anchises, unaque Sibyllam,

• Prosequitur dictis, portâque emittit eburnâ :

Ille viam secat ad naves, sociosque revisit.

Tum se ad Caietæ recto fert limite portum. 900

Ancora de prorâ jacitur : stant litore puppes.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER SEPTIMUS.

Tu quoque litoribus nostris, Æneïa nutrix,
 Æternam moriens famam, Caieta, dedisti,
 Et nunc servat honos sedem tuus, ossaque nomen
 Hesperîâ in magnâ, si qua est ea gloria, signat.
 At pius, exsequiis, Æneas, rite solutis, 5
 Aggere composito tumuli, postquam alta quierunt
 Æquora, tendit iter velis, portumque relinquit.
 Aspirant auræ in noctem, nec candida cursus
 Luna negat; splendet tremulo sub lumine pontus.
 Proxima Circææ raduntur litora terræ; 10
 Dives inaccessos ubi Solis filia lucos
 Assiduo resonat cantu, tectisque superbis
 Urit odoratum nocturna in lumina cedrum,
 Arguto tenues percurrens pectine telas.
 Hinc exaudiri gemitus iræque leonum, 15
 Vincla recusantum, et serâ sub nocte rudentum;
 Setigerique sues, atque in præsepibus ursi
 Sævire, ac formæ magnorum ululare luporum:
 Quos hominum ex facie dea sæva potentibus herbis
 Induerat Circe in vultus ac terga ferarum. 20
 Quæ ne monstra pii paterentur talia Troës
 Delati in portus, neu litora dira subirent;
 Neptunus ventis implevit vela secundis,
 Atque fugam dedit, et præter vada fervida vexit.
 Jamque rubescebat radiis mare, et æthere ab alto 25
 Aurora in roseis fulgebat lutea bigis;
 Quam venti posuere, omnisque repente resedit

Flatus, et in lento luctantur marmore tonsæ :
 Atque hic Æneas ingentem ex æquore lucum
 Prospicit. Hunc inter fluvio Tiberinus amœno, 30
 Verticibus rapidis, et multâ flavus arenâ,
 In mare prorumpit. Variæ circumque supraque
 Assuetæ ripis volucres, et fluminis alveo,
 Æthera mulcebant cantu, lucoque volabant.
 Flectere iter sociis, terræque advertere proras, 35
 Imperat, et lætus fluvio succedit opaco.

Nunc age, qui reges, Erato, quæ tempora rerum,
 Quis Latio antiquo fuerit status, advena classem
 Quum primum Ausoniis exercitus appulit oris,
 Expediam, et primæ revocabo exordia pugnae : 40
 Tu vatem, tu, diva, mone. Dicam horrida bella ;
 Dicam acies, actosque animis in funera reges,
 Tyrrenamque manum, totamque sub arma coactam
 Hesperiam. Major rerum mihi nascitur ordo ;
 Majus opus moveo. Rex arva Latinus et urbes 45
 Jam senior longâ placidas in pace regebat.
 Hunc Fauno et nymphâ genitum Laurente Maricâ
 Accipimus : Fauno Picus pater ; isque parentem
 Te, Saturne, refert ; tu sanguinis ultimus auctor.
 Filius huic, fato divûm, prolesque virilis 50
 Nulla fuit, primâque oriens erepta juventâ est.
 Sola domum, et tantas servabat filia sedes,
 Jam matura viro, jam plenis nubilis annis.
 Multi illam magno e Latio totâque petebant
 Ausoniâ : petit, ante alios pulcherrimus omnes, 55
 Turnus, avis atavisque potens, quem regia conjux
 Adjungi generum miro properabat amore ;
 Sed variis portenta deûm terroribus obstant.
 Laurus erat tecti medio, in penetralibus altis,
 Sacra comam, multosque metu servata per annos : 60
 Quam pater inventam, primas quum conderet arces,
 Ipse ferebatur Phœbo sacrâsse Latinus,
 Laurenteque ab eâ nomen posuisse colonis.

Hujus apes summum densæ, mirabile dictu !
 Stridore ingenti liquidum trans æthera vectæ, 65
 Obsedere apicem ; et, pedibus per mutua nexis,
 Examen subitum ramo frondente pependit.
 Continuo vates : Externum cernimus, inquit,
 Adventare virum, et partes petere agmen easdem
 Partibus ex isdem, et summâ dominarier arce. 70

Præterea, castis adolet dum altaria tædis,
 Ut juxta genitorem astat Lavinia virgo,
 Visa, nefas ! longis comprehendere crinibus ignem,
 Atque omnem ornatum flammâ crepitante cremari,
 Regalesque accensa comas, accensa coronam, 75
 Insignem gemmis ; tum fumida lumine fulvo
 Involvi, ac totis Vulcanum spargere tectis.
 Id vero horrendum ac visu mirabile ferri :
 Namque fore illustrem famâ fatisque canebant
 Ipsam ; sed populo magnum portendere bellum. 80

At rex, sollicitus monstis, oracula Fauni,
 Fatidici genitoris, adit, lucosque sub altâ
 Consulit Albuneâ : nemorum quæ maxima sacro
 Fonte sonat, sævamque exhalat opaca mephitim.
 Hinc Italæ gentes, omnisque Cœnotria tellus, 85
 In dubiis responsa petunt : huc dona sacerdos
 Quum tulit, et cæsarum ovium sub nocte silenti
 Pellibus incubuit stratis, somnosque petivit ;
 Multa modis simulacra videt volitantia miria,
 Et varias audit voces, fruiturque deorum 90
 Colloquio, atque imis Acheronta affatur Avernis.
 Hic et tum pater ipse, petens responsa, Latinus
 Centum lanigeras mactabat rite bidentes ;
 Atque harum effultus tergo, stratisque, jacebat,
 Velleribus. Subita ex alto vox reddita luco est : 95
 Ne pete connubiis natam sociare Latinis,
 O mea progenies ! thalamis neu crede paratis :
 Externi veniunt generi, qui sanguine nostrum
 Nomen in astra ferant ; quorumque ab stirpe nepotes

- Omnia sub pedibus, qua Sol utrumque recurrens 100
 Aspicit Oceanum, vertique regique videbunt.
 Hæc responsa patris Fauni, monitusque silenti
 Nocte datos, non ipse suo premit ore Latinus ;
 Sed circum late volitans jam Fama per urbes
 Ausonias tulerat, quum Laomedontia pubes 105
 Gramineo ripæ religavit ab aggere classem.
- Æneas, primique duces, et pulcher Iulus,
 Corpora sub ramis deponunt arboris altæ ;
 Instituuntque dapes, et adorea liba per herbam
 Subjiciunt epulis ; sic Jupiter ille monebat ; 110
 Et Cereale solum pomis agrestibus augment.
 Consumtis hic forte aliis, ut vertere morsus
 Exiguam in Cererem penuria adegit edendi,
 Et violare manu malisque audacibus orbem
 Fatalis crusti, patulis nec parcere quadris ; 115
 Heus ! etiam mensas consumimus ? inquit Iulus,
 Nec plura alludens. Ea vox audita laborum
 Prima tulit finem ; primamque loquentis ab ore
 Eripuit pater, ac, stupefactus numine, pressit.
 Continuo, Salve fatis mihi debita Tellus, 120
 Vosque, ait, O fidi Trojæ, salvete, Penates !
 Hic domus, hæc patria est. Genitor mihi talia namque,
 Nunc repeto, Anchises, fatorum arcana reliquit :
 Quum te, nate, fames, ignota ad litora vectum,
 Accisis coget dapibus consumere mensas ; 125
 Tum sperare domos defessus, ibique memento
 Prima locare manu, molirique aggere, tecta.
 Hæc erat illa fames : hæc nos suprema manebat,
 Exitii positura modum.
- Quare agite, et primo læti cum lumine solis, 130
 Quæ loca, quive habeant homines, ubi mœnia gentis,
 Vestigemus et a portu diversa petamus.
 Nunc pateras libate Jovi, precibusque vocate
 Anchisen genitorem ; et vina reponite mensis.
- Sic deinde effatus, frondenti tempora ramo 135

Implicat, et Geniumque loci, primamque deorum
 Tellurem, Nymphasque, et adhuc ignota precatur
 Flumina : tum Noctem, Noctisque orientia signa,
 Idæumque Jovem, Phrygiamque ex ordine Matrem,
 Invocat, et duplices, Cœloque Ereboque, parentes. 140
 Hic Pater omnipotens ter cœlo clarus ab alto
 Intonuit ; radiisque ardentem lucis, et auro,
 Ipse, manu quatiens, ostendit ab æthere nubem.
 Diditur hic subito Trojana per agmina rumor,
 Advenisse diem, quo debita mœnia condant. 145
 Certatim instaurant epulas, atque omine magno
 Crateras læti statuunt, et vina coronant.

Postera quum primâ lustrabat lampade terras
 Orta dies ; urbem, et fines, et litora gentis
 Diversi explorant ; hæc fontis stagna Numicî, 150
 Hunc Thybrim fluvium, hic fortes habitare Latinos.
 Tum satus Anchisâ, delectos ordine ab omni,
 Centum oratores augusta ad mœnia regis
 Ire jubet, ramis velatos Palladis omnes ;
 Donaque ferre viro, pacemque exposcere Teucris. 155
 Haud mora, festinant jussi, rapidisque feruntur
 Passibus. Ipse humili designat mœnia fossâ,
 Moliturque locum ; primasque in litore sedes,
 Castrorum in morem, pinnis atque aggere cingit.

Jamque, iter emensi, turres ac tecta Latinorum 160
 Ardua cernebant juvenes, muroque subibant.
 Ante urbem pueri, et primævo flore juvenus,
 Exercentur equis, domitantque in pulvere currus ;
 Aut acres tendunt arcus, aut lenta lacertis
 Spicula contorquent ; cursuque ictuque lacesunt : 165
 Quum, prævectus equo, longævi regis ad aures
 Nuntius ingentes ignotâ in veste reportat
 Advenisse viros. Ille intra tecta vocari
 Imperat, et solio medius consedit avito. 169

Tectum augustum, ingens, centum sublime columnis,
 Urbe fuit summâ, Laurentis regia Pici,

Horrendum silvis, et religione parentum.

Hic sceptrâ accipere, et primos attollere fasces,

Regibus omen erat : hoc illis curia templum,

Hæ sacris sedes epulis : hic ariete cæso,

175

Perpetuis soliti patres considerare mensis.

Quin etiam veterum effigies ex ordine avorum

Antiquâ e cedro, Italusque, paterque Sabinus

Vitisator, curvam servans sub imagine falcem,

Saturnusque senex, Janique bifrontis imago,

180

Vestibulo astabant ; alique ab origine reges,

Martia qui ob patriam pugnando vulnera passi.

Multaque præterea sacris in postibus arma,

Captivi pendent currus, curvæque secures,

Et cristæ capitum, et portarum ingentia claustra,

185

Spiculaque, clypeique, ereptaque rostra carinis.

Ipse Quirinali lituo, parvâque sedebat

Succinctus trabeâ, lævâque ancile gerebat

Picus, equûm domitor : quem capta cupidine, conjux

Aureâ percussum virgâ, versumque venenis,

190

Fecit avem Circe, sparsitque coloribus alas.

Tali intus templo divûm, patriâque, Latinus,

Sede sedens, Teucros ad sese in tecta vocavit ;

Atque hæc ingressis placido prior edidit ore :

Dicite, Dardanidæ ; neque enim nescimus et urbem, 195

Et genus, auditique advertitis æquore cursum ;

Quid petitis ? quæ causa rates, aut cujus egentes,

Litus ad Ausonium tot per vada cærulea vexit ?

Sive errore viæ, seu tempestatibus acti,

Qualia multa mari nautæ patiuntur in alto,

200

Fluminis intrâstis ripas, portuque sedetis ;

Ne fugite hospitium, neve ignorete Latinos

Saturni gentem, haud vinclo nec legibus æquam,

Sponte suâ veterisque dei se more tenentem.

Atque equidem memini, fama est obscurior annis,

205

Auruncos ita ferre senes, his ortus ut agris

Dardanus Idæas Phrygiæ penetrârit ad urbes,

Threïciamque Samon, quæ nunc Samothracia fertur.
 Hinc illum, Corythi Tyrrhenâ ab sede profectum,
 Aurea nunc solio stellantis regia cœli . 210
 Accipit, et numerum divorum altaribus addit.

Dixerat ; et dicta Ilioneus sic voce secutus :
 Rex, genus egregium Fauni, nec fluctibus actos
 Atra subegit hiems vestris succedere terris,
 Nec sidus regione viæ litusve fefellit : 215

Consilio hanc omnes, animisque volentibus, urbem
 Afferimur, pulsı regnis, quæ maxima quondam
 Extremo veniens Sol aspiciebat Olympo.

Ab Jove principium generis : Jove Dardana pubes
 Gaudet avo : Rex ipse Jovis de gente supremâ, 220
 Troïus Æneas, tua nos ad limina misit.

Quanta per Idæos, sævis effusa Mycenis,
 Tempestas ierit campos : quibus actus uterque,
 Europæ atque Asiæ, fatis concurrerit orbis ;
 Audiit et, si quem tellus extrema refuso 225

Submovet Oceano, et, si quem extenta plagarum
 Quatuor in medio dirimit plaga Solis iniqui.
 Diluvio ex illo tot vasta per æquora vecti,
 Dīs sedem exiguam patriis, litusque rogamus
 Innocuum, et cunctis undamque auramque patentem. 230

Non erimus regno indecores ; nec vestra feretur
 Fama levis, tantive abolescet gratia facti ;
 Nec Trojam Ausonios gremio excepiſſe pigebit.
 Fata per Æneæ juro, dextramque potentem,
 Sive fide, seu quis bello est expertus, et armis ; 235

Multi nos populi, multæ (ne temne, quod ultro
 Præferimus manibus vittas, ac verba precantia)
 Et petiere sibi et voluere adjungere gentes.
 Sed nos fata deūm vestras exquirere terras
 Imperiis egere suis. Hinc Dardanus ortus ; 240

Huc repetit, jussisque ingentibus urguet Apollo
 Tyrrhenum ad Thybrim, et fontis vada sacra Numicī.
 Dat tibi præterea Fortunæ parva prioris

Munera, reliquias Trojâ ex ardente receptas.
 Hoc pater Anchises auro libabat ad aras: 245
 Hoc Priami gestamen erat, quum jura vocatis
 More daret populis, sceptrumque, sacerque tiaras,
 Iliadumque labor, vestes.

Talibus Ilionei dictis defixa Latinus
 Obtutu tenet ora, soloque immobilis hæret, 250
 Intentos volvens oculos. Nec purpura regem
 Picta movet, nec sceptrâ movent Priameia tantum,
 Quantum in connubio natæ thalamoque moratur;
 Et veteris Fauni volvit sub pectore sortem:
 Hunc illum fatis externâ ab sede profectum 255
 Portendi generum, paribusque in regna vocari
 Auspiciis; huic progeniem virtute futuram
 Egregiam, et totum quæ viribus occupet orbem.
 Tandem lætus ait: Dî nostra incepta secudent,
 Auguriumque suum. Dabitur, Trojane, quod optas. 260
 Munera nec sperno. Non vobis, rege Latino,
 Divitis uber agri, Trojæve opulentia deerit.
 Ipse modo Æneas, nostri si tanta cupido est,
 Si jungi hospitio properat, sociusque vocari,
 Adveniat; vultus neve exhorrescat amicos: 265
 Pars mihi pacis erit dextram tetigisse tyranni.
 Vos contra regi mea nunc mandata referte.
 Est mihi nata, viro gentis quam jungere nostræ,
 Non patrio ex adyto sortes, non plurima cœlo
 Monstra sinunt: generos externis affore ab oris, 270
 Hoc Latio restare canunt, qui sanguine nostrum
 Nomen in astra ferant. Hunc illum poscere fata
 Et reor, et, si quid veri mens augurat, opto.
 Hæc effatus, equos numero pater eligit omni:
 Stabant ter centum nitidi in præsepibus altis. 275
 Omnibus extemplo Teucris jubet ordine duci
 Instratos ostro alipedes, pictisque tapetis.
 Aurea pectoribus demissa monilia pendent:
 Tecti auro, fulvum mandunt sub dentibus aurum.

Absenti Æneæ currum, geminosque jugales 280
 Semine ab ætherio, spirantes naribus ignem,
 Illorum de gente, patri quos dædala Circe
 Suppositâ de matre nothos furata creavit.
 Talibus, Æneadæ, donis dictisque Latini,
 Sublimes in equis redeunt, pacemque reportant. 285

Ecce autem Inachiis sese referebat ab Argis
 Sæva Jovis conjux, aurasque invecta tenebat ;
 Et lætum Ænean, classemque ex æthere longe
 Dardanium Siculo prospexit ab usque Pachyno.
 Moliri jam tecta videt, jam fidere terræ ; 290
 Deservisse rates. Stetit acri fixa dolore.

Tum, quassans caput, hæc effundit pectore dicta :
 Heu stirpem invisam ! et fatis contraria nostris
 Fata Phrygum ! num Sigeïs occumbere campis,
 Num capti potuere capi ? num incensa cremavit 295
 Troja viros ? medias acies, mediosque per ignes
 Invenere viam. At, credo, mea numina tandem
 Fessa jacent, odiis aut exsaturata quievi !

Quin etiam patriâ excussos infesta per undas
 Ausa sequi, et profugis toto me opponere ponto. 300

Absumtæ in Teucros vires coelique, marisque.
 Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
 Profuit ? optato conduntur Thybridis alveo,
 Securi pelagi, atque mei. Mars perdere gentem
 Immanem Lapithûm valuit : concessit in iras 305

Ipse deûm antiquam genitor Calydona Dianæ ;
 Quod scelus aut Lapithas tantum, aut Calydona merentem ?
 Ast ego, magna Jovis conjux, nil linquere inausum
 Quæ potui infelix, quæ memet in omnia verti,
 Vincor ab Æneâ. Quod, si mea numina non sunt 310
 Magna satis, dubitem haud equidem implorare quod usquam
 est :

Flectere si nequeo superos, Acheronta movebo.
 Non dabitur regnis, esto, prohibere Latinis,
 Atque immota manet fatis Lavinia conjux :

At trahere, atque moras tantis licet addere rebus ; 315
At licet amborum populos exscindere regum.

Hâc gener atque socer coëant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo ;
Et Bellona manet te pronuba. Nec face tantum
Cisseis prægnans ignes enixa jugales : 320
Quin idem Veneri partus suus, et Paris alter,
Funestæque iterum recidiva in Pergama tædæ.

Hæc ubi dicta dedit, terras horrenda petivit.
Luctificam Allecto dirarum ab sede sororum
Infernisque ciet tenebris ; cui tristia bella, 325
Iræque, insidiæque, et crimina noxia, cordi.

Odit et ipse pater, Pluton, odere sorores
Tartareæ monstrum : tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur : 330

Hunc mihi da proprium, virgo sata Nocte, laborem,
Hanc operam, ne noster honos, infractave cedat
Fama loco ; neu connubiis ambire Latinum
Æneadæ possint, Italosve obsidere fines.

Tu potes unanimos armare in prælia fratres, 335
Atque odiis versare domos ; tu verbera tectis,
Funereasque inferre faces : tibi nomina mille,
Mille nocendi artes. Fœcundum concute pectus,
Disjice compositam pacem, sere crimina belli :
Arma velit poscatque simul, rapiatque juvenus. 340

Exin Gorgoneis Allecto infecta venenis
Principio Latium, et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen Amatæ,
Quam, super adventu Teucrûm, Turnique hymenæis,
Femineæ ardentem curæque iræque coquebant. 345

Huic dea cæruleis unum de crinibus anguem
Conjicit, inque sinum præcordia ad intima subdit ;
Quo furibunda domum monstro permisceat omnem.
Ille, inter vestes et levia pectora lapsus,
Volvitur attactu nullo, fallitque furem, 350

Vipeream inspirans animam : fit tortile collo
 Aurum ingens coluber, fit longæ tænia vittæ,
 Innectitque comas, et membris lubricus errat.
 Ac, dum prima lues, udo sublapsa veneno,
 Pertentat sensus, atque ossibus implicat ignem, 355
 Necdum animus toto percepit pectore flammam ;
 Mollius, et solito matrum de more, locuta est,
 Multa super nata lacrimans, Phrygiisque hymenæis :
 Exsulibusne datur ducenda Lavinia Teucris,
 O genitor ? nec te miseret natæque, tuique ? 360
 Nec matris miseret, quam primo aquilone relinquet
 Perfidus, alta petens abductâ virgine prædo ?
 At non sic Phrygius penetrat Lacedæmona pastor,
 Ledæamque Helenam Trojanas vexit ad urbes ?
 Quid tua sancta fides ? quid cura antiqua tuorum, 365
 Et consanguineo toties data dextera Turno ?
 Si gener externâ petitur de gente Latinis,
 Idque sedet, Faunique premunt te jussa parentis ;
 Omnem equidem sceptris terram quæ libera nostris
 Dissidet, externam reor, et sic dicere divos : 370
 Et Turno, si prima domus repetatur origo,
 Inachus Acrisiusque patres, mediæque Mycenæ.
 His ubi nequidquam dictis experta Latinum
 Contra stare videt, penitusque in viscera lapsum
 Serpentis furiale malum, totamque pererrat ; 375
 Tum vero infelix, ingentibus excita monstris,
 Immensam sine more furit lymphata per urbem.
 Ceu quondam torto volitans sub verbere turbo,
 Quem pueri, magno in gyro, vacua atria circum,
 Intenti ludo, exercent ; ille actus habenâ 380
 Curvatis fertur spatiis : stupet inscia supra
 Impubesque manus, mirata volubile buxum :
 Dant animos plagæ. Non cursu segnior illo
 Per medias urbes agitur, populosque feroces.
 Quin etiam in silvas, simulato numine Bacchi, 385
 Majus adorta nefas, majoremque orsa furorem,

Evolat, et natam frondosis montibus abdit ;
 Quo thalamum eripiat Teucris, tædasque moretur :
 Euoe Bacche ! fremens, solum te virgine dignum
 Vociferans ; etenim molles tibi sumere thyrsos, 390
 Te lustrare choro, sacrum tibi pascere crinem.

Fama volat ; Furiisque accensas pectore matres
 Idem omnes simul ardor agit, nova quærere tecta.
 Deseruere domos : ventis dant colla, comasque.
 Ast aliæ tremulis ululatibus æthera complent, 395
 Pampineasque gerunt, incinctæ pellibus, hastas.
 Ipsa inter medias flagrantem fervida pinum
 Sustinet, ac natæ Turnique canit hymenæos,
 Sanguineam torquens aciem ; torvumque repente
 Clamat : Io matres, audite, ubi quæque, Latinæ ! 400
 Si qua piis animis manet infelicitis Amatæ
 Gratia, si juris materni cura remordet ;
 Solvite crinales vittas, capite orgia mecum.

Talem inter silvas, inter deserta ferarum,
 Reginam Allecto stimulis agit undique Bacchi. 405
 Postquam visa satis primos acuisse furores,
 Consiliumque omnemque domum vertisse Latini ;
 Protenus hinc fuscis tristis dea tollitur alis
 Audacis Rutuli ad muros : quam dicitur urbem
 Acrisioneis Danaë fundâsse colonis, 410
 Præcipiti delata noto. Locus Ardea quondam
 Dictus avis : et nunc magnum manet Ardea nomen ;
 Sed fortuna fuit. Tectis hic Turnus in altis
 Jam mediam nigrâ carpebat nocte quietem.
 Allecto torvam faciem, et furialia membra 415
 Exuit : in vultus sese transformat aniles,
 Et frontem obscœnam rugis arat ; induit albos
 Cum vittâ crines ; tum ramum innectit olivæ ;
 Fit Calybe, Junonis anus templique sacerdos ;
 Et juveni ante oculos his se cum vocibus offert : 420

Turne, tot incassum fusos patiêre labores,
 Et tua Dardaniis transcribi scepra colonis ?

Rex tibi conjugium, et quæsitæ sanguine dotes,
 Abnegat ; externusque in regnum quæritur hæres.
 I nunc, ingratis offer te, irrise, periclis : 425
 Tyrrhenas, i, sterne acies ; tege pace Latinos.
 Hæc adeo tibi me, placidâ quum nocte jaceres,
 Ipsa palam fari omnipotens Saturnia jussit.
 Quare age, et armari pubem, portisque moveri, 429
 Lætus in arma para ; et Phrygios, qui flumine pulchro
 Consedere, duces, pictasque exuere carinas.
 Cœlestûm vis magna jubet. Rex ipse Latinus,
 Ni dare conjugium, et dicto parere fatetur,
 Sentiat et tandem Turnum experiatur in armis.
 Hic juvenis, vatem irridens, sic orsa vicissim 435
 Ore refert : Classes invectas Thybridis undam
 Non, ut rere, meas effugit nuntius aures ;
 Ne tantos mihi finge metus : nec regia Juno
 Immemor est nostri.
 Sed te, victa situ, verique effœta, senectus, 440
 O mater ! curis nequidquam exercet, et, arma
 Regum inter, falsâ vatem formidine ludit.
 Cura tibi, divûm effigies et templa tueri :
 Bella viri pacemque gerant, quîs bella gerenda.
 Talibus Allecto dictis exarsit in iras. 445
 At juveni oranti subitus tremor occupat artus ;
 Deriguere oculi : tot Erinys sibilat hydris,
 Tantaque se facies aperit. Tum, flammea torquens
 Lumina, cunctantem et quærentem dicere plura
 Repulit ; et geminos erexit crinibus angues, 450
 Verberaque insonuit, rabidoque hæc addidit ore :
 En ego ! victa situ, quam, veri effœta, senectus,
 Arma inter regum, falsâ formidine ludit :
 Respice ad hæc : adsum dirarum ab sede sororum ;
 Bella manu, letumque gero. 455
 Sic effata, facem juveni conjecit, et atro
 Lumine fumantes fixit sub pectore tædas.
 Olli somnum ingens rumpit pavor, ossaque et artus

Perfundit toto proruptus corpore sudor.
 Arma amens fremit ; arma toro tectisque requirit. 460
 Sævitur amor ferri, et scelerata insania belli ;
 Ira super : magno veluti quum flamma sonore
 Virgea suggeritur costis undantis aëni,
 Exsultantque æstu latices ; furit intus aquai
 Fumidus, atque alte spumis exuberat, amnis ; 465
 Nec jam se capit unda ; volat vapor ater ad auras.
 Ergo iter ad regem, pollutâ pace, Latinum
 Indicit primis juvenum, et jubet arma parari,
 Tutari Italiam, detrudere finibus hostem :
 Se satis ambobus, Teucrisque, venire, Latinisque. 470
 Hæc ubi dicta dedit, divosque in vota vocavit,
 Certatim sese Rutuli exhortantur in arma.
 Hunc decus egregium formæ movet, atque juventæ ;
 Hunc atavi reges ; hunc claris dextera factis.
 Dum Turnus Rutulos animis audacibus implet, 475
 Allecto in Teucros Stygiis se concitat alis ;
 Arte novâ speculata locum, quo litore pulcher
 Insidiis cursuque feras agitabat Iulus.
 Hic subitam canibus rabiem Cocytia virgo
 Objicit, et noto nares contingit odore, 480
 Ut cervum ardentes agerent : quæ prima laborum
 Causa fuit, belloque animos accendit agrestes.
 Cervus erat formâ præstanti et cornibus ingens,
 Tyrrhidæ pueri quem, matris ab ubere raptum,
 Nutribant, Tyrrheusque pater, cui regia parent 485
 Armenta, et late custodia credita campi.
 Assuetum imperiis soror omni Silvia curâ,
 Mollibus intexens ornabat cornua sertis,
 Pectebatque ferum, puroque in fonte lavabat.
 Ille, manum patiens, mensæque assuetus herili, 490
 Errabat silvis ; rursusque ad limina nota
 Ipse domum serâ quamvis se nocte ferebat.
 Hunc procul errantem rabidæ venantis Iuli
 Commovere canes ; fluvio quum forte secundo

Deflueret, ripâque æstus viridante levaret.	495
Ipse etiam, eximiæ laudis succensus amore, Ascanius curvo direxit spicula cornu :	
Nec dextræ erranti deus abfuit ; actaque multo Perque uterum sonitu perque ilia venit arundo.	
Saucius at quadrupes nota intra tecta refugit,	500
Successitque gemens stabulis, questuque, cruentus, Atque imploranti similis, tectum omne replebat.	
Silvia prima soror, palmis percussa lacertos, Auxilium vocat, et duros conclamat agrestes.	
Olli, pestis enim tacitis latet aspera silvis,	505
Improvisi adsunt ; hic torre armatus obusto, Stipitis hic gravidis nodis : quod cuique repertum Rimanti, telum ira facit. Vocat agmina Tyrrheus, Quadrifidam quercum cuneis ut forte coactis Scindebat, raptâ spirans immane securi.	510
At sæva e speculis tempus dea nacta nocendi Ardua tecta petit stabuli ; et de culmine summo Pastorale canit signum, cornuque recurvo Tartaream intendit vocem : quâ protenus omne Contremuit nemus, et silvæ insonuere profundæ.	515
Audiit et Triviæ longe lacus, audiit amnis Sulfuræâ Nar albus aquâ, fontesque Velini ; Et trepidæ matres pressere ad pectora natos.	
Tum vero ad vocem celeres, qua buccina signum Dira dedit, raptis concurrunt undique telis	520
Indomiti agricolæ : nec non et Troïa pubes Ascanio auxilium castris effundit apertis. Direxere acies. Non jam certamine agresti Stipitibus duris agitur, sudibusve præustis ; Sed ferro ancipiti decernunt, atraque late	525
Horrescit strictis seges ensibus, æraque fulgent Sole lacescita, et lucem sub nubila jactant : Fluctus uti primo cœpit quum albescere vento, Paullatim sese tollit mare, et altius undas Erigit ; inde imo consurgit ad æthera fundo.	530

Hic juvenis, primam ante aciem, stridente sagittâ,
 Natorum Tyrrhei fuerat qui maximus, Almo
 Sternitur; hæsit enim sub gutture vulnus, et udæ
 Vocis iter tenuemque inclusit sanguine vitam.
 Corpora multa virûm circa, seniorque Galæsus, 535
 Dum paci medium se offert; justissimus unus
 Qui fuit, Ausoniisque olim ditissimus arvis:
 Quinque greges illi balantum, quina redibant
 Armenta, et terram centum vertebat aratris.

Atque ea per campos æquo dum Marte geruntur, 540
 Promissi dea facta potens, ubi sanguine bellum
 Imbuit, et primæ commisit funera pugnæ,
 Deserit Hesperiam, et, cœli conversa per auras,
 Junonem victrix affatur voce superbâ:

En! perfecta tibi bello discordia tristi: 545

Dic, in amicitiam coëant, et fœdera jungant.
 Quandoquidem Ausonio respersi sanguine Teucros:
 Hoc etiam his addam, tua si mihi certa voluntas,
 Finitimas in bella feram rumoribus urbes,

Accendamque animos insani Martis amore, 550

Undique ut auxilio veniant; spargam arma per agros.

Tum contra Juno: Terrorum et fraudis abunde est.

Stant belli causæ: pugnatur comminus armis:

Quæ fors prima dedit, sanguis novus imbuit arma.

Talia conjugia, et tales celebrent hymenæos 555

Egregium Veneris genus et rex ipse Latinus.

Te super æthereas errare licentius auras

Haud Pater ille velit, summi regnator Olympi.

Cede locis. Ego, si qua super fortuna laborum est,

Ipsa regam. Tales dederat Saturnia voces. 560

Illa autem attollit stridentes anguibus alas,

Cocytique petit sedem, supera ardua linquens.

Est locus Italiæ medio sub montibus altis,

Nobilis, et famâ multis memoratus in oris,

Amsancti valles: densis hunc frondibus atrum 565

Urguet utrimque latus nemoris, medioque fragosus

Dat sonitum saxis, et torto vortice, torrens :
 Hic specus horrendum, sævi spiracula Ditis,
 Monstratur, ruptoque ingens Acheronte vorago
 Pestiferas aperit fauces ; quâs condita Erinys, 570
 Invisum numen, terras cœlumque levabat.

Nec minus interea extremam Saturnia bello
 Imponit regina manum. Ruit omnis in urbem
 Pastorum ex acie numerus, cæsosque reportant
 Almonem puerum, foedatque ora Galæsi ; 575
 Implorantque deos, obtestanturque Latinum.

Turnus adest, medioque in crimine, cædis et ignis
 Terrorem ingeminat : Teucros in regna vocari ;
 Stirpem admisceri Phrygiam ; se limine pelli.
 Tum, quorum, attonitæ Baccho, nemora avia matres 580
 Insultant thiasis, neque enim leve nomen Amatæ,
 Undique collecti coëunt, Martemque fatigant.

Ilicet infandum cuncti contra omina bellum,
 Contra fata deûm, perverso numine, poscunt :
 Certatim regis circumstant tecta Latini. 585

Ille, velut pelagi rupes immota, resistit :
 Ut pelagi rupes, magno veniente fragore,
 Quæ sese, multis circum latrantibus undis,
 Mole tenet ; scopuli nequidquam et spumea circum
 Saxa fremunt, laterique illisa refunditur alga. 590

Verum, ubi nulla datur cæcum exsuperare potestas
 Consilium, et sævæ nutu Junonis eunt res ;
 Multa deos aurasque pater testatus inanes,
 Frangimur, heu ! fatis, inquit, ferimurque procellâ.
 Ipsi has sacrilego pendetis sanguine poenas, 595

O miseri ! Te, Turne, nefas, te triste manebit
 Supplicium ; votisque deos venerabere seris :
 Nam mihi parta quies, omnisque in limine portus ;
 Funere felici spoliior. Nec plura locutus
 Sepsit se tectis, rerumque reliquit habenas. 600

Mos erat Hesperio in Latio, quem protenus urbes
 Albanæ coluere sacrum, nunc, maxima rerum,

Roma colit, quum prima movent in prælia Martem,
 Sive Getis inferre manu lacrimabile bellum,
 Hyrcanisve, Arabisve, parant, seu tendere ad Indos, 605
 Auroramque sequi, Parthosque reposcere signa.
 Sunt geminæ Belli portæ, sic nomine dicunt,
 Religione sacræ, et sævi formidine Martis:
 Centum ærei claudunt vectes, æternaque ferri
 Robora; nec custos absistit limine Janus. 610
 Has, ubi certa sedet patribus sententia pugnæ,
 Ipse, Quirinali trabeâ cinctuque Gabino
 Insignis, reserat stridentia limina Consul;
 Ipse vocat pugnas: sequitur tum cetera pubes;
 Æreæque assensu conspirant cornua rauco. 615
 Hoc et tum Æneadis indicere bella Latinus
 More jubebatur, tristesque recludere portas.
 Abstinuit tactu pater, aversusque refugit
 Fœda ministeria, et cæcis se condidit umbris.
 Tum regina deûm, cœlo delapsa, morantes 620
 Impulit ipsa manu portas, et, cardine verso,
 Belli ferratos rupit Saturnia postes.

Ardet inexcita Ausonia atque immobilis ante:
 Pars pedes ire parat campis; pars arduus altis
 Pulverulentus equis furit: omnes arma requirunt. 625
 Pars leves clypeos, et spicula lucida tergunt
 Arvinâ pingui, subiguntque in cote secures;
 Signaque ferre juvat, sonitusque audire tubarum.
 Quinque adeo magnæ, positis incudibus, urbes
 Tela novant, Atina potens, Tiburque superbum, 630
 Ardea, Crustumerique, et turrigeræ Antemnæ.
 Tegmina tuta cavant capitum, flectuntque salignas
 Umbonum crates: alii thoracas aënos,
 Aut leves ocreas lento ducunt argento:
 Vomeris huc et falcis honos, huc omnis aratri 635
 Cessit amor: recoquunt patrios fornacibus enses.
 Classica jamque sonant: it bello tessera signum.
 Hic galeam tectis trepidus rapit; ille frementes

Ad juga cogit equos ; clypeumque, auroque trilicem
Loricam induitur, fidoque accingitur ense. 640

Pandite nunc Helicon, deæ, cantusque movete,
Qui bello exciti reges ; quæ quemque secutæ
Complêrint campos acies ; quibus Itala jam tum
Floruerit terra alma viris, quibus arserit armis :
Et meministis enim, divæ, et memorare potestis ; 645
Ad nos vix tenuis famæ perlabitur aura.

Primus init bellum Tyrrhenis asper ab oris,
Contemtor divûm, Mezentius ; agminaque armat.
Filius huic juxta, Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni : 650
Lausus, equûm domitor, debellatorque ferarum,
Ducit Agyllinâ nequidquam ex urbe secutos
Mille viros ; dignus, patriis qui lætior esset
Imperiis, et cui pater haud Mezentius esset.

Post hos, insignem palmâ per gramina currum, 655
Victoresque ostentat equos, satus Hercule pulchro,
Pulcher Aventinus ; clypeoque insigne paternum,
Centum angues, cinctamque, gerit, serpentibus Hydram :
Collis Aventini silvâ quem Rhea sacerdos
Furtivum partu sub luminis edidit oras, 660
Mixta deo mulier, postquam Laurentia victor,
Geryone extincto, Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas.

Pila manu, sævosque gerunt in bella dolones ;
Et tereti pugnant mucrone, veruque Sabello. 665
Ipse pedes, tegumen torquens immane leonis,
Terribili impexum setâ, cum dentibus albis
Indutus capiti, sic regia tecta subibat,
Horridus, Herculeoque humeros innexus amictu.

Tum gemini fratres Tiburtia mœnia linquunt, 670
Fratris Tiburti dictam cognomine gentem,
Catillusque, acerque Coras, Argiva juvenus,
Et primam ante aciem densa inter tela feruntur ;
Ceus duo nubigenæ quum vertice montis ab alto

Descendunt Centauri, Homolen, Othrymque nivalem 675
 Linquentes cursu rapido : dat euntibus ingens
 Silva locum, et magno cedunt virgulta fragore.

Nec Prænestinæ fundator defuit urbis,
 Vulcano genitum pecora inter agrestia regem,
 Inventumque focus, omnis quem credidit ætas, 680
 Cæculus. Hunc legio late comitatur agrestis :
 Quique altum Præneste viri, quique arva Gabinæ
 Junonis, gelidumque Anienem, et, roscida ravis,
 Hernica saxa colunt ; quos dives Anagnia pascit,
 Quos, Amasene pater. Non illis omnibus arma, 685
 Nec clypei currusve sonant : pars maxima glandes
 Liventis plumbi spargit ; pars spicula gestat
 Bina manu ; fulvosque lupi de pelle galeros
 Tegmen habent capiti : vestigia nuda sinistri
 Instituire pedis ; crudus tegit altera pero. 690

At Messapus, equûm domitor, Neptunia proles,
 Quem neque fas igni cuiquam nec sternere ferro,
 Jam pridem resides populos, desuetaque bello
 Agmina, in arma vocat subito, ferrumque retractat.
 Hi Fescenninas acies, Æquosque Faliscos ; 695
 Hi Soractis habent arces, Flaviniaque arva,
 Et Cimini cum monte lacum, lucosque Capenos.
 Ibant æquati numero, regemque canebant :
 Ceu quondam nivei liquida inter nubila cycni,
 Quum sese e pastu referunt, et longa canoros 700
 Dant per colla modos ; sonat amnis, et Asia longe
 Pulsa palus.

Nec quisquam æratas acies ex agmine tanto
 Misceri putet ; aëriam sed gurgite ab alto
 Urgueri volucrum raucarum ad litora nubem. 705

Ecce ! Sabinorum prisco de sanguine, magnum
 Agmen agens, Clausus, magnique ipse agminis instar
 Claudia nunc a quo diffunditur et tribus, et gens,
 Per Latium, postquam in partem data Roma Sabinis.
 Una ingens Amiterna cohors, priscique Quirites, 710

Ereti manus omnis, oliviferæque Mutusæ ;
 Qui Nomentum urbem, qui rosea rura Velini,
 Qui Tetricæ horrentes rupes, montemque Severum,
 Casperiamque colunt, Forulosque, et flumen Himellæ ;
 Qui Tiberim Fabarimque bibunt, quos frigida misit 715
 Nursia, et Hortinæ classes, populique Latini ;
 Quosque secans, infaustum, interluit Allia, nomen :
 Quam multi Libyco volvuntur marmore fluctus,
 Sævus ubi Orion hibernis conditur undis,
 Vel, quum sole novo densæ torrentur aristæ, 720
 Aut Hermi campo, aut Lyciæ flaventibus arvis.
 Scuta sonant, pulsuque pedum conterrita tellus.

Hinc Agamemnonius, Trojani nominis hostis,
 Curru jungit Halesus equos, Turnoque feroces
 Mille rapit populos : vertunt felicia Baccho 725
 Massica qui rastris ; et quos de collibus altis
 Aurunci misere patres, Sidicinaque juxta
 Æquora ; quique Cales linquunt ; amnisque vadosi
 Accola Volturni, pariterque Saticulus asper,
 Oscorumque manus. Teretes sunt aclydes illis 730
 Tela ; sed hæc lento mos est aptare flagello :
 Lævas cætra tegit : falcati comminus enses.

Nec tu carminibus nostris indictus abibis,
 Œbale, quem generâsse Telon Sebethide nymphâ
 Fertur, Teleboûm Capreas quum regna teneret, 735
 Jam senior : patriis sed non et filius arvis
 Contentus, late jam tum ditione premebat
 Sarrastes populos, et quæ rigat æquora Sarnus,
 Quique Rufas Batulumque tenent, atque arva Celennæ,
 Et quos maliferæ despectant mœnia Abellæ : 740
 Teutonico ritu soliti torquere cateias ;
 Tegmina queis capitum raptus de subere cortex ;
 Æratæque micant peltæ, micat æreus ensis.

Et te montosæ misere in proelia Nersæ,
 Ufens, insignem famâ et felicibus armis : 745
 Horrida præcipue cui gens, assuetaque multo

Venatu nemorum, duris Æquicula glebis.
 Armati terram exercent, semperque recentes
 Convectare juvat prædas, et vivere rapto.

Quin et Marruviâ venit de gente sacerdos, 750
 Fronde super galeam et felici comtus olivâ,
 Archippi regis missu, fortissimus Umbro :
 Vipereo generi, et graviter spirantibus hydria,
 Spargere qui somnos cantuque manuque solebat,
 Mulcebatque iras, et morsus arte levabat. 755

Sed non Dardaniæ medicari cuspidis ictum
 Evaluit ; neque eum juvere in vulnera cantus
 Somniferi, et Marsis quæsitæ montibus herbæ.
 Te nemus Anguitiæ, vitreâ te Fucinus undâ,
 Te liquidi flevere lacus. 760

Ibat et, Hippolyti proles pulcherrima, bello
 Virbius : insignem quem mater Aricia misit,
 Eductum Egeriæ lucis, humentia circum
 Litora, pinguis ubi et placabilis ara Dianæ.
 Namque ferunt famâ, Hippolytum, postquam arte novercæ
 Occiderit, patriasque explêrit sanguine pœnas, 766

Turbatis distractus equis, ad sidera rursus
 Ætheria et superas cœli venisse sub auras,
 Pæoniis revocatum herbis, et amore Dianæ.
 Tum pater omnipotens, aliquem indignatus ab umbris 770
 Mortalem infernis ad lumina surgere vitæ,

Ipse repertorem medicinæ talis et artis
 Fulmine Phœbigenam Stygias detrusit ad undas.
 At Trivia Hippolytum secretis alma recondit
 Sedibus, et nymphæ Egeriæ nemorique relegat : 775

Solus ubi, in silvis Italis, ignobilis ævum
 Exigeret, versoque ubi nomine Virbius esset.
 Unde etiam templo Triviæ, lucisque sacratis,
 Cornipedes arcentur equi ; quod litore currum,
 Et juvenem, monstria pavidi effudere marinis. 780
 Filius arduos haud secius æquore campi
 Exercebat equos, curruque in bella ruebat.

Ipse inter primos, præstanti corpore, Turnus
 Vertitur, arma tenens, et toto vertice supra est.
 Cui, triplici crinita jubâ, galea alta Chimæram 785
 Sustinet, Ætnæos efflantem faucibus ignes :
 Tam magis illa fremens, et tristibus effera flammis,
 Quam magis effuso crudescunt sanguine pugnæ.
 At levem clypeum sublatis cornibus Io
 Auro insignibat, jam setis obsita, jam bos, 790
 Argumentum ingens, et custos virginis Argus,
 Cælatâque amnem fundens pater Inachus urnâ.
 Insequitur nimbus peditum, clypeataque totis
 Agmina densantur campis, Argivæque pubes,
 Auruncæque manus, Rutuli, veteresque Sicani, 795
 Et Sacranæ acies, et picti scuta Labici :
 Qui saltus, Tiberine, tuos, sacrumque Numicî
 Litus arant, Rutulosque exercent vomere colles,
 Circæumque jugum : quîs Jupiter Anxurus arvis
 Præsidet, et viridi gaudens Feronia luco; 800
 Qua Saturæ jacet atra palus, gelidusque per imas
 Quærit iter valles, atque in mare conditur, Ufens.
 Hos super advenit, Volscâ de gente, Camilla,
 Agmen agens equitum, et florentes ære catervas,
 Bellatrix : non illa colo calathisve Minervæ 805
 Feminæ assueta manus, sed prælia virgo
 Dura pati, cursuque pedum prævertere ventos.
 Illa vel intactæ segetis per summa volaret
 Gramina, nec teneras cursu læsisset aristas ;
 Vel mare per medium, fluctu suspensa tumentis, 810
 Ferret iter, celeres nec tingeret æquore plantas.
 Illam omnis, tectis agrisque effusa, juvenus,
 Turbaque miratur matrum, et prospectat euntem,
 Attonitis inhians animis ; ut regius ostro
 Velet honos leves humeros ; ut fibula crinem 815
 Auro internectat ; Lyciam ut gerat ipsa pharetram,
 Et pastorem præfixâ cuspide myrtum.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER OCTAVUS.

Ur belli signum Laurenti Turnus ab arce
 Extulit, et rauco strepuerunt cornua cantu ;
 Utque acres concussit equos, utque impulit arma ;
 Extemplo turbati animi : simul omne tumultu
 Conjurat trepido Latium, sævitque juvenus 5
 Effera. Ductores primi, Messapus, et Ufens,
 Contemtorque deûm Mezentius, undique cogunt
 Auxilia, et latos vastant cultoribus agros.
 Mittitur et magni Venulus Diomedis ad urbem,
 Qui petat auxilium, et, Latio consistere Teucros, 10
 Advectum Ænean classi, victosque Penates
 Inferre, et fatis regem se dicere posci,
 Edoceat, multasque viro se adjungere gentes
 Dardanio, et late Latio increbrescere nomen.
 Quid struat his cœptis, quem, si Fortuna sequatur, 15
 Eventum pugnae cupiat, manifestius ipsi,
 Quam Turno regi, aut regi apparere Latino.
 Talia per Latium : quæ Laomedontius heros
 Cuncta videns, magno curarum fluctuat æstu ;
 Atque animum nunc huc celerem, nunc dividit illuc, 20
 In partesque rapit varias, perque omnia versat :
 Sicut aquæ tremulum labris ubi lumen aënis,
 Sole repperctum, aut radiantis imagine Lunæ,
 Omnia pervolitat late loca ; jamque sub auras
 Erigitur, summique ferit laquearia tecti. 25
 Nox erat ; et terras animalia fessa per omnes,
 Alituum pecudumque genus, sopor altus habebat :

Quum pater in ripâ, gelidique sub ætheris axe,
 Æneas, tristi turbatus pectora bello,
 Procubuit, seramque dedit per membra quietem. 30
 Huic deus ipse loci, fluvio Tiberinus amœno,
 Populeas inter senior se attollere frondes
 Visus : eum tenuis glauco velabat amictu
 Carbasus, et crines umbrosa tegebat arundo ;
 Tum sic affari, et curas his demere dictis : 35
 O sate gente deûm ! Trojanam ex hostibus urbem
 Qui revehis nobis, æternaque Pergama servas,
 Exspectate solo Laurenti arvisque Latinis,
 Hic tibi certa domus ; certi, ne absiste, Penates ;
 Neu belli terrere minis. Tumor omnis et iræ 40
 Concessere deûm.
 Jamque tibi, ne vana putes hæc fingere somnum,
 Litoreis ingens inventa sub ilicibus sus,
 Triginta capitum fœtus enixa, jacebit ;
 Alba, solo recubans, albi circum ubera nati. 45
 Hic locus urbis erit, requies ea certa laborum.
 Ex quo ter denis urbem redeuntibus annis
 Ascanius clari condet cognominis Albam.
 Haud incerta cano. Nunc quâ ratione, quod instat,
 Expedias victor, paucis, adverte, docebo. 50
 Arcades his oris, genus a Pallante profectum,
 Qui regem Euandrum comites, qui signa secuti,
 Delegere locum, et posuere in montibus urbem,
 Pallantis proavi de nomine Pallanteum.
 Hi bellum assidue ducunt cum gente Latinâ : 55
 Hos castris adhibe socios, et fœdera junge.
 Ipse ego te ripis et recto flumine ducam,
 Adversum remis superes subvectus ut amnem.
 Surge age, nate deâ ; primisque cadentibus astris
 Junoni fer rite preces, iramque minasque 60
 Supplicibus supera votis. Mihi victor honorem
 Persolves. Ego sum, pleno quem flumine cernis
 Stringentem ripas, et pingua culta secantem,

Cæruleus Thybris, cœlo gratissimus amnis.

Hic mihi magna domus, celsis caput urbibus, exit. 65

Dixit, deinde lacu Fluvius se condidit alto,

Ima petens : nox Ænean somnusque reliquit.

Surgit, et, ætherii spectans orientia Solis

Lumina, rite cavis undam de flumine palmis

Sustinet, ac tales effundit ad æthera voces : 70

Nymphæ, Laurentes Nymphæ, genus amnibus unde est,

Tuque, O Thybri, tuo, genitor, cum flumine sancto !

Accipite Ænean, et tandem arcete periclis.

Quo te cumque lacus, miserantem incommoda nostra,

Fonte tenet, quocumque solo pulcherrimus exis ; 75

Semper honore meo, semper celebrabere donis,

Corniger Hesperidum fluvius regnator aquarum.

Adsis O tantum ! et propius tua numina firmes.

Sic memorat, geminasque legit de classe biremes,

Remigioque aptat ; socios simul instruit armis. 80

Ecce autem ! subitum atque oculis mirabile monstrum,

Candida per silvam cum foetu concolor albo

Procubuit, viridique in litore conspicitur, sus :

Quam pius Æneas tibi enim, tibi, maxima Juno,

Mactat, sacra ferens, et cum grege sistit ad aram. 85

Thybris eâ fluvium, quam longa est, nocte tumentem

Leniit, et tacitâ refluens ita substitit undâ,

Mitis ut in morem stagni, placidæque paludis,

Sterneret æquor aquis, remo ut luctamen abesset.

Ergo iter inceptum celerant rumore secundo : 90

Labitur uncta vadis abies ; mirantur et undæ,

Miratur nemo insuetum fulgentia longe

Scuta virûm fluvio, pictasque innare carinas.

Olli remigio noctemque diemque fatigant,

Et longos superant flexus, variisque teguntur 95

Arboribus, viridesque secant placido æquore silvas

Sol medium cœli conscenderat igneus orbem,

Quum muros arcemque procul, ac rara domorum

Tecta vident ; quæ nunc Romana potentia cœlo

- Æquavit: tum res inopes Euandrus habebat. 100
 Ocios advertunt proras, urbiq; propinquant.
 Forte die sollemnem illo rex Arcas honorem
 Amphitryoniadæ magno divisq; ferebat
 Ante urbem in luco. Pallas huic filius una,
 Una omnes juvenum primi, pauperq; senatus, 105
 Tura dabant; tepidusq; cruor fumabat ad aras.
 Ut celsas videre rates, atq; inter opacum
 Allabi nemus, et tacitis incumbere remis;
 Terrentur visu subito, cunctiq; relictis
 Consurgunt mensis. Audax quos rumpere Pallas 110
 Sacra vetat, raptoq; volat telo obvius ipse,
 Et procul e tumulo: Juvenes, quæ causa subegit
 Ignotas tentare vias? quo tenditis? inquit.
 Qui genus? unde domo? pacemne huc fertis, an arma?
 Tum pater Æneas puppi sic fatur ab altâ, 115
 Paciferæq; manu ramum prætendit olivæ:
 Trojugenas, ac tela vides inimica Latinis;
 Quos illi bello profugos egere superbo.
 Euandrum petimus. Ferte hæc, et dicite lectos
 Dardaniæ venisse duces, socia arma rogantes. 120
 Obstupuit tanto percussus nomine Pallas:
 Egredere O! quicumq; es, ait, coramq; parentem
 Alloquere, ac nostris succede penatibus hospes:
 Excepitq; manu, dextramq; amplexus inhæsit.
 Progressi subeunt luco, fluviumq; relinquunt. 125
 Tum regem Æneas dictis affatur amicis:
 Optime Grajugenûm, cui me Fortuna precari,
 Et vittâ comtos voluit prætendere ramos;
 Non equidem extimui Danaûm quod ductor, et Arcas,
 Quodq; ab stirpe fores geminis conjunctus Atridis; 130
 Sed mea me virtus, et sancta oracula divûm,
 Cognatique patres, tua terris didita fama,
 Conjunxere tibi, et fatis ègere volentem.
 Dardanus, Iliacæ primus pater urbis et auctor,
 Electrâ, ut Graii perhibent, Atlantide cretus, 135

Advehitur Teucros ; Electram maximus Atlas
 Edidit, ætherios humero qui sustinet orbes.
 Vobis Mercurius pater est, quem candida Maia
 Cyllenæ gelido conceptum vertice fudit ;
 At Maiam, auditis si quidquam credimus, Atlas, 140
 Idem Atlas generat, cœli qui sidera tollit.
 Sic genus amborum scindit se sanguine ab uno.
 His fretus, non legatos, neque prima per artem
 Tentamenta tui pepigi : me, me ipse, meumque
 Objeci caput, et supplex ad limina veni. 145
 Gens eadem, quæ te, crudeli Daunia bello
 Insequitur : nos si pellant, nihil abfore credunt,
 Quin omnem Hesperiam penitus sua sub juga mittant,
 Et mare, quod supra, teneant, quodque alluit infra.
 Accipe daque fidem. Sunt nobis fortia bello 150
 Pectora ; sunt animi, et rebus spectata juvenus.
 Dixérat Æneas : ille os oculosque loquentis
 Jam dudum, et totum lustrabat lumine corpus.
 Tum sic pauca refert : Ut te, fortissime Teucrûm,
 Accipio agnoscoque libens ! ut verba parentis, 155
 Et vocem Anchisæ magni, vultumque, recordor !
 Nam memini, Hesionæ visentem regna sororis,
 Laomedontiaden Priamum, Salamina petentem,
 Protenus Arcadiæ gelidos invisere fines.
 Tum mihi prima genas vestibat flore juvena ; 160
 Mirabarque duces Teucros, mirabar et ipsum
 Laomedontiaden : sed cunctis altior ibat
 Anchises. Mihi mens juvenili ardebat amore
 Compellare virum, et dextræ conjungere dextram.
 Accessi, et cupidus Pheneï sub mcenia duxi. 165
 Ille mihi insignem pharetram, Lyciasque sagittas,
 Discedens, chlamydemque auro dedit intertextam,
 Frenaque bina, meus quæ nunc habet, aurea, Pallas.
 Ergo et, quam petitis, juncta est mihi fœdere dextra ;
 Et, lux quum primum terris se crastina reddet, 170
 Auxilio lætos dimittam, opibusque juvabo.

Interea sacra hæc, quando huc venistis amici,
 Annua, quæ differre nefas, celebrate faventes
 Nobiscum, et jam nunc sociorum assuescite mensis.

Hæc ubi dicta, dapes jubet et sublata reponi 175
 Pocula, gramineoque viros locat ipse sedili;
 Præcipuumque toro et villosi pelle leonis
 Accipit Ænean, solioque invitat acerno.
 Tum lecti juvenes certatim, aræque sacerdos,
 Viscera tostâ ferunt taurorum, onerantque canistris 180
 Dona laboratæ Cereris, Bacchumque ministrant.
 Vescitur Æneas, simul et Trojana juvenus,
 Perpetui tergo bovis, et lustralibus extis.

Postquam exemta fames, et amor compressus edendi,
 Rex Euandrus ait : Non hæc solemnia nobis, 185
 Has ex more dapes, hanc tanti numinis aram
 Vana superstitio, veterumque ignara deorum,
 Imposuit. Sævis, hospes Trojane, periclis
 Servati facimus ; meritosque novamus honores.
 Jam primum saxis suspensam hanc aspice rupem : 190
 Disjectæ procul ut moles, desertaque montis
 Stat domus, et scopuli ingentem traxere ruinam.
 Hic spelunca fuit, vasto submota recessu,
 Semihominis Caci facies quam dira tenebat,
 Solis inaccessam radiis ; semperque recenti 195
 Cæde tepebat humus ; foribusque affixa superbis
 Ora virûm tristi pendebant pallida tabo.
 Huic monstro Vulcanus erat pater : illius atros
 Ore vomens ignes, magnâ se mole ferebat.
 Attulit et nobis aliquando optantibus ætas 200
 Auxilium, adventumque dei. Nam maximus ultor,
 Tergemini nece Geryonæ spoliisque superbus,
 Alcides aderat, taurosque hâc victor agebat
 Ingentes ; vallemque boves, amnemque tenebant.
 At furiis Caci mens effera, ne quid inausum 205
 Aut intractatum scelerisve dolive fuisset,
 Quatuor a stabulis præstanti corpore tauros

Avertit, totidem formâ superante juvencas ;
 Atque hos, ne qua forent pedibus vestigia rectis,
 Caudâ in speluncam tractos, versisque viarum 210
 Indiciis raptos, saxo occultabat opaco.
 Quærenti nulla ad speluncam signa ferebant.
 Interea, quum jam stabulis saturata moveret
 Amphitryoniades armenta, abiturumque pararet,
 Discessu mugire boves, atque omne querelis 215
 Impleri nemus, et colles clamore relinqui.
 Reddidit una boum vocem, vastoque sub antro
 Mugiit, et Caci spem custodita fefellit.
 Hic vero Alcidæ furiis exarserat atro
 Felle dolor : rapit arma manu nodisque gravatum 220
 Robur ; et ærii cursu petit ardua montis.
 Tum primum nostri Cacum videre timentem,
 Turbatumque oculis. Fugit ilicet ocior Euro,
 Speluncamque petit : pedibus timor addidit alas.
 Ut sese inclusit, ruptisque immane catenis 225
 Dejecit saxum, ferro quod et arte paternâ
 Pendebat, fultosque emuniit objice postes :
 Ecce ! furens animis aderat Tirynthius ; omnemque
 Accessum lustrans, huc ora ferebat et illuc,
 Dentibus infrendens. Ter totum, fervidus irâ, 230
 Lustrat Aventini montem ; ter saxeâ tentat
 Limina nequidquam ; ter fessus valle resedit.
 Stabat acuta silex, præcisis undique saxis,
 Speluncæ dorso insurgens, altissima visu,
 Dirarum nidis domus opportuna volucrum. 235
 Hanc, ut prona jugo lævum incumbibat ad amnem,
 Dexter in adversum nitens concussit, et imis
 Avulsam solvit radicibus ; inde repente
 Impulit ; impulsu quo maximus insonat æther,
 Dissultant ripæ, refluitque exterritus amnis. 240
 At specus, et Caci detecta apparuit ingens
 Regia, et umbrosæ penitus patuere cavernæ :
 Non secus, ac si quâ penitus vi terra dehiscens

Infernas reseret sedes, et regna recludat
Pallida, dīs invisa, superque immane barathrum 245
Cernatur, trepidentque immisso lumine Manes.
Ergo, insperatâ deprensum in luce repente,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat. 250
Ille autem, neque enim fuga jam super ulla pericli,
Faucibus ingentem fumum, mirabile dictu !
Evomit, involvitque domum caligine cæcâ,
Prospectum eripiens oculis ; glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris. 255
Non tulit Alcides animis, seque ipse per ignem
Præcipiti jecit saltu, qua plurimus undam
Fumus agit, nebulâque ingens specus æstuat atrâ.
Hic Cacum in tenebris, incendia vana vomentem,
Corripit, in nodum complexus, et angit inhærens 260
Elisos oculos, et siccum sanguine guttur.
Panditur extemplo foribus domus atra revulsis ;
Abstractæque boves, abjuratæque rapinæ
Cœlo ostenduntur, pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo 265
Terribiles oculos, vultum, villosaque setis
Pectora semiferi, atque extinctos faucibus ignes.
Ex illo celebratus honos, lætique minores
Servavere diem ; primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri. 270
Hanc aram luco statuit, quæ Maxima semper
Dicetur nobis, et erit quæ maxima semper.
Quare agite, O juvenes ! tantarum in munere laudum,
Cingite fronde comas, et pocula porcite dextris,
Communemque vocate deum, et date vina volentes. 275
Dixerat ; Herculeâ bicolor quum populus umbrâ
Velavitque comas, foliisque innexa pependit,
Et sacer implevit dextram scyphus. Ocius omnes
In mensam læti libant, divosque precantur.

Devezo interea propior fit Vesper Olympo :	280
Jamque sacerdotes, primusque Potitius, ibant, Pellibus in morem cincti, flammisque ferebant. Instaurant epulas, et mensæ grata secundæ Dona ferunt, cumulantque oneratis lancibus aras. Tum Salii ad cantus, incensa altaria circum,	285
Populeis adsunt evincti tempora ramis : Hic juvenum chorus, ille senum ; qui carmine laudes Herculeas et facta ferunt : ut prima novercæ Monstra manu geminosque, premens, eliserit angues ; Ut bello egregias idem disjecerit urbes,	290
Trojamque, Cēchaliāque ; ut duros mille labores Rege sub Eurystheo, fati Junonis iniquæ, Pertulerit : Tu nubigenas, invicte, bimembres, Hylæumque Pholumque, manu, tu Cresia mactas Prodigia, et vastum Nemeā sub rupe leonem :	295
Te Stygii tremuere lacus, te Janitor Orci, Ossa super recubans antro semiesia cruento : Nec te ullæ facies, non terruit ipse Typhoeus, Arduus, arma tenens : non te rationis egentem Lernæus turbâ capitum circumstetit anguis.	300
Salve ! vera Jovis proles, decus addite divi ; Et nos, et tua dexter adi pede sacra secundo. Talia carminibus celebrant ; super omnia Caci Speluncam adjiciunt, spirantemque ignibus ipsum : Consonat omne nemus strepitu, collesque resultant.	305
Exin se cuncti divinis rebus ad urbem Perfectis referunt. Ibat rex, obsitus ævo, Et comitem Ænean juxta, natumque tenebat Ingrediens, varioque viam sermone levabat. Miratur, facilesque oculos fert omnia circum,	310
Æneas, capiturque locis ; et singula lætus Exquiratque auditque virûm monumenta priorum. Tum rex Euandrus, Romanæ conditor arcis : Hæc nemora indigenæ Fauni Nymphæque tenebant, Gensque virûm truncis et duro robore nata :	315

Quis neque mos, neque cultus erat ; nec jungere tauros,
 Aut componere opes nôrant, aut parcere parto :
 Sed rami, atque, asper victu, venatus alebat.
 Primus ab ætherio venit Saturnus Olympo,
 Arma Jovis fugiens, et regnis exsul ademtis 320
 Is genus indocile, ac dispersum montibus altis,
 Composuit, legesque dedit ; Latiumque vocari
 Maluit, his quoniam latuisset tutus in oris.
 Aurea quæ perhibent, illo sub rege fuerunt
 Sæcula : sic placidâ populos in pace regebat ; 325
 Deterior donec paullatim, ac decolor, ætas,
 Et belli rabies, et amor successit habendi.
 Tum manus Ausonia, et gentes venerè Sicanæ ;
 Sæpius et nomen posuit Saturnia tellus :
 Tum reges, asperque, immani corpore, Thybris : 330
 A quo post Itali fluvium cognomine Thybrim
 Diximus ; amisit verum vetus Albula nomen.
 Me pulsum patriâ, pelagique extrema sequentem,
 Fortuna omnipotens et ineluctabile fatum
 His posuere locis, matrisque egere tremenda 335
 Carmentis Nymphæ monita, et deus auctor Apollo.
 Vix ea dicta ; dehinc progressus monstrat et aram,
 Et Carmentalem Romani nomine portam
 Quam memorant, Nymphæ priscum Carmentis honorem
 Vatis fatidicæ, cecinit quæ prima futuros 340
 Æneadas magnos, et nobile Pallanteum.
 Hinc lucum ingentem, quem Romulus acer Asylum
 Retulit, et gelidâ monstrat sub rupe Lupercal,
 Parrhasio dictum Panos de more Lycæi.
 Nec non et sacri monstrat nemus Argileti, 345
 Testaturque locum, et letum docet hospitii Argi.
 Hinc ad Tarpeiam sedem, et Capitolia, ducit,
 Aurea nunc, olim silvestribus horrida dumis.
 Jam tum religio pavidos terrebat agrestes
 Dira loci : jam tum silvam saxumque tremebant. 350
 Hoc nemus, hunc, inquit, frondoso vertice collem,

Quis deus, incertum est, habitat deus : Arcades ipsum
 Credunt se vidisse Jovem, quum sæpe nigrantem
 Ægida concuteret dextrâ, nimbosque cieret.
 Hæc duo præterea disjectis oppida muris, 355
 Reliquias veterumque vides monumenta virorum.
 Hanc Janus pater, hanc Saturnus condidit arcem :
 Janiculum huic, illi fuerat Saturnia nomen.

Talibus inter se dictis ad tecta subibant
 Pauperis Euandri, passimque armenta videbant 360
 Romanoque foro et lautis mugire Carinis.
 Ut ventum ad sedes ; Hæc, inquit, limina victor
 Alcides subiit ; hæc illum regia cepit.
 Aude, hospes, contemnere opes, et te quoque dignum
 Finge deo ; rebusque veni non asper egenis. 365
 Dixit ; et angusti subter fastigia tecti
 Ingentem Ænean duxit, stratisque locavit
 Effultum foliis et pelle Libystidis ursæ.
 Nox ruit, et fuscis tellurem amplectitur alis.

At Venus, haud animo nequidquam exterrita, mater, 370
 Laurentumque minis et duro mota tumultu,
 Vulcanum alloquitur, thalamoque hæc conjugis aureo
 Incipit, et dictis divinum aspirat amorem :
 Dum bello Argolici vastabant Pergama reges
 Debita casurasque inimicis ignibus arces ; 375
 Non ullum auxilium miseris, non arma rogavi
 Artis opisque tuæ ; nec te, carissime conjux,
 Incassumve tuos volui exercere labores :
 Quamvis et Priami deberem plurima natis,
 Et durum Æneæ flevissem sæpe laborem. 380
 Nunc Jovis imperiis Rutulorum constitit oris :
 Ergo eadem supplex venio, et sanctum mihi numen
 Arma rogo, genetrix nato. Te filia Nerei,
 Te potuit lacrimis Tithonia flectere conjux.
 Aspice, qui coëant populi, quæ mœnia clausis 385
 Ferrum acuant portis in me excidiumque meorum.
 Dixerat ; et niveis hinc, atque hinc, diva lacertis

Cunctantem amplexu molli foveat. Ille repente
 Accepit solitam flammam ; notusque medullas
 Intravit calor, et labefacta per ossa cucurrit : 390
 Non secus atque olim, tonitru quum rupta corusco
 Ignea rima micans percurrit lumine nimbos.
 Sensit, læta dolis, et formæ conscia, conjux.
 Tum pater æterno fatur devinctus amore :
 Quid causas petis ex alto ? fiducia cessit 395
 Quo tibi, diva, mei ? similis si cura fuisset,
 Tum quoque fas nobis Teucros armare fuisset ;
 Nec Pater omnipotens Trojam, nec fata vetabant
 Stare, decemque alios Priamum superesse per annos.
 Et nunc, si bellare paras, atque hæc tibi mens est ; 400
 Quidquid in arte meâ possum promittere curæ,
 Quod fieri ferro liquidove potest electro,
 Quantum ignes animæque valent : absiste precando
 Viribus indubitare tuis. Ea verba locutus,
 Optatos dedit amplexus, placidumque petivit, 405
 Conjugis infusus gremio, per membra, soporem.

Inde, ubi prima quies medio jam noctis abactæ
 Curriculo expulerat somnum ; quum femina primum,
 Cui tolerare colo vitam, tenuique Minervâ,
 Impositum, cinerem et sopitos suscitât ignes, 410
 Noctem addens operi ; famulasque ad lumina longo
 Exercet penso ; castum ut servare cubile
 Conjugis, et possit parvos educere natos :
 Haud secus ignipotens, nec tempore segnior illo,
 Mollibus e stratis opera ad fabrilia surgit. 415

Insula Sicanium juxta latus Æoliamque
 Erigitur Liparen, fumantibus ardua saxis :
 Quam subter specus, et, Cyclopum exesa caminis,
 Antra Ætnæa tonant ; validique incudibus ictus 420
 Auditi referunt gemitum, striduntque cavernis
 Stricturæ Chalybum, et fornacibus ignis anhelat ;
 Vulcani domus, et Vulcania nomine tellus.
 Hoc tunc ignipotens cœlo descendit ab alto.

Ferrum exercebant vasto Cyclopes in antro,
 Brontesque, Steropesque, et nudus membra Pyracmon. 425
 His informatum manibus, jam parte politâ,
 Fulmen erat; toto genitor quæ plurima coelo
 Dejicit in terras: pars imperfecta manebat.
 Tres imbris torti radios, tres nubis aquosæ
 Addiderant, rutili tres ignis, et alitis austri: 430
 Fulgores nunc terrificos sonitumque metumque
 Miscebant operi, flammisque sequacibus iras.
 Parte aliâ, Marti currumque rotasque volucres
 Instabant, quibus ille viros, quibus excitat urbes;
 Ægidaque horrifera, turbatæ Palladis arma, 435
 Certatim squamis serpentum auroque polibant,
 Connexosque angues, ipsamque in pectore divæ
 Gorgona, desecto vertentem lumina collo.
 Tollite cuncta, inquit, cœptosque auferte labores,
 Ætnæi Cyclopes, et huc advertite mentem: 440
 Arma acri facienda viro: nunc viribus usus,
 Nunc manibus rapidis, omni nunc arte magistrâ.
 Præcipitate moras. Nec plura effatus; at illi
 Ocius incubuere omnes, pariterque laborem
 Sortiti: fluit æs rivis, aurique metallum; 445
 Vulnificusque chalybs vastâ fornace liquescit.
 Ingentem clypeum informant, unum omnia contra
 Tela Latinorum; septenosque orbibus orbes
 Impediunt. Alii ventosis follibus auras
 Accipiunt redduntque: alii stridentia tingunt 450
 Æra lacu: gemit impositis incudibus antrum.
 Illi inter sese multâ vi brachia tollunt
 In numerum, versantque tenaci forcepe massam.
 Hæc pater Æoliis properat dum Lemnius oris,
 Euandrum ex humili tecto lux suscitât alma, 455
 Et matutini volucrum sub culmine cantus.
 Consurgit senior, tunicâque inducitur artus,
 Et Tyrrhena pedum circumdat vincula plantis:
 Tum lateri atque humeris Tegeæum subligat ensem,

- Demissa ab lævâ pantheræ terga retorquens. 460
 Nec non et gemini custodes limine ab alto
 Præcedunt gressumque canes comitantur herilem.
 Hospitis Æneæ sedem et secreta petebat,
 Sermonum memor, et promissi muneris, heros.
 Nec minus Æneas se matutinus agebat. 465
 Filius huic Pallas, illi comes ibat Achates.
 Congressi jungunt dextras, mediisque residunt
 Ædibus, et licito tandem sermone fruuntur.
 Rex prior hæc :
 Maxime Teucrorum ductor, quo sospite nunquam 470
 Res equidem Trojæ victas, aut regna, fatebor ;
 Nobis ad belli auxilium pro nomine tanto
 Exiguæ vires : hinc Tusco claudimur amni ;
 Hinc Rutulus premit, et murum circumsonat armis.
 Sed tibi ego ingentes populos, opulentaque regnis 475
 Jungere castra paro ; quam fors inopina salutem
 Ostentat : fatis huc te poscentibus affers.
 Haud procul hinc, saxo, incolitur fundata, vetusto,
 Urbis Agyllinæ sedes ; ubi Lydia quondam
 Gens, bello præclara, jugis insedit Etruscis. 480
 Hanc, multos florentem annos, rex deinde superbo
 Imperio et sævis tenuit Mezentius armis.
 Quid memorem infandas cædes, quid facta tyranni
 Effera ? dî capiti ipsius generique reservent !
 Mortua quin etiam jungebat corpora vivis, 485
 Componens manibusque manus, atque oribus ora,
 Tormenti genus ! et, sanie taboque fluentes,
 Complexu in misero, longâ sic morte necabat.
 At fessi tandem cives, infanda furentem,
 Armati circumsistunt ipsumque domumque : 490
 Obtruncant socios, ignem ad fastigia jactant.
 Ille, inter cædem Rutulorum elapsus, in agros
 Confugere, et Turni defendier hospitis armis.
 Ergo omnis furiis surrexit Etruria justis :
 Regem ad supplicium præsentî Marte repossunt. 495

His ego te, Ænea, ductorem millibus addam.
 Toto namque fremunt condensæ litore puppes,
 Signaque ferre jubent; retinet longævus haruspex
 Fata canens: O Mæoniæ delecta juvenus!
 Flos veterum virtusque virûm, quos justus in hostem 500
 Fert dolor, et meritâ accendit Mezentius irâ;
 Nulli fas Italo tantam subjungere gentem:
 Externos optate duces. Tum Etrusca resedit
 Hoc acies campo, monitis exterrita divûm.
 Ipse oratores ad me regnique coronam 505
 Cum sceptro misit, mandatque insignia Tarchon,
 Succedam castris, Tyrrhenaque regna capessam.
 Sed mihi tarda gelu, sæclisque effœta, senectus
 Invidet imperium, seræque ad fortia vires.
 Natum exhortarer, ni, mixtus matre Sabellâ, 510
 Hinc partem patriæ traheret. Tu, cujus et annis
 Et generi fata indulgent, quem numina poscunt,
 Ingredere, O Teucrûm atque Italûm fortissime ductor!
 Hunc tibi præterea, spes et solatia nostri,
 Pallanta adjungam; sub te tolerare magistro 515
 Militiam et grave Martis opus, tua cernere facta,
 Assuescat, primis et te miretur ab annis.
 Arcadas huic equites bis centum, robora pubis
 Lecta, dabo; totidemque suo tibi nomine Pallas.
 Vix ea fatus erat, defixique ora tenebant 520
 Æneas Anchisiades et fidus Achates;
 Multaque dura suo tristi cum corde putabant:
 Ni signum cœlo Cytherea dedisset aperto.
 Namque improvise vibratus ab æthere fulgor
 Cum sonitu venit, et ruere omnia visa repente, 525
 Tyrrhenusque tubæ mugire per æthera clangor.
 Suspiciunt: iterum atque iterum fragor increpat ingens:
 Arma inter nubem, cœli in regione serenâ,
 Per sudum rutilare vident, et pulsa tonare.
 Obstupuere animis alii; sed Troïus heros 530
 Agnovit sonitum, et divæ promissa parentis.

Tum memorat : Ne vero, hospes, ne quære profecto,
 Quem casum portenta ferant : ego poscor Olympo.
 Hoc signum cecinit missuram diva creatrix,
 Si bellum ingrueret ; Vulcaniaque arma per auras 535
 Laturam auxilio.

Heu quantæ miseris cædes Laurentibus instant !
 Quas pœnas mihi, Turne, dabis ! quam multa sub undas
 Scuta virûm, galeasque, et fortia corpora volves,
 Thybri pater ! Poscant acies, et fœdera rumpant. 540

Hæc ubi dicta dedit, solio se tollit ab alto ;
 Et primum Herculeis sopitas ignibus aras
 Excitat, hesternumque Larem, parvosque Penates,
 Lætus adit ; mactant lectas de more bidentes,
 Euandrus pariter, pariter Trojana juvenus. 545

Post hinc ad naves graditur, sociosque revisit :
 Quorum de numero, qui sese in bella sequantur,
 Præstantes virtute legit ; pars cetera pronâ
 Fertur aquâ, segnisque secundo defluit amni,
 Nuntia ventura Ascanio rerumque patrisque. 550

Dantur equi Teucris Tyrrhena petentibus arva :
 Ducunt exsortem Æneæ ; quem fulva leonis
 Pellis obit totum, præfulgens unguibus aureis.
 Fama volat, parvam subito vulgata per urbem,
 Ocius ire equites Tyrrheni ad litora regis. 555

Vota metu duplicant matres, propiusque periclo
 It timor, et major Martis jam apparet imago.
 Tum pater Euandrus, dextram complexus euntis,
 Hæret, inexpletum lacrimans ; ac talia fatur :

O ! mihi præteritos referat si Jupiter annos ! 560
 Qualis eram, quum primam aciem Præneste sub ipsâ
 Stravi, scutorumque incendi victor acervos,
 Et regem hâc Herilum dextrâ sub Tartara misi ;
 Nascenti cui tres animas Feronia mater,
 Horrendum dictu ! dederat, terna arma movenda ; 565
 Ter leto sternendus erat ; cui tunc tamen omnes
 Abstulit hæc animas dextra, et totidem exuit armis :

Non ego nunc dulci amplexu divellerer usquam,
 Nate, tuo ; neque, finitimo Mezentius umquam,
 Huic capiti insultans, tot ferro sæva dedisset 570
 Funera, tam multis viduâsset civibus urbem.

At vos, O superi ! et divûm tu maxime rector
 Jupiter ! Arcadii, quæso, miserescite regis,
 Et patrias audite preces : Si numina vestra
 Incolumem Pallanta mihi, si fata reservant, 575
 Si visurus eum vivo, et venturus in unum ;
 Vitam oro : patiar quemvis durare laborem.

Sin aliquem infandum casum, Fortuna, minaris ;
 Nunc, O nunc ! liceat crudelem abrumpere vitam,
 Dum curæ ambiguæ, dum spes incerta futuri, 580
 Dum te, care puer, mea sera et sola voluptas,
 Complexu teneo : gravior neu nuntius aures
 Vulneret. Hæc genitor digressu dicta supremo
 Fundebat : famuli collapsum in tecta ferebant.

Jamque adeo exierat portis equitatus apertis : 585
 Æneas inter primos, et fidus Achates ;
 Inde alii Trojæ procures : ipse agmine Pallas
 In medio, chlamyde et pictis conspectus in armis ;
 Qualis, ubi Oceani perfusus Lucifer undâ,
 Quem Venus ante alios astrorum diligit ignes, 590
 Extulit os sacrum cœlo, tenebrasque resolvit.

Stant pavidæ in muris matres, oculisque sequuntur
 Pulveream nubem, et fulgentes ære catervas.
 Olli per dumos, qua proxima meta viarum,
 Armati tendunt. It clamor, et, agmine facto, 595
 Quadrupedante putrem sonitu quatit ungula campum.

Est ingens gelidum lucus prope Cæritis amnem,
 Religione patrum late sacer : undique colles
 Includere cavi, et nigrâ nemus abiete cingunt.
 Silvano fama est veteres sacrâsse Pelasgos, 600
 Arvorum pecorisque deo, lucumque diemque,
 Qui primi fines aliquando habuere Latinos.
 Haud procul hinc Tarchon et Tyrrheni tuta tenebant

Castra locis ; celsoque omnis de colle videri
 Jam poterat legio, et latis tendebat in arvis. 605
 Huc pater Æneas et bello lecta juvenus
 Succedunt, fessique et equos et corpora curant.

At Venus ætherios inter, dea candida, nimbos
 Dona ferens aderat; natumque in valle reductâ
 Ut procul e gelido secretum flumine vidit, 610
 Talibus affata est dictis, seque obtulit ultro :
 En ! perfecta mei promissâ conjugis arte
 Munera : ne mox aut Laurentes, nate, superbos,
 Aut acrem dubites in proelia poscere Turnum.

Dixit, et amplexus nati Cytherea petivit ; 615
 Arma sub adversâ posuit radiantia quercu.
 Ille, deæ donis, et tanto lætus honore,
 Expleri nequit, atque oculos per singula volvit,
 Miraturque interque manus et brachia versat
 Terribilem cristis galeam flammasque vomentem, 620
 Fatiferumque ensem, loricam ex ære rigentem,
 Sanguineam, ingentem, qualis, quum cærulea nubes
 Solis inardescit radiis, longeque refulget ;
 Tum leves ocreas electro auroque recocto,
 Hastamque, et clypei non enarrabile textum. 625

Illic res Italas, Romanorumque triumphos,
 Haud vaturn ignarus, venturique inscius ævi,
 Fecerat ignipotens ; illic genus omne futuræ
 Stirpis ab Ascanio, pugnataque in ordine bella.
 Fecerat et viridi foetam Mavortis in antro 630
 Procubuisse lupam : geminos huic ubera circum
 Ludere pendentes pueros, et lambere matrem
 Impavidos ; illam, tereti cervice reflexam,
 Mulcere alternos, et corpora fingere linguâ.
 Nec procul hinc Romam, et raptas sine more Sabinas 635
 Consessu cavæ, magnis Circensibus actis,
 Addiderat, subitoque novum consurgere bellum
 Romulidis, Tatiusque seni, Curibusque severis.
 Post idem, inter se posito certamine, reges

Armati, Jovis ante aram, paterasque tenentes,	640
Stabant, et cæsâ jungebant fœdera porcâ.	
Haud procul inde, citæ Metum in diversa quadrigæ	
Distulerant ; at tu dictis, Albane, maneres !	
Raptabatque viri mendacis viscera Tullus	
Per silvam, et sparsi rorabant sanguine vepres.	645
Nec non Tarquinius ejectum Porsenna jubebat	
Accipere, ingentique urbem obsidione premebat ;	
Æneadæ in ferrum pro libertate ruebant.	
Illum indignanti similem, similemque minanti,	
Aspiceres, pontem auderet quia vellere Cocles,	650
Et fluvium vinclis innaret Clœlia ruptis.	
In summo, custos Tarpeiæ, Manlius, arcis,	
Stabat pro templo, et Capitolia celsa tenebat ;	
Romuleoque recens horrebat regia culmo.	
Atque hic, auratis volitans, argenteus anser,	655
Porticibus, Gallos in limine adesse canebat :	
Galli per dumos aderant, arcemque tenebant,	
Defensi tenebris, et dono noctis opacæ ;	
Aurea cæsaries ollis, atque aurea vestis ;	
Virgatis lucent sagulis ; tum lactea colla	660
Auro innectuntur ; duo quisque Alpina coruscant	
Gæsa manu, scutis protecti corpora longis.	
Hic exsultantes Salios, nudosque Lupercos,	
Lanigerosque apices, et lapsa ancilia cœlo,	
Extuderat : castæ ducebant sacra per urbem	665
Pilentis matres in mollibus. Hinc procul addit	
Tartareas etiam sedes, alta ostia Ditis ;	
Et scelerum pœnas, et te, Catilina, minaci	
Pendentem scopulo, Furiarumque ora trementem :	
Secretosque pios ; his dantem jura Catonem.	670
Hæc inter tumidi late maris ibat imago	
Aurea ; sed fluctu spumabant cærula cano ;	
Et circum argento clari delphines in orbem	
Æquora verrebant caudis, æstumque secabant.	
In medio classes æratas, Actia bella,	675

Cernere erat ; totumque instructo Marte videres
 Fervere Leucaten, auroque effulgere fluctus.
 Hinc Augustus agens Italos in prœlia Cæsar,
 Cum Patribus, Populoque, Penatibus et magnis dīs,
 Stans celsâ in puppi : geminas cui tempora flammās 680
 Læta vomunt, patriumque aperitur vertice sidus.
 Parte aliâ, ventis et dīs Agrippa secundis,
 Arduus, agmen agens : cui, belli insigne superbum,
 Tempora navali fulgent rostrata coronâ.
 Hinc, ope barbaricâ, variisque Antonius armis, 685
 Victor ab Auroræ populis, et litore rubro,
 Ægyptum, viresque Orientis, et ultima secum
 Bactra vehit ; sequiturque, nefas ! Ægyptia conjux.
 Una omnes ruere, ac totum spumare, reductis
 Convulsum remis, rostrisque tridentibus, æquor. 690
 Alta petunt : pelago credas innare revulsas
 Cycladas, aut montes concurrere montibus altos :
 Tantâ mole viri turritis puppibus instant.
 Stuppea flamma manu, telisque volatile ferrum
 Spargitur : arva novâ Neptunia cæde rubescunt. 695
 Regina in mediis patrio vocat agmina sistro ;
 Necdum etiam geminos a tergo respicit angues.
 Omnigenûmque deûm monstra, et latrator Anubis,
 Contra Neptunum, et Venerem, contraque Minervam
 Tela tenent. Sævît medio in certamine Mavors 700
 Cælatus ferro, tristesque ex æthere Diræ :
 Et scissâ gaudens vadit Discordia pallâ ;
 Quam cum sanguineo sequitur Bellona flagello.
 Actius, hæc cernens, arcum intendebat Apollo
 Desuper : omnis eo terrore Ægyptus, et Indi, 705
 Omnis Arabs, omnes vertebant terga Sabæi.
 Ipsa videbatur ventis regina vocatis
 Vela dare, et laxos jam jamque immittere funes.
 Illam inter cædes, pallentem morte futurâ,
 Fecerat ignipotens undis et Iapyge ferri ; 710
 Contra autem, magno mœrentem corpore Nilum,

Pandentemque sinus, et totâ veste vocantem
 Cæruleum in gremium, latebrosaue flumina, victos.
 At Cæsar, triplici invectus Romana triumpho
 Moenia, dīs Italis votum immortale sacrabat, 715
 Maxima tercentum totam delubra per urbem.
 Lætitiâ ludisque viæ plausuque fremebant :
 Omnibus in templis matrum chorus, omnibus aræ ;
 Ante aras terram cæsi stravere juvenci.
 Ipse, sedens niveo candentis limine Phœbi, 720
 Dona recognoscit populorum, aptatque superbis
 Postibus : incedunt victæ longo ordine gentes,
 Quam variæ linguis, habitu tam vestis, et armis.
 Hic Nomadum genus et discinctos Mulciber Afros,
 Hic Lelegas, Carasque, sagittiferosque Gelonos 725
 Finxerat. Euphrates ibat jam mollior undis ;
 Extremique hominum Morini, Rhenusque bicornis ;
 Indomitique Dahæ, et, pontem indignatus, Araxes.
 Talia per clypeum Vulcani, dona parentis,
 Miratur ; rerumque ignarus, imagine gaudet, 730
 Attollens humero famamque et fata nepotum.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER NONUS.

Atque, ea diversâ penitus dum parte geruntur,
 Irim de cœlo misit Saturnia Juno
 Audacem ad Turnum. Luco tum forte parentis
 Pylumni Turnus sacratâ valle sedebat.
 Ad quem sic roseo Thaumantias ore locuta est : 5
 Turne, quod optanti divûm promittere nemo
 Auderet, volvenda dies, en ! attulit ultro.
 Æneas, urbe, et sociis, et classe relictâ,
 Sceptra Palatini sedemque petit Euandri.
 Nec satis : extremas Corythi penetravit ad urbes ; 10
 Lydorumque manum, collectos armat agrestes.
 Quid dubitas ? nunc tempus equos, nunc poscere currus.
 Rumpe moras omnes, et turbata arripe castra.
 Dixit, et in cœlum paribus se sustulit alis ;
 Ingentemque fugâ secuit sub nubibus arcum. 15
 Agnovit juvenis, duplicesque ad sidera palmas
 Sustulit, et tali fugientem est voce secutus :
 Iri, decus cœli, quis te mihi nubibus actam
 Detulit in terras ? unde hæc tam clara repente
 Tempestas ? medium video discedere cœlum, 20
 Palantesque polo stellas. Sequor omina tanta,
 Quisquis in arma vocas. Et, sic effatus, ad undam
 Processit, summoque hausit de gurgite lymphas,
 Multa deos orans ; oneravitque æthera votis.
 Jamque omnis campis exercitus ibat apertis, 25
 Dives equûm, dives pictâ vestis, et auri.
 Messapus primas acies, postrema coërcent

Tyrrhidæ juvenes ; medio dux agmine Turnus
 Vertitur arma tenens, et toto vertice supra est :
 Ceu, septem surgens sedatis amnibus, altus 30
 Per tacitum Ganges, aut pingui flumine Nilus
 Quum refluit campis, et jam se condidit alveo.

Hic subitam nigro glomerari pulvere nubem
 Prospiciunt Teucri, ac tenebras insurgere campis.
 Primus ab adversâ conclamat mole Caïcus : 35
 Quis globus, O cives ! caligine volvitur atrâ !
 Ferte citi ferrum, date tela, ascendite muros :
 Hostis adest, eia ! Ingenti clamore per omnes
 Condunt se Teucri portas, et mœnia complent.
 Namque ita discedens præceperat, optimus armis, 40
 Æneas : si qua interea fortuna fuisset,
 Neu struere auderent aciem, neu credere campo ;
 Castra modo, et tutos servarent aggere muros.
 Ergo, etsi conferre manum pudor, iraque monstrat,
 Objiciunt portas tamen, et præcepta facessunt, 45
 Armatique cavis expectant turribus hostem.

Turnus, ut ante volans tardum præcesserat agmen,
 Viginti lectis equitum comitatus et urbi
 Improvisus adest : maculis quem Thracius albis
 Portat equus, cristâque tegit galea aurea rubrâ. 50
 Equis erit mecum, juvenes, qui primus in hostem—?
 En ! ait : et jaculum attorquens emittit in auras,
 Principium pugnæ, et campo sese arduus infert.
 Clamore excipiunt socii, fremituque sequuntur
 Horrisono : Teucrûm mirantur inertia corda ; 55
 Non æquo dare se campo, non obvia ferre
 Arma viros, sed castra fovere. Huc turbidus, atque huc,
 Lustrat equo muros, aditumque per avia quærit.
 Ac, veluti pleno lupo insidiatus ovili
 Quum fremit ad caulas, ventos perpressus et imbres, 60
 Nocte super mediâ : tuti sub matribus agni
 Balatum exercent : ille, asper, et improbus irâ,
 Sævitur in absentes ; collecta fatigat edendi

Ex longo rabies, et siccae sanguine fauces.
 Haud aliter Rutulo, muros et castra tuenti, 65
 Ignescunt iræ : duris dolor ossibus ardet ;
 Quâ tentet ratione aditus, et quæ via clausos
 Excutiat Teucros vallo, atque effundat in æquum.
 Classem, quæ lateri castrorum adjuncta latebat,
 Aggeribus septam circum, et fluvialibus undis, 70
 Invadit ; sociosque incendia poscit ovantes,
 Atque manum pinu flagranti fervidus implet.
 Tum vero incumbunt ; urguet præsentia Turni ;
 Atque omnis facibus pubes accingitur atris.
 Diripuerunt focos : piceum fert fumida lumen 75
 Tæda, et commixtam Vulcanus ad astra favillam.
 Quis deus, O Musæ ! tam sæva incendia Teucris
 Avertit ? tantos ratibus quis depulit ignes ?
 Dicite. Prisca fides facto, sed fama perennis.
 Tempore quo primum Phrygiâ formabat in Idâ 80
 Æneas classem, et pelagi petere alta parabat ;
 Ipsa deum fertur genetrix, Berecynthia, magnum
 Vocibus his affata Jovem : Da, nate, petenti,
 Quod tua cara parens domito te poscit Olympo.
 Pineæ silvæ mihi, multos dilecta per annos ; 85
 Lucus in arce fuit summâ, quo sacra ferebant,
 Nigranti piceâ trabibusque obscurus acernis :
 Has ego Dardanio juveni, quum classis egeret,
 Lætæ dedi : nunc sollicitam timor anxius angit.
 Solve metus, atque hoc precibus sine posse parentem, 90
 Neu cursu quassatæ ullo, neu turbine venti,
 Vincantur. Prosit, nostris in montibus ortas.
 Filius huic contra, torquet qui sidera mundi :
 O genetrix ! quo fata vocas ? aut quid petis istis ?
 Mortaline manu factæ immortale carinæ 95
 Fas habeant ? certusque incerta pericula lustret
 Æneas ? Cui tanta deo permissa potestas ?
 Immo, ubi defunctæ finem portusque tenebunt
 Ausonios olim, quæcunque evaserit undis,

Dardaniumque ducem Laurentia vexerit arva, 100
 Mortalem eripiam formam, magnique jubebo
 Æquoris esse deas : qualis Nereïa Doto
 Et Galatea secant spumantem pectore pontum.
 Dixerat ; idque ratum, Stygii per flumina fratris,
 Per pice torrentes atrâque voragine ripas 105
 Annuit, et totum nutu tremefecit Olympon.

Ergo aderat promissa dies, et tempora Parcæ
 Debita complêrant ; quum Turni injuria Matrem
 Admonuit ratibus sacris depellere tædas.
 Hic primum nova lux oculis offulsit, et ingens 110
 Visus ab Aurorâ cœlum transcurrere nimbus,
 Idæique chori : tum vox horrenda per auras
 Excidit, et Troum Rutulorumque agmina complet :
 Ne trepidate meas, Teucris, defendere naves,
 Neve armate manus : maria ante exurere Turno, 115
 Quam sacras dabitur pinus. Vos ite solutæ,
 Ite deæ pelagi ; Genetrix jubet. Et, sua quæque,
 Continuo puppes abrumpunt vincula ripis,
 Delphinumque modo demersis æquora rostris
 Ima petunt. Hinc virgineæ, mirabile monstrum, 120
 Quot prius æratæ steterant ad litora proræ,
 Reddunt se totidem facies, pontoque feruntur.

Obstupuere animi Rutulis : contreritus ipse
 Turbatus Messapus equis ; cunctatur et amnis,
 Rauca sonans, revocatque pedem Tiberinus ab alto. 125
 At non audaci Turno fiducia cessit ;
 Ultro animos tollit dictis, atque increpat ultro ;
 Trojanos hæc monstra petunt ; his Jupiter ipse
 Auxilium solitum eripuit : non tela, nec ignes
 Exspectant Rutulos. Ergo maria invia Teucris, 130
 Nec spes ulla fugæ ; rerum pars altera adempta est :
 Terra autem in nostris manibus ; tot millia, gentes
 Arma ferunt Italæ. Nil me fatalia terrent,
 Si qua Phryges præ se jactant, responsa deorum.
 Sat fatis Venerique datum, tetigere quod arva 135

Fertilis Ausoniæ Troës: sunt et mea contra
 Fata mihi, ferro sceleratam excindere gentem,
 Coniuge præreptâ; nec solos tangit Atridas
 Iste dolor, solisque licet capere arma Mycenis.
 Sed periisse semel satis est. Peccare fuisset 140
 Ante satis, penitus modo non genus omne perosos
 Feminæ. Quibus hæc medii fiducia valli,
 Fossarumque moræ, leti discrimina parva,
 Dant animos: at non viderunt mœnia Trojæ,
 Neptuni fabricata manu, considerare in ignes? 145
 Sed vos, O lecti! ferro quis scindere vallum
 Apparat, et mecum invadit trepidantia castra?
 Non armis mihi Vulcani, non mille carinis
 Est opus in Teucros. Addant se protenus omnes
 Etrusci socios; tenebras et inertia furta 150
 Palladii, cæsis summæ custodibus arcis,
 Ne timeant; nec equi cæcâ condemur in alvo:
 Luce, palam, certum est igni circumdare muros.
 Haud sibi cum Danaïs rem, faxo, et pube Pelasgâ,
 Esse putent, decimum quos distulit Hector in annum. 155
 Nunc adeo, melior quoniam pars acta diei,
 Quod superest, læti bene gestis corpora rebus
 Procurate, viri; et pugnam sperate parari.
 Interea, vigilum excubiis obsidere portas
 Cura datur Messapo, et mœnia cingere flammis. 160
 Bis septem, Rutulo muros qui milite servant,
 Delecti: ast illos, centeni quemque, sequuntur
 Purpurei cristis juvenes, auroque corusci.
 Discurrunt, variantque vices; fusique per herbam
 Indulgent vino, et vertunt crateras ænos. 165
 Collucent ignes: noctem custodia ducit
 Insomnem ludo.
 Hæc super e vallo prospectant Troës, et armis
 Alta tenent; nec non, trepidi formidine, portas
 Explorant, pontesque et propugnacula jungunt; 170
 Tela gerunt. Instant Mnestheus acerque Serestus:

Quos pater Æneas, si quando adversa vocarent,
Rectores juvenum, et rerum dedit esse magistros.
Omnis per muros legio, sortita periculum,
Excubat, exercetque vices, quod cuique tenendum est. 175

Nisus erat portæ custos, acerrimus armis,
Hyrtacides; comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem, levibusque sagittis;
Et juxta comes Euryalus, quo pulchrior alter
Non fuit Æneadûm, Trojana neque induit arma; 180
Ora puer primâ signans intonsa juventâ.

His amor unus erat, pariterque in bella ruebant:
Tum quoque communi portam statione tenebant.
Nisus ait: Dine hunc ardorem mentibus addunt,
Euryale? an sua cuique deus fit dira cupido? 185

Aut pugnam, aut aliquid jam dudum invadere magnum
Mens agitat mihi; nec placidâ contenta quiete est.
Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant; somno vinoque soluti,
Procubnere; silent late loca. Percipe porro, 190
Quid dubitem, et quæ nunc animo sententia surgat.

Ænean acciri omnes, populusque, patresque,
Exposcunt; mittique viros, qui certa reportent.
Si, tibi quæ posco, promittunt; nam mihi facti
Fama sat est; tumulto videor reperire sub illo 195
Posse viam ad muros et mœnia Pallantea.

Obstupuit, magno laudum percussus amore,
Euryalus; simul his ardentem affatur amicum:
Mene igitur socium summis adjungere rebus,
Nise, fugis? solum te in tanta pericula mittam? 200

Non ita me genitor, bellis assuetus Opheltes,
Argolicum terrorem inter, Trojæque labores,
Sublatum, erudiit; nec tecum talia gessi,
Magnanimum Ænean, et fata extrema, secutus:
Est hic, est animus lucis contemtor, et istum 205
Qui vitâ bene credat emi, quo tendis, honorem.

Nisus ad hæc: Equidem de te nil tale verebar,

Nec fas ; non : ita me referat tibi magnus ovantem
 Jupiter, aut quicumque oculis hæc aspicit æquis.
 Sed, si quis, quæ multa vides discrimine tali, 210
 Si quis in adversum rapiat casusve, deusve,
 Te superesse velim ; tua vitâ dignior ætas.
 Sit, qui me raptum pugnâ, pretiove redemtum,
 Mandet humo ; solita aut, si qua id Fortuna vetabit,
 Absenti ferat inferias, decoretque sepulcro. 215
 Neu matri miseræ tanti sim causa doloris ;
 Quæ te sola, puer, multis e matribus ausa,
 Persequitur, magni nec mœnia curat Acestæ.
 Ille autem : Causas nequidquam nectis inanes,
 Nec mea jam mutata loco sententia cedit. 220
 Acceleremus, ait ; vigiles simul excitat : illi
 Succedunt, servantque vices : statione relictâ
 Ipse comes Niso graditur, regemque requirunt.
 Cetera per terras omnes animalia somno
 Laxabant curas, et corda oblita laborum : 225
 Ductores Teucrûm primî, delecta juvenus,
 Consilium summis regni de rebus habebant,
 Quid facerent, quisve Æneæ jam nuntius esset :
 Stant longis annixi hastis, et scuta tenentes,
 Castrorum et campi medio. Tum Nisus et una 230
 Euryalus confestim alacres admittier orant :
 Rem magnam, pretiumque moræ fore. Primus Iulus
 Accepit trepidos, ac Nisum dicere jussit.
 Tum sic Hyrtacides : Audite, O ! mentibus æquis,
 Æneadæ ; neve hæc nostris spectentur ab annis, 235
 Quæ ferimus. Rutuli, somno vinoque soluti,
 Procubuere : locum insidiis conspeximus ipsi,
 Qui patet in bivio portæ, quæ proxima ponto :
 Interrupti ignes, aterque ad sidera fumus
 Erigitur : si fortunâ permittitis uti, 240
 Quæsitum Ænean et mœnia Pallantea :
 Mox hic cum spoliis, ingenti cæde peractâ,
 Affore cernetis. Nec nos via fallit euntes,

Vidimus obscuris primam sub vallibus urbem
 Venatu assiduo, et totum cognovimus annem. 245
 Hic, annis gravis, atque animi maturus, Aletes :
 Dî patrii, quorum semper sub numine Troja est,
 Non tamen omnino Teucros delere paratis,
 Quum tales animos juvenum, et tam certa tulistis
 Pectora. Sic memorans, humeros dextrasque tenebat 250
 Amborum ; et vultum lacrimis, atque ora rigabat .
 Quæ vobis, quæ digna, viri, pro laudibus istis,
 Præmia posse rear solvi ? pulcherrima primum
 Dî moresque dabunt vestri ; tum cetera reddet
 Actutum pins Æneas, atque integer ævi 255
 Ascanius, meriti tanti non immemor unquam.
 Immo ego vos, cui sola salus genitore reducto,
 Excipit Ascanius, per magnos, Nise, Penates,
 Assaracique Larem, et canæ penetralia Vestæ,
 Obtestor ; quæcumque mihi fortuna fidesque est, 260
 In vestris pono gremiis : revoke parentem ;
 Reddite conspectum : nihîl illo triste recepto.
 Bina dabo argento perfecta, atque aspera signis,
 Pocula, devictâ genitor quæ cepit Arisbâ ;
 Et tripodas geminos ; auri duo magna talenta ; 265
 Cratera antiquum, quem dat Sidonia Dido.
 Si vero capere Italiam, sceptrisque potiri
 Contigerit victori, et prædæ dicere sortem :
 Vidisti, quo Turnus equo, quibus ibat in armis
 Aureus : ipsum illum, clypeum, cristasque rubentes, 270
 Excipiam sorti, jam nunc tua præmia, Nise.
 Præterea, bis sex genitor lectissima matrum
 Corpora, captivosque dabit, suaque omnibus arma :
 Insuper his, campi quod rex habet ipse Latinus.
 Te vero, mea quem spatiis propioribus ætas 275
 Insequitur, venerande puer, jam pectore toto
 Accipio et comitem casus complector in omnes.
 Nulla meis sine te quæretur gloria rebus ;
 Seu pacem seu bella geram : tibi maxima rerum

Verborumque fides. Contra quem talia fatur 280
 Euryalus : Me nulla dies tam fortibus ausis
 Dissimilem arguerit : tantum : Fortuna secunda
 Aut adversa cadat. Sed te super omnia dona
 Unum oro : genetrix Priami de gente vetustâ
 Est mihi, quam miseram tenuit non Ilia tellus 285
 Mecum excedentem, non mœnia regis Acestæ.
 Hanc ego nunc ignaram hujus quodcumque pericli est,
 Inque salutatam, linquo : Nox, et tua testis
 Dexterâ, quod nequeam lacrimas perferre parentis.
 At tu, oro, solare inopem, et succurre relictæ. 290
 Hanc sine me spem ferre tui : audentior ibo
 In casus omnes. Percussâ mente dederunt
 Dardanidæ lacrimas : ante omnes pulcher Iulus ;
 Atque animum patriæ strinxit pietatis imago.
 Tum sic effatur : 295
 Sponde digna tuis ingentibus omnia cœptis :
 Namque erit ista mihi genetrix, nomenque Creüsæ
 Solum defuerit ; nec partum gratia talem
 Parva manet. Casus factum quicumque sequentur :
 Per caput hoc juro, per quod pater ante solebat, 300
 Quæ tibi polliceor reduci, rebusque secundis,
 Hæc eadem matrique tuæ generique manebunt.
 Sic ait illacrimans : humero simul exuit ensem,
 Auratum, mirâ quem fecerat arte Lycaon
 Gnosius, atque habilem vaginâ aptârat eburnâ : 305
 Dat Niso Mnestheus pellem horrentisque leonis
 Exuvias ; galeam fidus permutat Aletes.
 Protenus armati incedunt : quos omnis euntes
 Primorum manus ad portas, juvenumque, senumque,
 Prosequitur votis : nec non et pulcher Iulus, 310
 Ante annos animumque gerens curamque virilem,
 Multa patri mandata dabat portanda ; sed auræ
 Omnia discerpunt, et nubibus irrita donant.
 Egressi superant fossas, noctisque per umbram
 Castra inimica petunt, multis tamen ante futuri 315

Exitio. Passim somno vinoque per herbam
 Corpora fusa vident ; arrectos litore currus ;
 Inter lora, rotasque, viros, simul arma jacere,
 Vina simul. Prior Hyrtacides sic ore locutus :
 Euryale, audendum dextrâ : nunc ipsa vocat res ; 320
 Hâc iter est. Tu, ne qua manus se attollere nobis
 A tergo possit, custodi, et consule longe.
 Hæc ego vasta dabo, et lato te limite ducam.
 Sic memorat, vocemque premit ; simul ense superbum
 Rhamnetem aggreditur, qui forte, tapetibus altis 325
 Exstructus, toto proflabat pectore somnum ;
 Rex idem, et regi Turno gratissimus augur :
 Sed non augurio potuit depellere pestem.
 Tres juxta famulos, temere inter tela jacentes,
 Armigerumque Remi premit, aurigamque, sub ipsis 330
 Nactus equis ; ferroque secat pendentia colla ;
 Tum caput ipsi aufert domino, truncumque relinquit
 Sanguine singultantem : atro tepefacta cruore,
 Terra, torique madent. Nec non Lamyrumque, Lamumque,
 Et juvenem Serranum, illâ qui plurima nocte 335
 Luserat, insignis facie, multoque jacebat
 Membra deo victus : felix, si protenus illum
 Æquâsset nocti ludum, in lucemque tulisset.
 Impastus ceu plena leo per ovilia turbans,
 Suadet enim vesana fames, manditque trahitque 340
 Molle pecus, mutumque metu : fremit ore cruento.
 Nec minor Euryali cædes : incensus et ipse
 Perfurit ; ac multam in medio sine nomine plebem,
 Fadumque, Herbesumque subit, Rhœtumque, Abarimque,
 Ignaros ; Rhœtum vigilantem, et cuncta videntem ; 345
 Sed magnum metuens se post cratera tegebat :
 Pectore in adverso totum cui comminus ensem
 Condidit assurgenti, et multâ morte recepit.
 Purpuream vomit ille animam, et cum sanguine mixta
 Vina refert moriens ; hic furto fervidus instat. 350
 Jamque ad Messapi socios tendebat ; ubi ignem

Deficere extremum, et religatos rite videbat
 Carpere gramen equos : breviter cum talia Nisus,
 Sensit enim nimiâ cæde atque cupidine ferri,
 Absistamus, ait ; nam lux inimica propinquat. 355
 Poenarum exhaustum satis est ; via facta per hostes.
 Multa virûm solido argento perfecta relinquunt
 Armaque, craterasque simul, pulchrosque tapetas.
 Euryalus phaleras Rhamnetis, et, aurea bullis
 Cingula, Tiburti Remulo, ditissimus olim 360
 Quæ mittit dona, hospitio quum jungeret absens,
 Cædicus ; ille suo moriens dat habere nepoti ;
 Post mortem bello Rutuli pugnâque potiti :
 Hæc rapit, atque humeris nequidquam fortibus aptat.
 Tum galeam Messapi habilem, cristisque decoram, 365
 Induit. Excedunt castris, et tuta capessunt.
 Interea præmissi equites ex urbe Latinâ,
 Cetera dum legio campis instructa moratur,
 Ibant, et Turno regi responsa ferebant,
 Tercentum, scutati omnes, Volscente magistro. 370
 Jamque propinquabant castris, muroque subibant ;
 Cum procul hos, lævo flectentes limite, cernunt,
 Et galea Euryalum sublustri noctis in umbrâ
 Prodidit immemorem, radiisque adversa refulsit.
 Haud temere est visum. Conclamat ab agmine Volscens :
 State, viri ; quæ causa viæ ? quive estis in armis ? 376
 Quove tenetis iter ? Nihil illi tendere contra ;
 Sed celerare fugam in silvas, et fidere nocti.
 Objiciunt equites sese ad divortia nota
 Hinc atque hinc, omnemque abitum custode coronant. 380
 Silva fuit, late dumis atque ilice nigrâ
 Horrida, quam densi complêrant undique sentes :
 Rara per occultos lucebat semita calles.
 Euryalum tenebræ ramorum onerosaque præda
 Impediunt, fallitque timor regione viarum. 385
 Nisus abit : jamque imprudens evaserat hostes,
 Ad lucos, qui post Albæ de nomine dicti

Albani; tum rex stabula alta Latinus habebat.
 Ut stetit, et frustra absentem respexit amicum:
 Euryale infelix, quâ te regione reliqui? 390
 Quave sequar, rursus perplexum iter omne revolvens
 Fallacis silvæ? simul et vestigia retro
 Observata, legit; dumisque silentibus errat.
 Audit equos, audit strepitus et signa sequentum.
 Nec longum in medio tempus, quum clamor ad aures 395
 Pervenit, ac vidit Euryalum; quem jam manus omnis,
 Fraude loci et noctis, subito turbante tumultu,
 Oppressum rapit et conantem plurima frustra.
 Quid faciat? quâ vi juvenem, quibus audeat armis
 Eripere? an sese medios moriturus in enses 400
 Inferat, et pulchram properet per vulnera mortem?
 Ocius adducto torquens hastile lacerto,
 Suspiciens altam Lunam, sic voce precatur:
 Tu, dea, tu præsens nostro succurre labori,
 Astrorum decus, et nemorum Latonia custos; 405
 Si qua tuis unquam pro me pater Hyrtacus aris
 Dona tulit, si qua ipse meis venatibus auxi,
 Suspendive tholo, aut sacra ad fastigia fixi;
 Hunc sine me turbare globum, et rege tela per auras.
 Dixerat; et, toto connixus corpore, ferrum 410
 Conjicit. Hasta volans noctis diverberat umbras,
 Et venit aversi in tergum Sulmonis, ibique
 Frangitur, ac fisso transit, præcordia ligno.
 Volvitur ille, vomens calidum de pectore flumen,
 Frigidus, et longis singultibus ilia pulsat. 415
 Diversi circumpiciunt. Hoc acrior, idem
 Ecce! aliud summâ telum librabat ab aure:
 Dum trepidant, iit hasta Tago per tempus utrumque
 Stridens, trajectoque hæsit tepefacta cerebro.
 Sæviti atrox Volscens, nec teli conspicit usquam 420
 Auctorem, nec quo se ardens immittere possit.
 Tu tamen interea calido mihi sanguine poenas
 Persolves amborum, inquit: simul ense recluso

Ibat in Euryalum. Tum vero exterritus, amens,
 Conclamat Nisus; nec se celare tenebris 425
 Amplius, aut tantum potuit perferre dolorem:
 Me, me (adsum, qui feci), in me convertite ferrum.
 O Rutuli! mea fraus omnis; nihil iste nec ausus,
 Nec potuit: cœlum hoc et conscia sidera testor.
 Tantum infelicem nimium dilexit amicum. 430
 Talia dicta dabat: sed viribus ensis adactus
 Transabiit costas, et candida pectora rumpit.
 Volvitur Euryalus leto, pulchrosque per artus
 It cruor, inque humeros cervix collapsa recumbit:
 Purpureus veluti cum flos, succissus aratro, 435
 Languescit moriens; lassove papavera collo
 Demisere caput, pluviâ quum forte gravantur.
 At Nisus ruit in medios, solumque per omnes
 Volscentem petit; in solo Volscente moratur. 439
 Quem, circum glomerati, hostes hinc comminus atque hinc
 Proturbant. Instat non secius, ac rotat ensem
 Fulmineum; donec Rutuli clamantis in ore
 Condidit adverso, et moriens animam abstulit hosti.
 Tum super exanimum sese projecit amicum
 Confossus, placidâque ibi demum morte quievit. 445
 Fortunati ambo! si quid mea carmina possunt,
 Nulla dies unquam memori vos eximet ævo,
 Dum domus Æneæ Capitolî immobile saxum
 Accolet, imperiumque pater Romanus habebit.
 Victores prædâ Rutuli spoliisque potiti, 450
 Volscentem exanimum flentes in castra ferebant.
 Nec minor in castris luctus, Rhamnete reperto
 Exsanguis, et primis unâ tot cæde peremtis,
 Serranoque, Numâque. Ingens concursus ad ipsa
 Corpora seminecesque viros, tepidâque recentem 455
 Cæde locum, et plenos spumanti sanguine rivos.
 Agnoscunt spolia inter se, galeamque nitentem
 Messapi, et multo phaleras sudore receptas.
 Et jam prima novo spargebat lumine terras,

Tithoni croceum linquens, Aurora, cubile : 460

Jam sole infuso, jam rebus luce relectis,

Turnus in arma viros, armis circumdatus ipse,

Suscitat ; æratasque acies in prælia cogit

Quisque suas, variisque acuunt rumoribus iras.

Quin ipsa arrectis, visu miserabile ! in hastis 465

Præfigunt capita, et multo clamore sequuntur,

Euryali et Nisi.

Æneadæ duri murorum in parte sinistrâ

Opposuerunt aciem, nam dextera cingitur amni ;

Ingentesque tenent fossas, et turribus altis 470

Stant mœsti : simul ora virum præfixa movebant,

Nota nimis miseris, atroque fluentia tabo.

Interea pavidam volitans pennata per urbem

Nuntia Fama ruit, matrisque allabitur aures

Euryali : at subito miseræ calor ossa reliquit ; 475

Excussi manibus radii, revolutaque pensa.

Evolat infelix, et, femineo ululatu,

Scissa comam, muros amens atque agmina cursu

Prima petit ; non illa virum, non illa pericli,

Telorumque, memor ; coelum dehinc questibus implet : 480

Hunc ego te, Euryale, aspicio ? tune, illa senectæ

Sera meæ requies, potuisti linquere solam,

Crudelis ? nec te, sub tanta pericula missum,

Affari extremum miseræ data copia matri ?

Heu ! terrâ ignotâ, canibus date præda Latinis, 485

Alitibusque, jaces ! nec te in tua funera mater

Produxit, pressive oculos, aut vulnera lavi,

Veste tegens, tibi quam noctes, festina, diesque,

Urguebam, et telâ curas solabar aniles.

Quo sequar ? aut quæ nunc artus, avulsaque membra, 490

Et funus lacerum, tellus habet ? hoc mihi de tē,

Nate, refers ? hoc sum terræque marique secuta ?

Figite me, si qua est pietas ; in me omnia tela

Conjicite, O Rutuli ! me primam absumite ferro :

Aut tu, magne pater divum, miserere, tuoque 495

Invisum hoc detrude caput sub Tartara telo ;
 Quando aliter nequeo crudelem abrumpere vitam.
 Hoc fletu concussi animi, mœstusque per omnes
 It gemitus ; torpent infractæ ad prœlia vires.
 Illam incendentem luctus Idæus et Actor,
 Ilionei monitu et multum lacrimantis Iuli,
 Corripiunt, interque manus sub tecta reponunt.

500

At tuba terribilem sonitum procul ære canoro
 Increpuit : sequitur clamor, cœlumque remugit.
 Accelerant actâ pariter testudine Volsci ;
 Et fossas implere parant, ac vellere vallum.

505

Quærunt pars aditum, et scalis ascendere muros,
 Quâ rara est acies, interlucetque corona
 Non tam spissa viris. Telorum effundere contra
 Omne genus Teucris, ac duris detrudere contis,
 Assueti longo muros defendere bello.

510

Saxa quoque infestoolvebant pondere, si qua
 Possent tectam aciem perrumpere : quum tamen omnes
 Ferre juvat subter densâ testudine casus.

Nec jam sufficiunt ; nam, qua globus imminet ingens, 515

Immanem Teucris molemvolvuntque ruuntque ;
 Quæ stravit Rutulos late, armorumque resolvit
 Tegmina. Nec curant cæco contendere Marte
 Amplius audaces Rutuli, sed pellere vallo
 Missilibus certant.

520

Parte aliâ, horrendus visu, quassabat Etruscam
 Pinum, et fumiferos infert Mezentius ignes :
 At Messapus, equûm domitor, Neptunia proles,
 Rescindit vallum, et scalas in mœnia poscit.

Vos, O Calliope ! precor, aspirate canenti,
 Quas ibi tunc ferro strages, quæ funera Turnus
 Ediderit ; quem quisque virum demiserit Orco :
 Et mecum ingentes oras evolvite belli.

525

Et meministis enim, divæ, er memorare potestis.

Turris erat vasto suspectu, et pontibus altis,
Opportuna loco ; summis quam viribus omnes

530

Expugnare Itali, summâque evertere opum vi
 Certabant : Troës contra defendere saxis,
 Perque cavas densi tela intorquere fenestras.
 Princeps ardentem conjecit lampada Turnus, 535
 Et flammam affixit lateri ; quæ plurima vento
 Corripuit tabulas, et postibus hæsit adesis.
 Turbati trepidare intus, frustra que malorum
 Velle fugam. Dum se glomerant, retroque residunt
 In partem, quæ peste caret ; tum pondere turris 540
 Procubuit subito, et cælum tonat omne fragore.
 Semineces ad terram, immani mole secutâ,
 Confixique suis telis, et pectora duro
 Transfossi ligno, veniunt. Vix unus Helenor
 Et Lycus elapsi : quorum primævus Helenor, 545
 Mæonio regi quem serva Licymnia furtim
 Susulterat, vetitisque ad Trojam miserat armis,
 Ense levis nudo, parmâque inglorius albâ.
 Isque, ubi se Turni media inter millia vidit,
 Hinc acies, atque hinc acies adstare Latinas ; 550
 Ut fera, quæ, densâ venantum septa coronâ,
 Contra tela furit, seseque haud nescia morti
 Injicit, et saltu supra venabula fertur ;
 Haud aliter juvenis medios moriturus in hostes
 Irruit ; et, qua tela videt densissima, tendit. 555
 At, pedibus longe melior, Lycus, inter et hostes,
 Inter et arma, fugâ muros tenet ; altaque certat
 Prendere tecta manu, sociûmque attingere dextras.
 Quem Turnus, pariter cursu teloque secutus,
 Increpat his victor : Nostrasne evadere, demens, 560
 Sperâsti te posse manus ? simul arripit ipsum
 Pendantem, et magnâ muri cum parte revellit :
 Qualis, ubi aut leporem, aut candenti corpore cycnum,
 Sustulit, alta petens, pedibus Jovis armiger uncis ;
 Quæsitum aut matri multis balatibus agnum 565
 Martius a stabulis rapuit lupo. Undique clamor
 Tollitur Invadunt, et fossas aggere complent :

Ardentes tædas alii ad fastigia jactant.

Ilioneus saxo atque ingenti fragmine montis
Lucetium, portæ subeuntem, ignesque ferentem; 570

Emathiona Liger, Corynæum sternit Asilas;
Hic jaculo bonus, hic longe fallente sagittâ:
Ortygium Cæneus, victorem Cænea Turnus;
Turnus Itym, Cloniumque, Dioxippum, Promolumque,
Et Sagarim, et, summis stantem pro turribus, Idan; 575

Privernum Capys. Hunc primo levis hasta Themillæ
Strinxerat: ille manum projecto tegmine demens
Ad vulnus tulit: ergo alis allapsa sagitta,
Et lævo infixæ est lateri manus; abditaque intus
Spiramenta animæ letali vulnere rupit. 580

Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem, et ferrugine clarus Iberâ,
Insignis facie; genitor quem miserat Arcens,
Eductum matris luco, Symæthia circum
Flumina: pinguis ubi et placabilis ara Palici. 585
Stridentem fundam, positis Mezentius hastis,
Ipse ter adductâ circum caput egit habenâ;
Et media adversi liquefacto tempora plumbo
Diffidit, ac multâ porrectum extendit arenâ.

Tum primum bello celerem intendisse sagittam 590
Dicitur, ante feras solitus terrere fugaces,
Ascanius, fortemque manu fudisse Numanum;
Cui Remulo cognomen erat; Turnique minorem
Germanum, nuper thalamo sociatus, habebat.
Is primum ante aciem digna atque indigna relatu 595
Vociferans, tumidusque novo præcordia regno,
Ibat, et ingentem sese clamore ferebat:

Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti prætendere muros?
En, qui nostra sibi bello connubia poscunt! 600
Quis deus Italiam, quæ vos dementia adegit?
Non hic Atridæ, nec fandi fictor Ulyxes.
Durum ab stirpe genus, natos ad flumina primum

Deferimus, sævoque gelu duramus et undis ;
 Venatu invigilant pueri, silvasque fatigant ; 605
 Flectere ludus equos, et spicula tendere cornu.
 At, patiens operum, parvoque assueta, juvenus
 Aut rastris terram domat, aut quatit oppida bello.
 Omne ævum ferro teritur, versâque juvencùm
 Terga fatigamus hastâ ; nec tarda senectus 610
 Debilitat vires animi, mutatque vigorem.
 Canitiem galeâ premimus ; semperque recentes
 Comportare juvat prædas, et vivere raptò.
 Vobis picta croco, et fulgenti murice, vestis ;
 Desidiæ cordi ; juvat indulgere choreis ; 615
 Et tunicæ manicas, et habent redimicula mitræ.
 O vere Phrygiæ ! neque enim Phryges ; ite per alta
 Dindyma, ubi assuetis biformem dat tibia cantum.
 Tympana vos buxusque vocant Berecynthia matris
 Idææ. Sinite arma viris, et cedite ferro. 620
 Talia jactantem dictis, ac dira canentem,
 Non tulit Ascanius ; nervoque obversus equino
 Intendit telum, diversaque brachia ducens
 Constitit, ante Jovem supplex per vota precatus :
 Jupiter omnipotens, audacibus annue cœptis : 625
 Ipse tibi ad tua templa feram solemnia dona,
 Et statuam ante aras auratâ fronte juvencum
 Candentem, pariterque caput cum matre ferentem,
 Jam cornu petat et pedibus qui spargat arenam.
 Audiit et cœli Genitor de parte serenâ 630
 Intonuit lævum : sonat una fatifer arcus.
 Effugit horrendum stridens adducta sagitta ;
 Perque caput Remuli venit, et cava tempora ferro
 Trajicit : I, verbis virtutem illude superbis.
 Bis capti Phryges hæc Rutulis responsa remittunt. 635
 Hoc tantum Ascanius. Teucri clamore sequuntur,
 Lætitiâque fremunt, animosque ad sidera tollunt.
 Ætheriâ tum forte plagâ crinitus Apollo
 Desuper Ausonias acies urbemque videbat.

Nube sedens, atque his victorem affatur Iulum: 640
 Macte novâ virtute, puer; sic itur ad astra,
 Dîs genite, et geniture deos. Jure omnia bella
 Gente sub Assaraci fato ventura resident:
 Nec te Troja capit. Simul hæc effatus, ab alto
 Æthere se mittit, spirantes dimovet auras, 645
 Ascaniumque petit. Formam tum vertitur oris
 Antiquum in Buten. Hic Dardanio Anchisæ
 Armiger ante fuit, fidusque ad limina custos:
 Tum comitem Ascanio pater addidit. Ibat Apollo
 Omnia longævo similis, vocemque, coloremque, 650
 Et crines albos, et sæva sonoribus arma;
 Atque his ardentem dictis affatur Iulum:
 Sit satis, Æneide, telis impune Numanum
 Oppetiisse tuis: primam hanc tibi magnus Apollo
 Concedit laudem, et paribus non invidet armis. 655
 Cetera parce, puer, bello. Sic orsus Apollo
 Mortales medio aspectus sermone reliquit,
 Et procul in tenuem ex oculis evanuit auram.
 Agnovere deum proceres, divinaque tela,
 Dardanidæ, pharetramque fugâ sensere sonantem. 660
 Ergo, avidum pugnæ, dictis ac numine Phœbi
 Ascanium prohibent: ipsi in certamina rursus
 Succedunt, animasque in aperta pericula mittunt.
 It clamor totis per propugnacula muris;
 Intendunt acres arcus, amentaque torquent; 665
 Sternitur omne solum telis: tum scuta cavæque
 Dant sonitum flictu galeæ; pugna aspera surgit:
 Quantus ab occasu veniens, pluvialibus Hædis,
 Verberat imber humum; quam multâ grandine nimbi
 In vada præcipitant, quum Jupiter, horridus austris, 670
 Torquet aquosam hiemem, et cœlo cava nubila rumpit.
 Pandarus et Bitias, Idæo Alcanore creti,
 Quos Jovis eduxit luco silvestris Iæra,
 Abietibus juvenes patriis et montibus æquos,
 Portam, quæ ducis imperio commissa, recludunt, 675

Freti armis ; ultroque invitant mœnibus hostem.
 Ipsi intus, dextrâ ac lævâ, pro turribus astant,
 Armati ferro, et cristis capita alta corusci.
 Quales aëriæ liquentia flumina circum,
 Sive Padi ripis, Athesim seu propter amœnum, 680
 Consurgunt geminæ quercus, intonsaque cœlo
 Attollunt capita, et sublimi vertice nutant.
 Irrumpunt, aditus Rutuli ut videre patentes.
 Continuo Quercens, et pulcher Aquicolus armis,
 Et præceps animi Tmarus, et Mavortius Hæmon, 685
 Agminibus totis aut versi terga dedere,
 Aut ipso portæ posuere in limine vitam.
 Tum magis increscunt animis discordibus iræ ;
 Et jam collecti Troës glomerantur eodem,
 Et conferre manum et procurrere longius audent. 690
 Ductori Turno, diversâ in parte furenti,
 Turbantique viros, perfertur nuntius, hostem
 Fervere cæde novâ, et portas præbere patentes.
 Deserit inceptum, atque, immani concitus irâ,
 Dardaniâ ruit ad portam, fratresque superbos ; 695
 Et primum Antiphaten, is enim se primus agebat,
 Thebanâ de matre nothum Sarpedonis alti,
 Conjecto sternit jaculo : volat Itala cornus
 Aëra per tenuem, stomachoque infixâ sub altum
 Pectus abit : reddit specus atri vulneris undam 700
 Spumantem, et fixo ferrum in pulmone tepescit.
 Tum Meropem atque Erymanta manu, tum sternit Aphid-
 num ;
 Tum Bitian ardentem oculis, animisque frementem ;
 Non jaculo, neque enim jaculo vitam ille dedisset :
 Sed magnum stridens contorta phalarica venit, 705
 Fulminis acta modo ; quam nec duo taurea terga,
 Nec duplici squamâ lorica fidelis, et auro,
 Sustinuit : collapsa ruunt immania membra.
 Dat tellus gemitum, et clypeum super intonat ingens.
 Talis in Euboïco Baiarum litore quondam 710

Saxea pila cadit, magnis quam molibus ante
 Constructam ponto jaciunt ; sic illa ruinam
 Prona trahit, penitusque vadis illisa recumbit :
 Miscent se maria, et nigræ attolluntur arenæ :
 Tum sonitu Prochyta alta tremit, durumque cubile 715
 Inarime Jovis imperiis imposita Typhoeo.

Hic Mars armipotens animum viresque Latinis
 Addidit, et stimulos acres sub pectore vertit ;
 Immisitque Fugam Teucris, atrumque Timorem.
 Undique conveniunt ; quoniam data copia pugnae, 720
 Bellatorque animo deus incidit.

Pandarus, ut fuso germanum corpore cernit,
 Et quo sit fortuna loco, qui casus agat res,
 Portam vi multâ, converso cardine, torquet,
 Obnixus latis humeris, multosque suorum, 725
 Mœnibus exclusos, duro in certamine linquit ;
 Ast alios secum includit recipitque ruentes :
 Demens ! qui Rutulum in medio non agmine regem
 Viderit irrumpentem, ultroque incluserit urbi ;
 Immanem veluti pecora inter inertia tigrim. 730
 Continuo nova lux oculis effulsit, et arma
 Horrendum sonuere : tremunt in vertice cristæ
 Sanguineæ, clypeoque micantia fulmina mittit.

Agnoscent faciem invisam, atque immania membra,
 Turbati subito Æneadæ. Tum Pandarus ingens 735
 Emicat, et, mortis fraternæ fervidus irâ,
 Effatur : Non hæc dotalis regia Amatæ ;
 Nec muris cohibet patriis media Ardea Turnum.
 Castra inimica vides : nulla hinc exire potestas.
 Olli subridens sedato pectore Turnus : 740
 Incipe, si qua animo virtus, et consere dextram :
 Hic etiam inventum Priamo narrabis Achillen.
 Dixerat. Ille, rudem nodis et cortice crudo,
 Intorquet, summis adnixus viribus, hastam.
 Excepere auræ vulnus ; Saturnia Juno 745
Detorsit veniens ; portæque infigitur hasta.

At non hoc telum, mea quod vi dextera versat,
 Effugies : neque enim is teli nec vulneris auctor.
 Sic ait, et sublatum alte consurgit in ensem,
 Et mediam ferro gemina inter tempora frontem 750
 Dividit, impubesque immani vulnere malas.
 Fit sonus : ingenti concussa est pondere tellus.
 Collapsos artus, atque arma cruenta cerebro,
 Sternit humi moriens ; atque illi partibus æquis
 Huc caput, atque illuc, humero ex utroque pependit. 755
 Diffugiunt versi trepidâ formidine Troës ;
 Et, si continuo victorem ea cura subisset,
 Rumpere claustra manu, sociosque immittere portis,
 Ultimus ille dies bello gentique fuisset :
 Sed furor ardentem, cædisque insana cupido 760
 Egit in adversos.

Principio, Phalerim et succiso poplite Gygen
 Excipit ; hinc raptas fugientibus ingerit hastas
 In tergum : Juno vires animumque ministrat.
 Addit Halym comitem, et confixâ Phegea parmâ ; 765
 Ignaros deinde in muris, Martemque cientes,
 Alcandrumque, Haliumque, Noëmonaque, Prytanimque,
 Lyncea, tendentem contra, sociosque vocantem,
 Vibranti gladio connixus ab aggere, dexter
 Occupat : huic, uno dejectum comminus ictu, 770
 Cum galeâ longe jacuit caput. Inde, ferarum
 Vastatorem, Amycum, quo non felicius alter
 Unguere tela manu, ferrumque armare veneno :
 Et Clytium Æoliden, et amicum Cretea musis ;
 Crethea, Musarum comitem, cui carmina semper 775
 Et citharæ cordi, numerosque intendere nervis :
 Semper equos, atque arma virûm, pugnasque canebat.

Tandem ductores, auditâ cæde suorum,
 Conveniunt Teucris, Mnestheus acerque Serestus ;
 Palantesque vident socios, hostemque receptum. 780
 Et Mnestheus : Quo deinde fugam ? quo tenditis ? inquit.
 Quos alios muros, quæ jam ultra mœnia habetis ?

Unus homo, et vestris, O cives ! undique septus
 Aggeribus, tantas strages impune per urbem
 Ediderit ? juvenum primos tot miserit Orco ? 785
 Non infelicis patriæ, veterumque deorum,
 Et magni Æneæ, segnes, miseretque pudetque ?
 Talibus accensi firmanantur, et agmine denso
 Consistunt. Turnus paullatim excedere pugnâ,
 Et fluvium petere, ac partem quæ cingitur undâ. 790
 Acrius hoc Teuceri clamore incumbere magno,
 Et glomerare manum : ceu sævum turba leonem
 Cum telis premit infensis ; at territus ille,
 Asper, acerba tuens, retro redit ; et neque terga
 Ira dare, aut virtus patitur ; nec tendere contra, 795
 Ille quidem, hoc cupiens, potis est per tela virosque.
 Haud aliter retro dubius vestigia Turnus
 Improperata refert, et mens exæstuat irâ.
 Quin etiam bis tum medios invaserat hostes ;
 Bis confusa fugâ per muros agmina vertit. 800
 Sed manus e castris propere coit omnis in unum :
 Nec contra vires audet Saturnia Juno
 Sufficere ; æriam cœlo nam Jupiter Irim
 Demisit, germanæ haud mollia jussa ferentem,
 Ni Turnus cedat Teucrorum mœnibus altis. 805
 Ergo nec clypeo juvenis subsistere tantum,
 Nec dextrâ, valet : injectis sic undique telis
 Obruitur. Strepit assiduo cava tempora circum
 Tinnitu galea, et saxis solida æra fatiscunt ;
 Discussæque jubæ capiti ; nec sufficit umbo 810
 Ictibus : ingeminant hastis et Troës et ipse
 Fulmineus Mnestheus. Tum toto corpore sudor
 Liquitur, et piceum (nec respirare potestas)
 Flumen agit ; fessos quatit æger anhelitus artus.
 Tum demum præceps saltu sese omnibus armis 815
 In fluvium dedit : ille suo cum gurgite flavo
 Accepit venientem, ac mollibus extulit undis ;
Et lætum sociis, ablutâ cæde, remisit.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER DECIMUS.

PANDITUR interea domus omnipotentis Olympi,
 Conciliumque vocat divûm pater atque hominum rex
 Sideream in sedem : terras unde arduus omnes,
 Castraque Dardanidûm aspectat, populosque Latinos.
 Considunt tectis bipatentibus : incipit ipse : 5
 Cœlicolæ magni, quianam sententia vobis
 Versa retro, tantumque animis certatis iniquis ?
 Abnueram bello Italiam concurrere Teucris :
 Quæ contra vetitum discordia ? quis metus aut hos,
 Aut hos, arma sequi, ferrumque lacessere suasit ? 10
 Adveniet justum pugnæ, ne arcessite, tempus,
 Cum fera Carthago Romanis arcibus olim
 Exitium magnum atque Alpes immittet apertas.
 Tum certare odiis, tum res rapuisse licebit :
 Nunc, sinite ; et placitum læti componite fœdus. 15
 Jupiter hæc paucis : at non Venus aurea contra
 Pauca refert :
 O Pater ! O hominum rerumque æterna potestas !
 Namque aliud quid sit, quod jam implorare queamus ?
 Cernis ut insultent Rutuli, Turnusque feratur 20
 Per medios insignis equis, tumidusque secundo
 Marte ruat ? Non clausa tegunt jam mœnia Teucros :
 Quin intra portas, atque ipsis prœlia miscent
 Aggeribus murorum ; et inundant sanguine fossæ.
 Æneas ignarus abest. Nunquamne levare 25
 Obsidione sines ? muris iterum imminet hostis
 Nascentis Trojæ, nec non exercitus alter,

Atque iterum in Teucros Ætolis surgit ab Arpis
 Tydides. Equidem credo, mea vulnera restant.
 Et tua progenies mortalia demoror arma! 30
 Si sine pace tuâ, atque invito numine, Troës
 Italiam petiere; luant peccata, neque illos
 Juveris auxilio: sin, tot responsa secuti,
 Quæ Superi Manesque dabant; cur nunc tua quisquam
 Vertere jussa potest? aut cur nova condere fata? 35
 Quid repetam exustas Erycino in litore classes?
 Quid tempestatum regem, ventosque furentes
 Æoliâ excitos? aut actam nubibus Irim?
 Nunc etiam Manes (hæc intentata manebat
 Sors rerum) movet, et, superis immissa repente, 40
 Allecto medias Italûm bacchata per urbes.
 Nil super imperio moveor: speravimus ista,
 Dum fortuna fuit: vincant, quos vincere mavis.
 Si nulla est regio, Teucris quam det tua conjux
 Dura; per eversæ, genitor, fumantia Trojæ 45
 Excidia obtestor, liceat dimittere ab armis
 Incolumem Ascanium, liceat superesse nepotem.
 Æneas sane ignotis jactetur in undis,
 Et, quamcumque viam dederit Fortuna, sequatur:
 Hunc tegere, et diræ valeam subducere pugnæ. 50
 Est Amathus, est celsa Paphus, atque alta Cythera,
 Idaliæque domus: positis inglorius armis
 Exigat hic ævum. Magnâ ditione iubeto
 Carthago premat Ausoniam: nihil urbibus inde
 Obstabit Tyriis. Quid pestem evadere belli 55
 Juvit, et Argolicos medium fugisse per ignes,
 Totque maris vastæque exhausta pericula terræ,
 Dum Latium Teucris recidivaque Pergama quæerunt?
 Non satius, cineres patriæ insedissem supremos,
 Atque solum quo Trojâ fuit? Xanthum et Simoënta 60
 Redde, oro, miseris; iterumque revolvere casus
 Da, pater, Iliacos Teucris. Tum regia Juno,
Acta furore gravi: Quid me alta silentia cogis

- Rumpere, et obductum verbis vulgare dolorem ?
 Ænean hominum quisquam, divûmque, subegit 65
 Bella sequi, aut hostem regi se inferre Latino ?
 Italiam fatis petiit auctoribus ; esto :
 Cassandræ impulsus furiis : num linquere castra
 Hortati sumus, aut vitam committere ventis ?
 Num puero summum belli, num credere muros ; 70
 Tyrrhenamque fidem, aut gentes agitare quietas ?
 Quis deus in fraudem, quæ dura potentia nostri
 Egit ? ubi hic Juno, demissave nubibus Iris ?
 Indignum est, Italos Trojam circumdare flammis
 Nascentem, et patriâ Turnum consistere terrâ, 75
 Cui Pilumnus avus, cui diva Venilia mater :
 Quid, face Trojanos atrâ vim ferre Latinis ;
 Arva aliena iugo premere, atque avertere prædas ?
 Quid, soceros legere, et gremiis abducere pactas ;
 Pacem orare manu, præfigere puppibus arma ? 80
 Tu potes Ænean manibus subducere Graiûm,
 Proque viro nebulam et ventos obtendere inanes ;
 Et potes in totidem classem convertere nymphas :
 Nos aliquid Rutulos contra juvisse, nefandum est ?
 Æneas ignarus abest ; ignarus et absit : 85
 Est Paphus, Idaliumque tibi ; sunt alta Cythera :
 Quid gravidam bellis urbem et corda aspera tentas ?
 Nosne tibi fluxas Phrygiæ res vertere fundo
 Conamur ? nos ? an miseros qui Troas Achivis
 Objecit ? quæ causa fuit, consurgere in arma 90
 Europamque Asiamque, et fœdera solvere furto ?
 Me duce Dardanius Spartam expugnavit adulter ?
 Aut ego tela dedi, fovive Cupidine bella ?
 Tum decuit metuisse tuis : nunc sera querelis
 Haud justis assurgis, et irrita jurgia jactas. 95
 Talibus orabat Juno ; cunctique fremebant
 Cœlicolæ assensu vario : ceu flamina prima
 Cum deprensa fremunt silvis, et cæca volutant
 Murmura, venturos nautis prodentia ventos.

- Tum Pater omnipotens, rerum cui summa potestas, 100
 Infit. Eo dicente, deûm domus alta silescit,
 Et, tremefacta solo, tellus ; silet arduus æther ;
 Tum Zephyri posuere ; premit placida æquora pontus.
 Accipite ergo animis atque hæc mea figite dicta.
 Quandoquidem Ausonios conjungi foedere Teucris 105
 Haud licitum, nec vestra capit discordia finem ;
 Quæ cuique est fortuna hodie, quam quisque secat spem,
 Tros Rutulusve fuit, nullo discrimine habeo :
 Seu, fatis, Italûm castra obsidione tenentur,
 Sive errore malo Trojæ, monitisque sinistris. 110
 Nec Rutulos solvo. Sua cuique exorsa laborem
 Fortunamque ferent : rex Jupiter omnibus idem :
 Fata viam invenient. Stygii per flumina fratris,
 Per pice torrentes, atrâque voragine, ripas,
 Annuit, et totum nutu tremefecit Olympum. 115
 Hic finis fandi. Solio tum Jupiter aureo
 Surgit, cœlicolæ medium quem ad limina ducunt.
 Interea Rutuli portis circum omnibus instant
 Sternere cæde viros, et mœnia cingere flammis :
 At legio Æneadûm vallis obsessa tenetur ; 120
 Nec spes ulla fugæ. Miseri stant turribus altis
 Nequidquam, et rarâ muros cinxere coronâ,
 Asius Imbrasides, Hicetaoniusque Thymœtes,
 Assaracique duo, et senior cum Castore Thymbris,
 Prima acies. Hos germani Sarpedonis ambo, 125
 Et Clarus, et Themon, Lyciâ comitantur ab altâ.
 Fert ingens, toto connixus corpore, saxum,
 Haud partem exiguum montis, Lyrnessius Acmon,
 Nec Clytio genitore minor, nec fratre Menestheo.
 Hi jaculis, illi certant defendere saxis, 130
 Molirique ignem, nervoque aptare sagittas.
 Ipse inter medios, Veneris justissima cura,
 Dardanius caput ecce ! puer detectus honestum,
 Qualis gemma, micat, fulvum quæ dividit aurum,
 Aut collo decus, aut capiti ; vel quale per artem 135

Inclusum buxo, aut Oriciâ terebintho,
 Lucet ebur: fusos cervix cui lactea crines
 Accipit, et molli subnectens circulus auro.
 Te quoque magnanimæ viderunt, Ismare, gentes
 Vulnera dirigere, et calamos armare veneno, 140
 Mæoniâ generose domo: ubi pingua culta
 Exercentque viri, Pactolusque irrigat auro.
 Aduit et Mnestheus, quem pulsi pristina Turni
 Aggere murorum sublimem gloria tollit;
 Et Capys: hinc nomen Campanæ ducitur urbi. 145

Illi inter sese duri certamina belli
 Contulerant: mediâ Æneas freta nocte secabat.
 Namque, ut ab Euandro castris ingressus Etruscis,
 Regem adit, et regni memorat nomenque genusque;
 Quidve petat, quidve ipse ferat; Mezentius arma 150
 Quæ sibi conciliet, violentaque pectora Turni,
 Edocet: humanis quæ sit fiducia rebus
 Admonet, immiscetque preces. Haud fit mora; Tarchon
 Jungit opes, foedusque ferit: tum, libera fati,
 Classem conscendit jussis gens Lydia divûm, 155
 Externo commissa duci. Æneïa puppis
 Prima tenet, rostro Phrygios subjuncta leones:
 Imminet Ida super, profugis gratissima Teucris.
 Hic magnus sedet Æneas, secumque volutat
 Eventus belli varios: Pallasque, sinistro 160
 Affixus lateri, jam quærit sidera, opacæ
 Noctis iter; jam quæ passus terrâque marique.

Pandite nunc Helicon, deæ, cantusque movete;
 Quæ manus interea Tuscis comitetur ab oris
 Ænean, armetque rates, pelagoque vehatur. 165

Massicus æratâ princeps secat æquora Tigri;
 Sed quo mille manus juvenum, qui mœnia Clusî,
 Quique urbem liquere Cosas: quîs tela, sagittæ,
 Corytique leves humeris, et letifer arcus.
 Una torvus Abas: huic totum insignibus armis 170
 Agmen, et aurato fulgebat Apolline puppis.

Sexcentos illi dederat Populonia mater
 Expertos belli juvenes : ast Ilva trecentos
 Insula, inexhaustis Chalybum generosa metallis.
 Tertius, ille hominum divûmque interpres, Asilas, 175
 Cui pecudum fibræ, cœli cui sidera parent,
 Et linguæ volucrum, et præsagi fulminis ignes,
 Mille rapit densos acie atque horrentibus hastis.
 Hos parere jubent, Alpheæ ab origine, Pisæ,
 Urbs Etrusca solo. Sequitur pulcherrimus Astur, 180
 Astur equo fidens, et versicoloribus armis.
 Tercentum adjiciunt, mens omnibus una sequendi,
 Qui Cærete domo, qui sunt Minionis in arvis,
 Et Pyrgi veteres, intempestæque Graviscæ.
 Non ego te, Ligurum ductor, fortissime bello, 185
 Transierim, Cinyra, et, paucis comitate, Cupavo,
 Cujus olorinæ surgunt de vertice pennæ,
 (Crimen amor vestrum) formæque insigne paternæ.
 Namque ferunt, luctu Cycnum Phaëthontis amati,
 Populeas inter frondes umbramque sororum 190
 Dum canit, et mœstum musâ solatur amorem,
 Canentem molli plumâ duxisse senectam ;
 Linquentem terras, et sidera voce sequentem.
 Filius, æquales comitatus classe catervas,
 Ingentem remis Centaurum promovet : ille 195
 Instat aquæ, saxumque undis immane minatur
 Arduus, et longâ sulcat maria alta carinâ.
 Ille etiam patriis agmen ciet Ocnus ab oris,
 Fatidicæ Mantûs et Tusci filius amnis,
 Qui muros, matrisque dedit tibi, Mantua, nomen ; 200
 Mantua, dives avis ; sed non genus omnibus unum ;
 Gens illi triplex, populi sub gente quaterni :
 Ipsa caput populis ; Tusco de sanguine vires.
 Hinc quoque quingentos in se Mezentius armat,
 Quos patre Benaco, velatus arundine glaucâ, 205
 Mincius infestâ ducebat in æquora pinu.
It gravis Aulestes, centenâque arbore fluctus

Verberat assurgens ; spumant vada marmore verso.
 Hunc vehit immanis Triton, et cœrula conchâ
 Exterrens freta : cui laterum tenuis hispida nanti 210
 Frons hominem præfert, in pristim desinit alvus ;
 Spumea semifero sub pectore murmurat unda.
 Tot lecti procures ter denis navibus ibant
 Subsidio Trojæ, et campos salis ære secabant.
 Jamque dies cœlo concesserat, almaque curru 215
 Noctivago Phœbe medium pulsabat Olympum :
 Æneas, neque enim membris dat cura quietem,
 Ipse sedens clavumque regit, velisque ministrat.
 Atque illi, medio in spatio, chorus ecce ! suarum
 Occurrit comitum : nymphæ, quas alma Cybebe 220
 Numen habere maris, nymphasque e navibus esse,
 Jusserat, innabant pariter, fluctusque secabant,
 Quot prius æratæ steterant ad litora proræ.
 Agnoscunt longe regem, lustrantque choreis.
 Quarum quæ fandi doctissima, Cymodocea 225
 Pone sequens, dextrâ puppim tenet, ipsaque dorso
 Eminent, ac lævâ tacitis subremigat undis.
 Tum sic ignarum alloquitur : Vigilasne, deûm gens,
 Ænea ? vigila, et velis immitte rudentes.
 Nos sumus, Idææ sacro de vertice pinus, 230
 Nunc pelagi nymphæ, classis tua. Perfidus ut nos
 Præcipites ferro Rutulus flammasque premebat,
 Rupimus invitæ tua vincula, teque per æquor
 Quærimus. Hanc Genetrix faciem miserata refecit,
 Et dedit esse deas, ævumque agitare sub undis. 235
 At puer Ascanius muro fossisque tenetur,
 Tela inter media, atque horrentes Marte Latinos.
 Jam loca jussa tenet forti permixtus Etrusco
 Arcas eques. Medias illis opponere turmas,
 Ne castris jungant, certa est sententia Turno. 240
 Surge age, et Aurorâ socios veniente vocari
 Primus in arma jube, et clypeum cape, quem dedit ipse
 Invictum ignipotens, atque oras ambiit auro.

Crastina lux, mea si non irrita dicta putâris,
Ingentes Rutulæ spectabit cædis acervos. 245

Dixerat ; et dextrâ discedens impulit altam,
Haud ignara modi, puppim : fugit illa per undas
Ocior et jaculo, et ventos æquante sagittâ.
Inde aliæ celerant cursus. Stupet inscius ipse
Tros Anchisiades : animos tamen omine tollit. 250
Tum breviter, supera aspectans convexa, precatur :
Alma parens Idæa deûm, cui Dindyma cordi,
Turrigeræque urbes, bijugique ad frena leones ;
Tu mihi nunc pugnæ princeps, tu rite propinques
Augurium, Phrygibusque adsis pede, diva, secundo. 255
Tantum effatus ; et interea revoluta ruebat
Maturâ jam luce dies, noctemque fugârat.

Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnæque parant se.
Jamque in conspectu Teucros habet, et sua castra, 260
Stans celsâ in puppi : clypeum cum, deinde, sinistrâ
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidæ e muris : spes addita suscitât iras :
Tela manu jaciunt : quales sub nubibus atris
Strymonidæ dant signa grues, atque æthera tranant 265
Cum sonitu, fugiuntque notos clamore secundo.
At Rutulo regi, ducibusque ea mira videri
Ausoniis ; donec versas ad litora puppes
Respiciunt, totumque allabi classibus æquor.
Ardet apex capiti, cristisque a vertice flamma 270
Funditur, et vastos umbo vomit aureus ignes :
Non secus, ac liquidâ si quando nocte cometæ
Sanguinei lugubre rubent ; aut Sirius ardor
Ille, sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cœlum. 275

Haud tamen audaci Turno fiducia cessit
Litora præcipere, et venientes pellere terrâ.
Ultro animos tollit dictis, atque increpat ultro :
Quod votis optâstis, adest, perfringere dextrâ.

In manibus Mars ipse, viri. Nunc conjugis esto 280
 Quisque suæ, tectique memor; nunc magna referto
 Facta, patrum laudes. Ulro occurramus ad undam,
 Dum trepidi, egressique labant vestigia prima.
 Audentes Fortuna juvat.

Hæc ait; et secum versat, quos ducere contra, 285
 Vel quibus obsessos possit concedere muros.

Interea Æneas socios de puppibus altis
 Pontibus exponit: multi servare recursus
 Languentis pelagi, et brevibus se credere saltu;
 Per remos alii. Speculatus litora, Tarchon, 290
 Qua vada non spirant, nec fracta remurmurat unda,
 Sed mare inoffensum crescenti allabitur æstu,
 Advertit subito proras, sociosque precatur:
 Nunc, O lecta manus! validis incumbite remis;
 Tollite, ferte rates; inimicam findite rostris 295
 Hanc terram, sulcumque sibi premat ipsa carina.
 Frangere nec tali puppim statione recuso,
 Arreptâ tellure semel. Quæ talia postquam
 Effatus Tarchon, socii consurgere tonsis,
 Spumantesque rates arvis inferre Latinis; 300
 Donec rostra tenent siccum, et sedere carinæ
 Omnes innocuæ. Sed non puppis tua, Tarchon:
 Namque, inflicta vadis, dorso dum pendet iniquo,
 Anceps sustentata diu, fluctusque fatigat:
 Solvitur, atque viros mediis exponit in undis; 305
 Fragmina remorum quos et fluitantia transtra
 Impediunt, retrahitque pedem simul unda relabens.

Nec Turnum segnis retinet mora: sed rapit acer
 Totam aciem in Teucros, et contra in litore sistit.
 Signa canunt. Primus turmas invasit agrestes 310
 Æneas, omen pugnæ, stravitque Latinos,
 Occiso Therone, virum qui maximus ultro
 Ænean petit: huic gladio, perque ærea suta,
 Per tunicam squalentem auro, latus haurit apertum.
 Inde Lichan ferit, exsectum jam matre peremptâ, 315

Et tibi, Phœbe, sacrum, casus evadere ferri
 Quod licuit parvo. Nec longe Cissea durum,
 Immanemque Gyan, sternentes agmina clavâ,
 Dejecit leto : nihil illos Herculis arma,
 Nec validæ juvere manus, genitorque Melampus, 320
 Alcidæ comes, usque graves dum terra labores
 Præbuit. Ecce ! Pharo, voces dum jactat inertes,
 Intorquens jaculum, clamanti sistit in ore.
 Tu quoque, flaventem primâ lanugine malas,
 Dum sequeris Clytium infelix, nova gaudia, Cydon, 325
 Dardaniâ stratus dextrâ, securus amorum,
 Qui juvenum tibi semper erant, miserande, jaceres ;
 Ni fratrum stipata cohors foret obvia, Phorci
 Progenies, septem numero, septenaque tela
 Conjiciunt : partim galeâ clypeoque resultant 330
 Irrita ; deflexit partim stringentia corpus
 Alma Venus. Fidum Æneas affatur Achaten :
 Suggere tela mihi ; non ullum dextera frustra
 Torserit in Rutulos, steterunt quæ in corpore Graiûm
 Iliacis campis. Tum magnam corripit hastam, 335
 Et jacit : illa volans clypei transverberat æra
 Mæonis, et thoraca simul cum pectore rumpit.
 Huic frater subit Alcanor, fratremque ruentem
 Sustentat dextrâ : trajecto missa lacerto
 Protenus hasta fugit, servatque cruenta tenorem ; 340
 Dexteraque ex humero nervis moribunda pependit.
 Tum Numitor, jaculo fratris de corpore raptò,
 Ænean petiit ; sed non et figere contra
 Est licitum ; magnique femur perstrinxit Achatæ.
 Hic Curibus, fidens primævo corpore, Clausus 345
 Advenit, et rigidâ Dryopem ferit eminus hastâ
 Sub mentum, graviter pressâ ; pariterque loquentis
 Vocem animamque rapit, trajecto gutture : at ille
 Fronte ferit terram, et crassum vomit ore cruorem.
 Tres quoque Threïcios Boreæ de gente supremâ, 350
 Et tres, quos Idas pater, et patria Ismara mittit,

Per varios sternit casus. Accurrit Halesus,
 Auruncæque manus ; subit et Neptunia proles,
 Insignis Messapus equis. Expellere tendunt
 Nunc hi, nunc illi : certatur limine in ipso 355
 Ausoniæ. Magno discordes æthere venti
 Prælia ceu tollunt, animis et viribus æquis :
 Non ipsi inter se, non nubila, non mare cedunt ;
 Anceps pugna diu ; stant obnixa omnia contra.
 Haud aliter Trojanæ acies, aciesque Latinæ 360
 Concurrunt : hæret pede pes, densusque viro vir.
 At, parte ex aliâ, qua saxa rotantia late
 Impulerat torrens, arbustaque diruta ripis,
 Arcadas, insuetos acies inferre pedestres,
 Ut vidit Pallas Latio dare terga sequaci ; 365
 Aspera quâs natura loci dimittere quando
 Suasit equos ; unum quod rebus restat egenis,
 Nunc prece, nunc dictis virtutem accendit amaris :
 Quo fugitis, socii ? per vos, et fortia facta,
 Per ducis Euandri nomen, devictaque bella, 370
 Spemque meam, patriæ quæ nunc subit æmula laudi,
 Fidite ne pedibus ; ferro rumpenda per hostes
 Est via. Qua globus ille virûm densissimus urguet ;
 Hac vos, et Pallanta ducem, patria alta reposcit.
 Numina nulla premunt : mortali urguemur ab hoste 375
 Mortales : totidem nobis animæ manusque.
 Ecce ! maris magnâ claudit nos objice pontus :
 Deest jam terra fugæ. Pelagus, Trojamne petemus ?
 Hæc ait, et medius densos prorumpit in hostes.
 Obvius huic primum, fatis adductus iniquis, 380
 Fit Lagus : hunc, magno vellit dum pondere saxum,
 Intorto figit telo, discrimina costis
 Per medium qua spina dabat ; hastamque receptat
 Ossibus hærentem. Quem non super occupat Hisbo,
 Ille quidem hoc sperans : nam Pallas ante ruentem, 385
 Dum furit, incautum crudeli morte sodalis,
 Excipit ; atque ense tumido in pulmone recondit.

Hinc Sthelenum petit, et Rhœti de gente vetustâ
 Anchemolum, thalamos ausum incestare novercæ.
 Vos etiam, gemini, Rutulis cecidistis in arvis, 390
 Daucia, Laride ThyMBERQUE, simillima proles,
 Indiscreta suis gratusque parentibus error.
 At nunc dura dedit vobis discrimina Pallas :
 Nam tibi, Thymbre, caput Euandrius abstulit ensis ;
 Te decisa suum, Laride, dextera quærit, 395
 Semianimesque micant digiti, ferrumque retractant.
 Arcadas, accensos monitu, et præclara tuentes
 Facta viri, mixtus dolor, et pudor armat in hostes.
 Tum Pallas bijugis fugientem Rhœtea præter
 Trajicit. Hoc spatium, tantumque moræ fuit Ilo ; 400
 Ilo namque procul validam direxerat hastam :
 Quam medius Rhœteus intercipit, optime Teuthra,
 Te fugiens, fratremque Tyren ; curruque volutus
 Cædit semianimis Rutulorum calcibus arva.
 Ac, velut, optato ventis æstate coortis, 405
 Dispersa immittit silvis incendia pastor ;
 Correptis subito mediis, extenditur una
 Horrida per latos acies Vulcania campos :
 Ille sedens victor flammas despectat ovantes :
 Non aliter sociûm virtus coit omnis in unum, 410
 Teque juvat, Palla. Sed, bellis acer, Halesus
 Tendit in adversos, seque in sua colligit arma :
 Hic mactat Ladona, Pheretaque, Demodocumque ;
 Strymonio dextram fulgenti deripit ense,
 Elatam in jugulum ; saxo ferit ora Thoantis, 415
 Ossaque dispersit, cerebro permixta cruento.
 Fata canens silvis genitor celârat Halesum :
 Ut senior leto canentia lumina solvit,
 Injecere manum Parcæ, telisque sacrârunt
 Euandri. Quem sic Pallas petit ante precatus : 420
 Da nunc, Thybri pater, ferro, quod missile libro,
 Fortunam, atque viam duri per pectus Halesi ;
Hæc arma, exuviasque viri, tua quercus habebit.

Audiit illa deus : dum texit Imaona Halesus,
Arcadio infelix telo dat pectus inermum. 425

At non cæde viri tantâ perterrita Lausus,
Pars ingens belli, sinit agmina : primus Abantem
Oppositum interimit, pugnæ nodumque moramque.
Sternitur Arcadiæ proles ; sternuntur Etrusci ;
Et vos, O ! Graiis imperdita corpora, Teucri. 430
Agmina concurrunt ducibusque et viribus æquis.
Extremi addensent acies : nec turba moveri
Tela manusque sinit. Hinc Pallas instat, et urguet ;
Hinc contra Lausus ; nec multum discrepat ætas ;
Egregii formâ ; sed quîs fortuna negârat 435
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi :
Mox illos sua fata manent majore sub hoste.

Interea soror alma monet succedere Lauso
Turnum, qui volucris curru medium secatur agmen. 440
Ut vidit socios : Tempus desistere pugnæ ;
Solutus ego in Pallanta feror ; soli mihi Pallas
Debetur : cuperem ipse parens spectator adesset.
Hæc ait ; et socii cesserunt æquore jussu.
At, Rutulûm abscessu, juvenis tum, jussa superba 445
Miratus, stupet in Turno, corpusque per ingens
Lumina volvit, obitque truci procul omnia visu ;
Talibus et dictis it contra dicta tyranni :
Aut spoliis ego jam raptis laudabor opimis,
Aut leto insigni. Sorti pater æquus utrique est. 450
Tolle minas. Fatus, medium procedit in æquor :
Frigidus Arcadibus coit in præcordia sanguis.
Desiluit Turnus bijugis ; pedes apparat ire
Comminus. Utque leo, speculâ cum vidit ab altâ
Stare procul campis meditantem in prælia taurum, 455
Advolat ; haud alia est Turni venientis imago.

Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si qua fors adjuvet ausum
Viribus imparibus ; magnumque ita ad æthera fatur ;

Per patris hospitium, et mensas quas advena adisti, 460

Te precor, Alcide, cœptis ingentibus adsis :

Cernat semineci sibi me rapere arma cruenta,

Victoremque ferant morientia lumina Turni.

Audiit Alcides juvenem, magnumque sub imo

Corde premit gemitum, lacrimasque effundit inanes. 465

Tum Genitor natum dictis affatur amicis :

Stat sua cuique dies : breve et irreparabile tempus

Omnibus est vitæ ; sed famam extendere factis,

Hoc virtutis opus. Trojæ sub mœnibus altis

Tot gnati cecidere deûm : quin occidit una 470

Sarpedon, mea progenies. Etiam sua Turnum

Fata vocant, metasque dati pervenit ad ævi.

Sic ait, atque oculos Rutulorum rejicit arvis.

At Pallas magnis emittit viribus hastam,

Vaginâque cavâ fulgentem deripit ense. 475

Illa volans, humeri surgunt qua tegmina summa,

Incidit ; atque, viam clypei molita per oras,

Tandem etiam magno strinxit de corpore Turni.

Hic Turnus ferro præfixum robur acuto

In Pallanta, diu librans, jacet, atque ita fatur : 480

Aspice num mage sit nostrum penetrabile telum.

Dixerat ; at clypeum, tot ferri terga, tot æris,

Cum pellis totiens obeat circumdata tauri,

Vibranti medium cuspis transverberat ictu,

Loricæque moras, et pectus perforat ingens. 485

Ille rapit calidum frustra de vulnere telum :

Unâ eâdemque viâ sanguis animusque sequuntur.

Corruit in vulnus : sonitum super arma dedere :

Et terram hostilem moriens petit ore cruento.

Quem Turnus super assistens : 490

Arcades, hæc, inquit, memores mea dicta referte

Euandro : Qualem meruit, Pallanta remitto :

Quisquis honos tumuli, quidquid solamen humandi est,

Largior : haud illi stabunt Æneïa parvo

Hospitia. Et lævo presait pede, talia fatus, 495

Exanimem, rapiens immania pondera baltei,
 Impressumque nefas ; unâ sub nocte jugali
 Cæsa manus juvenum fœde, thalamique cruenti :
 Quæ Clonus Eurytides multo cælaverat auro ;
 Quo nunc Turnus ovat spolio, gaudetque potitus. 500
 Nescia mens hominum fati, sortisque futuræ,
 Et servare modum, rebus sublata secundis !
 Turno tempus erit, magno cum optaverit emtum
 Intactum Pallanta, et cum spolia ista diemque
 Oderit. At socii multo gemitu lacrimisque, 505
 Impositum scuto, referunt Pallanta, frequentes
 O dolor, atque decus magnum, rediture parenti !
 Hæc te prima dies bello dedit, hæc eadem aufert,
 Cum tamen ingentes Rutulorum linquis acervos !
 Nec jam fama mali tanti, sed certior auctor 510
 Advolat Æneæ, tenui discrimine leti
 Esse suos ; tempus versis succurrere Teucris.
 Proxima quæque metit gladio, latumque per agmen
 Ardens limitem agit ferro ; te, Turne, superbum
 Cæde novâ, quærens. Pallas, Euander, in ipsis 515
 Omnia sunt oculis, mensæ quas advena primas
 Tunc adiit, dextræque datæ. Sulmone creatos
 Quatuor hic juvenes ; totidem, quos educat Ufens,
 Viventes rapit, inferias quos immolet umbris,
 Captivoque rogi perfundat sanguine flammæ. 520
 Inde Mago procul infensam contenderat hastam :
 Ille astu subit ; at tremebunda supervolat hasta ;
 Et, genua amplexens, effatur talia supplex :
 Per patrios Manes et spes surgentis Iuli,
 Te precor, hanc animam serves natoque, patrique. 525
 Est domus alta ; jacent penitus defossa talenta
 Cælati argenti ; sunt auri pondera, facti
 Infectique, mihi. Non hic victoria Teucrûm
 Vertitur ; aut anima una dabit discrimina tanta.
 Dixerat ; Æneas contra cui talia reddit : 530
 Argenti atque auri memoras quæ multa talenta,

Gnatis parce tuis. Belli commercia Turnus
 Sustulit ista prior, jam tum Pallante peremto.
 Hoc patris Anchisæ Manes, hoc sentit Iulus.
 Sic fatus, galeam lævâ tenet, atque reflexâ 535
 Cervice orantis capulo tenus applicat ense.

Nec procul Hæmonides, Phœbi Triviæque sacerdos,
 Infula cui sacrâ redimibat tempora vittâ,
 Totus collucens veste, atque insignibus armis :
 Quem congressus agit campo, lapsumque superstans 540
 Immolat, ingentique umbrâ tegit ; arma Serestus
 Lecta refert humeris, tibi, rex Gradive, tropæum.

Instaurant acies, Vulcani stirpe creatus,
 Cæculus, et, veniens Marsorum montibus, Umbro :
 Dardanides contra furit. Anxuris ense sinistram, 545
 Et totum clypei ferro dejecerat orbem ;—
 Dixerat ille aliquid magnum, vimque affore verbo
 Crediderat, cœloque animum fortasse ferebat,
 Canitiemque sibi et longos promiserat annos ;—

Tarquitus exsultans contra fulgentibus armis, 550
 Silvicolæ Fauno Dryope quem nympa creârat,
 Obvius ardenti sese obtulit : ille reductâ
 Loricam, clypeique ingens onus, impedit hastâ.
 Tum caput orantis nequidquam, et multa parantis
 Dicere, deturbat terræ ; truncumque tepentem 555
 Provolvens, super hæc inimico pectore fatur

Istic nunc, metuende, jace. Non te optima mater
 Condet humo, patrioque onerabit membra sepulcro :
 Alitibus linquere feris ; aut gurgite mersum
 Unda feret, piscesque impasti vulnera lambent. 560

Protenus Antæum et Lucam, prima agmina Turni,
 Persequitur ; fortemque Numam, fulvumque Camertem,
 Magnanimo Volscente satum, ditissimus agri
 Qui fuit Ausonidûm, et tacitis regnavit Amyclis.
 Ægæon qualis, centum cui brachia dicunt, 565
*Centenasque manus, quinquaginta oribus ignem
 Pectoribusque arsisse, Jovis cum fulmina contra*

Tot paribus streperet clypeis, tot stringeret enses :
 Sic toto Æneas desævit in æquore victor,
 Ut semel intepuit mucro. Quin ecce ! Niphæi 570
 Quadrijuges in equos, adversaque pectora, tendit ;
 Atque illi, longe gradientem et dira frementem
 Ut videre, metu versi, retroque ruentes,
 Effunduntque ducem, rapiuntque ad litora currus.
 Interea bijugis infert se Lucagus albis 575
 In medios, fraterque Liger : sed frater habenis
 Flectit equos : strictum rotat acer Lucagus ensem.
 Haud tulit Æneas tanto fervore furentes :
 Irruit, adversâque ingens apparuit hastâ.
 Cui Liger : 580
 Non Diomedis equos, nec currum cernis Achillî,
 Aut Phrygiæ campos : nunc belli finis et ævi
 His dabitur terris. Vesano talia late
 Dicta volant Ligeri : sed non et Troïus heros
 Dicta parat contra : jaculum nam torquet in hostem. 585
 Lucagus ut, pronus pendens in verbera, telo
 Admonuit bijugos, projecto dum pede lævo
 Aptat se pugnæ ; subit oras hasta per imas
 Fulgentis clypei, tum lævum perforat inguen :
 Excussus curru moribundus volvitur arvis. 590
 Quem pius Æneas dictis affatur amaris :
 Lucage, nulla tuos currus fuga segnis equorum
 Prodidit, aut vanæ vertere ex hostibus umbræ :
 Ipse, rotis saliens, juga deseris. Hæc ita fatus,
 Arripuit bijugos. Frater tendebat inertes 595
 Infelix palmas, curru delapsus eodem :
 Per te, per qui te talem genuere parentes,
 Vir Trojane, sine hanc animam, et miserere precantis.
 Pluribus oranti Æneas : Haud talia dudum
 Dicta dabas. Morere, et fratrem ne desere frater. 600
 Tum, latebras animæ, pectus mucrone recludit.
 Talia per campos edebat funera ductor
 Dardanius, torrentis aquæ vel turbinis atri

More furens. Tandem erumpunt, et castra relinquunt,
Ascanius puer et nequidquam obsessa juvenus. 605

Junonem interea compellat Jupiter ultro :

O germana mihi atque eadem gratissima conjux !

Ut rebare, Venus (nec te sententia fallit)

Trojanas sustentat opes ; non vivida bello

Dextra viris, animusque ferox, patiensque pericli. 610

Cui Juno submissa : Quid, O pulcherrime conjux !

Sollicitas ægram, et tua tristia dicta timentem ?

Si mihi, quæ quondam fuerat, quamque esse decebat,

Vis in amore foret, non hoc mihi namque negares,

Omnipotens, quin et pugnæ subducere Turnum, 615

Et Dauno possem incolumem servare parenti.

Nunc pereat, Teucrisque pio det sanguine poenas.

Ille tamen nostrâ deducit origine nomen,

Pilumnusque illi quartus pater ; et tua largâ

Sæpe manu multisque oneravit limina donis. 620

Cui rex ætherii breviter sic fatus Olympi :

Si mora præsentis leti, tempusque, caduco

Oratur juveni, meque hoc ita ponere sentis ;

Tolle fugâ Turnum, atque instantibus eripe fatis.

Hactenus indulsisse vacat. Sin altior istis 625

Sub precibus venia ulla latet, totumque moveri,

Mutarique, putas bellum ; spes pascis inanes.

Et Juno allacrimans : Quid, si, quæ voce gravaris,

Mente dares ; atque hæc Turno rata vita maneret ?

Nunc manet insontem gravis exitus ; aut ego veri 630

Vana feror. Quod ut O ! potius formidine falsâ

Ludar, et in melius tua, qui potes, orsa reflectas !

Hæc ubi dicta dedit, cœlo se protenus alto

Misit, agens hiemem, nimbo succincta, per auras ;

Iliacamque aciem, et Laurentia castra, petivit. 635

Tum dea nube cavâ tenuem sine viribus umbram

In faciem Æneæ, visu mirabile monstrum !

Dardaniis ornat telis ; clypeumque jubasque

Divini assimulat capitis ; dat inania verba,

Dat sine mente sonum, gressusque effingit euntis : 640
 Morte obitâ quales fama est volitare figuras,
 Aut quæ sopitos deludunt somnia sensus.
 At primas læta ante acies exsultat imago,
 Irritatque virum telis, et voce lacescit.
 Instat cui Turnus, stridentemque eminus hastam 645
 Conjicit : illa dato vertit vestigia tergo.
 Tum vero Ænean aversum ut cedere Turnus
 Credidit, atque animo spem turbidus hausit inanem :
 Quo fugis, Ænea ? thalamos ne desere pactos :
 Hâc dabitur dextrâ tellus quæsitâ per undas. 650
 Talia vociferans sequitur, strictumque coruscat
 Mucronem ; nec ferre videt sua gaudia ventos.
 Forte ratis, celsi conjuncta crepidine saxi,
 Expositis stabat scalis, et ponte parato ;
 Qua rex Clausinis advectus Osinius oris. 655
 Huc sese trepida Æneæ fugientis imago
 Conjicit in latebras : nec Turnus segnior instat ;
 Exsuperatque moras, et pontes transilit altos.
 Vix proram attigerat : rumpit Saturnia funem,
 Avulsamque rapit revoluta per æquora navem. 660
 Tum levis haud ultra latebras jam quærit imago,
 Sed, sublime volans, nubi se immiscuit atræ.
 Illum autem Æneas absentem in prælia poscit ;
 Obvia multa virûm demittit corpora morti.
 Cum Turnum medio interea fert æquore turbo ; 665
 Respicit, ignarus rerum, ingratusque salutis,
 Et duplices cum voce manus ad sidera tendit :
 Omnipotens genitor, tanton me crimine dignum
 Duxisti, et tales voluisti expendere pœnas ?
 Quo feror ? unde abii ? quæ me fuga, quemve reducet ? 670
 Laurentesne iterum muros aut castra videbo ?
 Quid manus illa virûm, qui me meaque arma secuti ?
 Quosne, nefas ! omnes infandâ in morte reliqui ?
 Et nunc palantes video, gemitumque cadentum
 Accipio. Quid ago ? aut quæ jam satis ima dehiscat 675

Terra mihi? vos O potius miserescite, venti!
 In rupes, in saxa (volens vos Turnus adoro)
 Ferte ratem, sævisque vadis immittite Syrtis,
 Quo neque me Rutuli, nec conscia fama sequatur.

Hæc memorans, animo nunc huc, nunc fluctuat illuc: 680

An sese mucrone ob tantum dedecus amens
 Induat, et crudum per costas exigit ensem;
 Fluctibus an jaciat mediis, et litora nando
 Curva petat, Teucrûmque iterum se reddat in arma.
 Ter conatus utramque viam: ter maxima Juno 685
 Continuit; juvenemque, animo miserata, repressit.
 Labitur alta secans fluctuque æstuque secundo;
 Et patris antiquam Dauni defertur ad urbem.

At Jovis interea monitis Mezentius ardens
 Succedit pugnae, Teucrosque invadit ovantes. 690

Concurrunt Tyrrenæ acies, atque omnibus uni,
 Uni odiisque viro, telisque frequentibus, instant.
 Ille, velut rupes, vastum quæ prodit in æquor,
 Obvia ventorum furiis, expôstaque ponto,

Vim cunctam atque minas perfert cœlique marisque, 695

Ipsa immota manens. Prolem Dolichaonis, Hebrum
 Sternit humi, cum quo Latagum, Palmumque fugacem:

Sed Latagum saxo, atque ingenti fragmine montis,
 Occupat os, faciemque adversam; poplite Palmum
 Succiso volvi segnem sinit, armaque Lauso 700

Donat habere humeris, et vertice figere cristas.

Nec non Euanthem Phrygium, Paridisque Mimanta

Æqualem, comitemque; unâ quem nocte Theano
 In lucem genitori Amyco dedit, et, face prægnans,
 Cisseïs regina Parim: Paris urbe paternâ 705

Occubat: ignarum Laurens habet ora Mimanta.

Ac, velut ille canum morsu de montibus altis

Actus aper, multos Vesulus quem pinifer annos

Defendit, multosque palus Laurentia, silvâ

Pastus arundineâ, postquam inter retia ventum est, 710

Substitit, infremuitque ferox, et inhorruit armos;

Nec cuiquam irasci, propiusve accedere, virtus;
 Sed jaculis tutisque procul clamoribus instant :
 Ille autem impavidus partes cunctatur in omnes,
 Dentibus infrendens, et tergo decutit hastas. 715
 Haud aliter, justæ quibus est Mezentius iræ,
 Non ulli est animus stricto concurrere ferro :
 Missilibus longe, et vasto clamore, lacesunt.

Venerat antiquis Corythi de finibus Acron,
 Graius homo, infectos linquens profugus hymenæos : 720
 Hunc ubi miscentem longe media agmina vidit,
 Purpureum pennis, et pactæ conjugis ostro ;
 Impastus stabula alta leo ceu sæpe peragrans,
 Suadet enim vesana fames ; si forte fugacem
 Conspexit capream, aut surgentem in cornua cervum, 725
 Gaudet, hians immane, comasque arrexit, et hæret
 Visceribus super incumbens : lavit improba teter
 Ora cruor :

Sic ruit in densos alacer Mezentius hostes.
 Sternitur infelix Acron, et calcibus atram 730
 Tundit humum expirans, infractaque tela cruentat.

Atque idem fugientem haud est dignatus Oroden
 Sternere, nec jactâ cæcum dare cuspidem vulnus :
 Obvius adversoque occurrit, seque viro vir
 Contulit ; haud furto melior, sed fortibus armis. 735
 Tum super abjectum posito pede nixus, et hastâ :
 Pars belli haud temnenda, viri, jacet altus Orodes.
 Conclamat socii lætum pæana secuti.

Ille autem expirans : Non me, quicumque es, inulto,
 Victor, nec longum lætabere : te quoque fata 740
 Prospectant paria, atque eadem mox arva tenebis.

Ad quem subridens mixtâ Mezentius irâ :
 Nunc morere ; ast de me divûm pater atque hominum rex
 Viderit. Hoc dicens, eduxit corpore telum.
 Olli dura quies oculos et ferreus urguet 745
 Somnus ; in æternam clauduntur lumina noctem.

Cædicus Alcathoum obtruncat, Sacrator Hydaspen ;

Partheniumque Rapo, et, prædurum viribus, Orsen ;
 Messapus Cloniumque, Lycaoniumque Ericeten ;
 Illum infrenis equi lapsu tellure jacentem, 750
 Hunc peditem pedes. Et Lycius processerat Agis :
 Quem tamen, haud expers, Valerus, virtutis avitæ,
 Dejicit ; at Thronium Salius, Saliumque Nealces,
 Insignis jaculo, et longe fallente sagittâ.

Jam gravis æquabat luctus et mutua Mavors 755
 Funera : cædebant pariter, pariterque ruebant,
 Victores victique : neque his fuga nota, neque illis.
 Dî Jovis in tectis iram miserantur inanem
 Amborum, et tantos mortalibus esse labores :
 Hinc Venus, hinc contra spectat Saturnia Juno ; 760
 Pallida Tisiphone media inter millia sævit.

At vero, ingentem quatiens, Mezentius, hastam,
 Turbidus ingreditur campo. Quam magnus Orion,
 Cum pedes incedit medii per maxima Nerei
 Stagna, viam scindens, humero supereminet undas ; 765
 Aut, summis referens annosam montibus ornum,
 Ingrediturque solo, et caput inter nubila condit :
 Talis se vastis infert Mezentius armis.

Huic contra Æneas, speculatus in agmine longo,
 Obvius ire parat. Manet imperterritus ille, 770

Hostem magnanimum opperiens, et mole suâ stat ;
 Atque oculis spatium emensus, quantum satis hastæ :
 Dextra, mihi deus, et telum quod missile libro,
 Nunc adsint : voveo prædonis corpore raptis
 Indutum spoliis ipsum te, Lause, tropæum 775

Æneæ. Dixit ; stridentemque eminus hastam
 Injicit : illa volans clypeo est excussa, proculque
 Egregium Antoren latus inter et ilia figit ;
 Herculis Antoren comitem, qui, missus ab Argis,
 Hæserat Euandro, atque Italâ consederat urbe. 780

Sternitur infelix alieno vulnere, cœlumque
 Aspicit, et dulces moriens reminiscitur Argos.
Tum pius Æneas hastam jacet : illa per orbem

Ære cavum triplici, per linea terga, tribusque,
 Transiit, intextum tauris opus, imaque sedit 785
 Inguine ; sed vires haud pertulit. Ocium ensem
 Æneas, viso Tyrrheni sanguine lætus,
 Eripit a femine, et trepidanti fervidus instat.
 Ingemuit cari graviter genitoris amore,
 Ut vidit, Lausus ; lacrimæque per ora volutæ. 790

Hic mortis duræ casum, tuaque optima facta,
 Si qua fidem tanto est operi latura vetustas,
 Non equidem, nec te, juvenis memorande, silebo.

Ille, pedem referens, et inutilis, inque ligatus,
 Cedebat, clypeoque inimicum hastile trahebat : 795

Prorupit juvenis, seseque immiscuit armis ;
 Jamque assurgentis dextrâ, plagamque ferentis,
 Æneæ subiit mucronem, ipsumque morando
 Sustinuit : socii magno clamore sequuntur,
 Dum genitor nati parmâ protectus abiret ; 800

Telaque conjiciunt, proturbantque eminus hostem
 Missilibus. Furit Æneas, tectusque tenet se.
 Ac velut, effusâ si quando grandine nimbi
 Præcipitant, omnis campis diffugit arator,
 Omnis et agricola ; et tutâ latet arce viator, 805

Aut amnis ripis, aut alti fornice saxi,
 Dum pluit in terris ; ut possint, sole reducto,
 Exercere diem : sic, obrutus undique telis,
 Æneas nubem belli, dum detonet omnis,
 Sustinet, et Lausum increpitat, Lausoque minatur : 810

Quo, moriture, ruis, majoraque viribus audes ?
 Fallit te incautum pietas tua. Nec minus ille
 Exsultat demens ; sævæ jamque altius iræ
 Dardanio surgunt ductori, extremaque Lauso
 Parcæ fila legunt : validum namque exigit ensem 815
 Per medium Æneas juvenem, totumque recondit.
 Transiit et parmam mucro, levius arma minacis,
 Et tunicam, molli mater quam neverat auro ;
 Implevitque sinum sanguis : tum vita per auras

Concessit mœsta ad Manes, corpusque reliquit. 820
 At vero, ut vultum vidit morientis, et ora,
 Ora modis, Anchisiades, pallentia miris ;
 Ingemuit miserans graviter, dextramque tetendit ;
 Et mentem patriæ subiit pietatis imago.
 Quid tibi nunc, miserande puer, pro laudibus istis, 825
 Quid pius Æneas tantâ dabit indole dignum ?
 Arma, quibus lætatus, habe tua ; teque parentum
 Manibus et cineri, si qua est ea cura, remitto.
 Hoc tamen infelix miseram solabere mortem ;
 Æneæ magni dextrâ cadis. Increpat ultro 830
 Cunctantes socios, et terrâ sublevat ipsum,
 Sanguine turpantem, comtos de more, capillos.
 Interea, genitor Tiberini ad fluminis undam
 Vulnere siccat lymphis, corpusque levabat,
 Arboris acclinis trunco : procul ærea ramis 835
 Dependet galea, et prato gravia arma quiescunt.
 Stant lecti circum juvenes : ipse, æger, anhelans,
 Colla fovet, fusus propexam in pectore barbam :
 Multa super Lauso rogitat, multumque remittit,
 Qui revocent, mœstique ferant mandata parentis. 840
 At Lausum socii exanimem super arma ferebant
 Flentes, ingentem, atque ingenti vulnere victum.
 Agnovit longe gemitum præsaga mali mens.
 Canitiem multo deformat pulvere, et ambas
 Ad cœlum tendit palmas, et corpore inhæret. 845
 Tantane me tenuit vivendi, nate, voluptas,
 Ut pro me hostili paterer succedere dextræ
 Quem genui ? Tuane hæc genitor per vulnera servor,
 Morte tuâ vivens ? Heu ! nunc misero mihi demum
 Exitium infelix ! nunc alte vulnus adactum ! 850
 Idem ego, nate, tuum maculavi crimine nomen,
 Pulsus ob invidiam solio, sceptrisque paternis.
 Debueram patriæ pœnas, odiisque meorum ;
 Omnes per mortes animam sontem ipse dedissem.
Nunc vivo ; neque adhuc homines, lucemque relinquo. 855

Sed linquam. Simul, hoc dicens, attollit in ægrum
 Se femur ; et, quamquam vis alto vulnere tardat,
 Haud dejectus, equum duci jubet. Hoc decus illi,
 Hoc solamen erat ; bellis hoc victor abibat
 Omnibus. Alloquitur mœrentem, et talibus infit : 860

Rhœbe, diu, res si qua diu mortalibus ulla est,
 Viximus. Aut hodie victor spolia illa cruenta,
 Et caput Æneæ, referes, Lausique dolorum
 Ultor eris mecum ; aut, aperit si nulla viam vis,
 Occumbes pariter. Neque enim, fortissime, credo, 865
 Jussa aliena pati et dominos dignabere Teucros.
 Dixit ; et exceptus tergo consueta locavit
 Membra, manusque ambas jaculis oneravit acutis,
 Ære caput fulgens, cristâque hirsutus equinâ.
 Sic cursum in medios rapidus dedit. Æstuat ingens 870
 Uno in corde pudor, mixtoque insania luctu,
 Et Furiis agitatus amor, et conscia virtus.
 Atque hic Ænean magnâ ter voce vocavit.

Æneas agnovit enim, lætusque precatur :
 Sic pater ille deûm faciat, sic altus Apollo ; 875
 Incipias conferre manum.

Tantum effatus ; et infestâ subit obvius hastâ.
 Ille autem : Quid me, erepto, sævissime, nato,
 Terres ? hæc via sola fuit, quâ perdere posses.
 Nec mortem horremus, nec divûm parcimus ulli. 880

Desine : jam venio moriturus, et hæc tibi porto
 Dona prius. Dixit ; telumque intorsit in hostem :
 Inde aliud super, atque aliud, figitque, volatque
 Ingenti gyro ; sed sustinet aureus umbo.

Ter circum astantem lævos equitavit in orbes, 885
 Tela manu jaciens ; ter secum Troïus heros
 Immanem ærato circumfert tegmine silvam.

Inde, ubi tot traxisse moras, tot spicula tædet
 Vellere, et arguetur, pugnâ congressus iniquâ ;
 Multa movens animo, jam tandem erumpit, et inter 890
 Bellatoris equi *cava tempora* conjicit hastam.

Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem, super ipse secutus,
Implicat; ejectoque incumbit cernuus, armo.
Clamore incendunt cœlum Troësque Latinique. 895
Advolat Æneas, vaginâque eripit ensem,
Et super hæc : Ubi nunc Mezentius acer, et illa
Effera vis animi ? Contra Tyrrhenus, ut, auras
Suspiciens, hausit cœlum, mentemque recepit :
Hostis amare, quid increpitas, mortemque minaris ? 900
Nullum in cæde nefas : nec sic ad prælia veni ;
Nec tecum meus hæc pepigit mihi fœdera Lausus.
Unum hoc, per, si qua est victis venia hostibus, oro ;
Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia : hunc, oro, defende furorem ; 905
Et me consortem nati concede sepulcro.
Hæc loquitur, juguloque haud inscius accipit ensem,
Undantique animam diffundit in arma cruore.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER UNDECIMUS.

OCEANUM interea surgens Aurora reliquit :
 Æneas, quamquam et sociis dare tempus humanis
 Præcipitant curæ, turbataque funere mens est,
 Vota deûm primo victor solvebat Eoð.
 Ingentem quercum, decisis undique ramis, 5
 Constituit tumulo, fulgentiaque induit arma,
 Mezentî ducis exuvias ; tibi, magne, tropæum,
 Bellipotens : aptat rorantes sanguine cristas,
 Telaque trunca viri, et bis sex thoraca petitem
 Perfossumque locis ; clypeumque ex ære sinistrae 10
 Subligat, atque ensem collo suspendit eburnum.
 Tum socios, namque omnis eum stipata tegebat
 Turba ducum, sic incipiens hortatur ovantes :
 Maxima res effecta, viri ; timor omnis abesto,
 Quod superest : hæc sunt spolia, et de rege superbo 15
 Primitiæ ; manibusque meis Mezentius hic est.
 Nunc iter ad regem nobis, murosque Latinos.
 Arma parate, animis et spe præsumite bellum ;
 Ne qua mora ignaros, ubi primum vellere signa
 Annuerint superi, pubemque educere castris, 20
 Impediat, segnesve metu sententia tardet.
 Interea socios, inhumataque corpora, terræ
 Mandemus ; qui solus honos Acheronte sub imo est.
 Ite, ait ; egregias animas, quæ sanguine nobis
 Hanc patriam peperere suo, decorate supremis 25
 Muneribus : mœstamque Euandri primus ad urbem
 Mittatur Pallas, quem, non virtutis egentem,

Abstulit atra dies, et funere mersit acerbo.

Sic ait illacrimans, recipitque ad limina gressum,
Corpus ubi exanimi positum Pallantis Accetes 30
Servabat senior; qui Parrhasio Euandro
Armiger ante fuit; sed non felicibus æque
Tum comes auspiciis caro datus ibat alumno.
Circum omnes famulûmque manus, Trojanaque turba,
Et mœstum Iliades crinem de more solutæ. 35

Ut vero Æneas foribus sese intulit altis,
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, mœstoque immugit regia luctu.
Ipse, caput nivei fultum Pallantis et ora
Ut vidit, levique patens in pectore vulnus 40
Cuspidis Ausoniæ, lacrimas ita fatur obortis:
Tene, inquit, miserande puer, cum læta veniret,
Invidit Fortuna mihi, ne regna videres
Nostra, neque ad sedes victor veherere paternas?
Non hæc Euandro de te promissa parenti 45
Discedens dederam, cum me complexus euntem
Mitteret in magnum imperium; metuensque moneret
Acres esse viros, cum durâ prœlia gente.
Et nunc ille quidem, spe multum captus inani,
Fors et vota facit, cumulatque altaria donis: 50
Nos juvenem exanimum, et nil jam cœlestibus ullis
Debentem, vano mœsti comitamur honore.
Infelix! nati funus crudele videbis.

Hi nostri reditus, exspectatique triumphi?
Hæc mea magna fides? At non, Euandre, pudendis 55
Vulneribus pulsum aspicias; nec sospite dirum
Optabis nato funus pater. Hei mihi! quantum
Præsidium, Ausonia, et quantum tu perdis, Iule!

Hæc ubi deflevit, tolli miserabile corpus
Imperat; et, toto lectos ex agmine, mittit 60
Mille viros, qui supremum comitentur honorem,
Intersintque patris lacrimis; solatia luctus
Exigua ingentis, misero sed debita patri.

Haud segnes alii crates, et molle feretrum,
 Arbuteis texunt virgis, et vimine querno; 65
 Exstructosque toros obtentu frondis inumbrant.
 Hic juvenem agresti sublimem stramine ponunt :
 Qualem, virgineo demessum pollice, florem,
 Seu mollis violæ, seu languentis hyacinthi,
 Cui neque fulgor adhuc, nec dum sua forma recessit ; 70
 Nec jam mater alit tellus, viresque ministrat.
 Tunc geminas vestes, auroque ostroque rigentes,
 Extulit Æneas, quas illi, læta laborum,
 Ipsa suis quondam manibus Sidonia Dido
 Fecerat, et tenui telas discreverat auro. 75
 Harum unam juveni supremum mœstus honorem
 Induit, arsurasque comas obnubit amictu ;
 Multaque præterea Laurentis præmia pugnæ
 Aggerat, et longo prædam jubet ordine duci.
 Addit equos, et tela, quibus spoliaverat hostem. 80
 Vinxerat et post terga manus, quos mitteret umbris
 Inferias, cæso sparsurus sanguine flammam ;
 Indutosque jubet truncos hostilibus armis
 Ipsos ferre duces, inimicaque nomina figi.
 Ducitur infelix, ævo confectus, Accetes, 85
 Pectora nunc fœdans pugnis, nunc unguibus ora ;
 Sternitur et toto projectus corpore terræ.
 Ducunt et Rutulo perfusos sanguine currus.
 Post bellator equus, positus insignibus, Æthon,
 It lacrimans, guttisque humectat grandibus ora. 90
 Hastam alii, galeamque, ferunt ; nam cetera Turnus
 Victor habet. Tum mœsta phalanx, Teucrique sequuntur,
 Tyrrhenique omnes, et versis Arcades armis.
 Postquam omnis longe comitum processerat ordo,
 Substitit Æneas, gemituque hæc addidit alto : 95
 Nos alias hinc ad lacrimas eadem horrida belli
 Fata vocant. Salve æternum mihi ! maxime Palla ;
 Æternumque vale ! Nec plura effatus, ad altos
 Tendebat muros, gressumque in castra ferebat,

- Jamque oratores aderant ex urbe Latinâ, 100
 Velati ramis oleæ, veniamque rogantes ;
 Corpora, per campos ferro quæ fusa jacebant,
 Redderet, ac tumulo sineret succedere terræ :
 Nullum cum victis certamen, et æthere cassis ;
 Parceret hospitibus quondam, socerisque, vocatis. 105
 Quos bonus Æneas, haud aspernanda precantes,
 Prosequitur veniâ, et verbis hæc insuper addit :
 Quænam vos tanto Fortuna indigna, Latini,
 Implicuit bello, qui nos fugiatis amicos ?
 Pacem me exanimis, et Martis sorte peremtis, 110
 Oratis ? equidem et vivis concedere vellem.
 Nec veni, nisi Fata locum, sedemque, dedissent ;
 Nec bellum cum gente gero : rex nostra reliquit
 Hospitia, et Turni potius se credidit armis.
 Æquius huic Turnum fuerat se opponere morti. 115
 Si bellum finire manu, si pellere Teucros,
 Apparat ; his mecum decuit concurrere telis :
 Vixêt, cui vitam deus, aut sua dextra, dedisset.
 Nunc ite, et miseris supponite civibus ignem.
 Dixerat Æneas : olli obstupuere silentes ; 120
 Conversique oculos inter se, atque ora, tenebant.
 Tum, senior, semperque odiis et crimine, Drances,
 Infensus juveni Turno, sic ore vicissim
 Orsa refert : O famâ ingens, ingentior armis,
 Vir Trojane ! quibus cælo te laudibus æquem ? 125
 Justitiæne prius mirer, belline laborum ?
 Nos vero hæc patriam grati referemus ad urbem ;
 Et te, si qua viam dederit fortuna, Latino
 Jungemus regi. Quærat sibi fœdera Turnus.
 Quin et fatales murorum attollere moles, 130
 Saxaque subvectare humeris Trojana, juvabit.
 Dixerat hæc, unoque omnes eadem ore fremebant.
 Bis senos pepigere dies ; et, pace sequestrâ,
 Per silvas Teucrici, mixtique impune Latini,
Erravere jugis. Ferro, sonat, icta bipenni, 135

Fraxinus ; evertunt actas ad sidera pinus ;
 Robora nec cuneis et olentem scindere cedrum,
 Nec plaustris cessant vectare gementibus ornos.
 Et jam Fama volans, tanti prænuntia luctus,
 Euandrum, Euandrique domos et moenia, complet, 140
 Quæ modo victorem Latio Pallanta ferebat.
 Arcades ad portas ruere, et de more vetusto
 Funereas rapuere faces. Lucet via longo
 Ordine flammaram, et late discriminat agros.
 Contra turba Phrygum veniens plangentia jungunt 145
 Agmina. Quæ postquam matres succedere tectis
 Viderunt, mœstam incendunt clamoribus urbem.
 At non Euandrum potis est vis ulla tenere ;
 Sed venit in medios. Feretro Pallanta repôsto
 Procubuit super, atque hæret, lacrimansque gemensque ;
 Et via vix tandem voci laxata dolore est : 151
 Non hæc, O Palla ! dederas promissa petenti,
 Cautius ut sævo velles te credere Marti.
 Hand ignarus eram, quantum nova gloria in armis,
 Et prædulce decus primo certamine, posset. 155
 Primitiæ juvenis miseræ ! bellicque propinqui
 Dura rudimenta ! et, nulli exaudita deorum,
 Vota, precesque meæ ! tuque, O sanctissima conjux !
 Felix morte tuâ, neque in hunc servata dolorem !
 Contra ego vivendo vici mea fata, superstes 160
 Restarem ut genitor. Troïum socia arma secutum
 Obruerent Rutuli telis ! animam ipse dedissem,
 Atque hæc pompa domum me, non Pallanta, referret !
 Nec vos arguerim, Teucris, nec foedera, nec, quas
 Junximus hospitio, dextras : sors ista senectæ 165
 Debita erat nostræ. Quod, si immatura manebat
 Mors natum ; cæsis Volscorum millibus ante,
 Ducentem in Latium Teucros cecidisse juvabit.
 Quin ego non alio digner te funere, Palla,
 Quam pius Æneas, et quam magni Phryges, et quam 170
 Tyrrhenique *duces*, Tyrrhenûm exercitus omnia :

Magna tropæa ferunt, quos dat tua dextera leto.
 Tu quoque nunc stares immanis truncus in armis,
 Esset par ætas, et idem si robur ab annis,
 Turne. Sed infelix Teucros quid demoror armis ? 175
 Vadite, et hæc memores regi mandata referte :
 Quod vitam moror invisam, Pallante perempto,
 Dextera causa tua est ; Turnum gnatoque patrique
 Quam debere vides. Meritis vacat hic tibi solus,
 Fortunæque, locus. Non vitæ gaudia quæro ; 180
 Nec fas ; sed nato Manes perferre sub imos.

Aurora interea miseris mortalibus almam
 Extulerat lucem, referens opera atque labores
 Jam pater Æneas, jam, curvo in litore, Tarchon
 Constituere pyras. Huc corpora, quisque suorum, 185
 More tulere patrum ; subjectisque ignibus atris
 Conditur in tenebras altum caligine cælum.
 Ter circum accensos, cincti fulgentibus armis,
 Decurrere rogos ; ter mcestum funeris ignem
 Lustravere in equis ; ululatusque ore dedere. 190
 Spargitur et tellus lacrimis, sparguntur et arma.
 It cælo clamorque virûm, clangorque tubarum.
 Hinc alii spolia occisis derepta Latinis
 Conjiciunt igni, galeas, ensesque decoros,
 Frenaque, ferventesque rotas ; pars munera nota, 195
 Ipsorum clypeos, et non felicia tela.

Multa boum circa mactantur corpora Morti ;
 Setigerosque sues, raptasque ex omnibus agris
 In flammam jugulant pecudes. Tum litore toto
 Ardentes spectant socios, semiustaque servant 200
 Busta ; neque avelli possunt, nox humida donec
 Invertit cælum, stellis ardentibus aptum.

Nec minus et miseri, diversâ in parte, Latini
 Innumeras struxere pyras ; et corpora partim
 Multa virûm terræ infodiunt, avectaque partim 205
 Finitimos tollunt in agros, urbique remittunt :
Cetera, confusæque ingentem cædis acervum,

Nec numero, nec honore cremant; tunc undique vasti
Certatim crebris collucent ignibus agri.

Tertia lux gelidam cœlo dimoverat umbram : 210

Mœerentes altum cinerem et confusa ruebant
Ossa focus, tepidoque onerabant aggere terræ.

Jam vero in tectis, prædivitis urbe Latini,
Præcipuus fragor, et longi pars maxima luctus.

Hic matres, miseræque nurus, hic cara sororum 215

Pectora mœerentum, puerique parentibus orbi,
Dirum exsecrantur bellum, Turnique hymenæos :

Ipsam armis, ipsumque jubent decernere ferro,
Qui regnum Italiæ et primos sibi poscat honores.

Ingravat hæc sævus Drances, solumque vocari 220

Testatur, solum posci in certamina, Turnum.

Multa simul contra variis sententia dictis

Pro Turno; et magnum reginæ nomen obumbrat :

Multa virum meritis sustentat fama tropæis.

Hôs inter motus, medio in flagrante tumultu 225

Ecce! super mœsti, magnâ Diomedis ab urbe,

Legati responsa ferunt: Nihil omnibus actum

Tantium impensis operum; nil dona, neque aurum,

Nec magnas valuisse preces: alia arma Latinis

Quærenda, aut pacem Trojano ab rege petendam. 230

Deficit ingenti luctu rex ipse, Latinus:

Fatalem Ænean manifesto numine ferri,

Admonet ira deûm, tumulique ante ora recentes.

Ergo concilium magnum, primosque suorum,

Imperio accitos, alta intra limina cogit. 235

Olli convenere, fluuntque ad regia plenis

Tecta viis. Sedet in mediis, et maximus ævo,

Et primus sceptris, haud lætâ fronte, Latinus.

Atque hic legatos, Ætolâ ex urbe remissos,

Quæ referant, fari jubet, et responsa reposcit 240

Ordine cuncta suo. Tum facta silentia linguis,

Et Venulus, dicto parens, ita farier infit :

Vidimus, O cives! Diomedem, Argivæque castra;

Atque, iter emensi, casus superavimus omnes,
 Contigimusque manum quâ concidit Ilia tellus. 245
 Ille urbem Argyripam, patriæ cognomine gentis,
 Victor Gargani condebat Iapygis arvis.
 Postquam introgressi, et coram data copia fandi,
 Munera præferimus, nomen patriamque docemus;
 Qui bellum intulerint, quæ causa attraxerit Arpos. 250
 Auditis ille hæc placido sic reddidit ore:
 O fortunatæ gentes! Saturnia regna,
 Antiqui Ausonii, quæ vos fortuna quietos
 Sollicitat, suadetque ignota lacescere bella?
 Quicumque Iliacos ferro violavimus agros 255
 (Mitto ea, quæ muris bellando exhausta sub altis;
 Quos Simoïs premat ille viros), infanda per orbem
 Supplicia, et scelerum pœnas expendimus omnes,
 Vel Priamo miseranda manus: scit triste Minervæ
 Sidus, et Euboïcæ cautes, ultorque Caphereus. 260
 Militiâ ex illâ diversum ad litus abacti,
 Atrides Protei Menelaus adusque columnas
 Exsulat, Ætnæos vidit Cyclopas Ulixes.
 Regna Neoptolemi referam, versosque Penates
 Idomenei? Libycone habitantes litore Locros? 265
 Ipse Mycenæus, magnorum ductor Achivûm,
 Conjugis infandæ, prima inter limina, dextrâ
 Oppetiit; devictam Asiam subsedit adulter.
 Invidisse deos, patriis ut redditus aris
 Conjugium optatum, et pulchram Calydonæ, viderem? 270
 Nunc etiam horribili visu portenta sequuntur,
 Et socii amissi petierunt æthera pennis,
 Fluminibusque vagantur, aves; heu dira meorum
 Supplicia! et scopulos lacrimosis vocibus implent.
 Hæc adeo ex illo mihi jam speranda fuerunt 275
 Tempore, cum ferro cœlestia corpora demens
 Appetii, et Veneris violavi vulnere dextram.
 Ne vero, ne me ad tales impellite pugnas:
Nec mihi cum Teucris ullum post eruta bellum

Pergama, nec veterum memini lætorve malorum. 280

Munera, quæ patriis ad me portatis ab oris,

Vertite ad Ænean. Stetimus tela aspera contra,

Contulimusque manus : experto credite, quantus

In clypeum assurgat, quo turbine torqueat hastam.

Si duo præterea tales Idæa tulisset 285

Terra viros, ultro Inachias venisset ad urbes

Dardanus, et versis lugeret Græcia fatis.

Quidquid apud duræ cessatum est moenia Trojæ,

Hectoris Æneæque manu victoria Graiûm

Hæsit, et in decumum vestigia retulit annum. 290

Ambo animis, ambo insignes præstantibus armis :

Hic pietate prior. Coëant in foedera dextræ,

Qua datur : ast, armis concurrant arma, cavete.

Et responsa simul quæ sint, rex optime, regis

Audîsti, et quæ sit magno sententia bello. 295

Vix ea legati ; variusque per ora cucurrit

Ausonidûm turbata fremor : ceu saxa morantur

Cum rapidos amnes, fit clauso gurgite murmur,

Vicinæque fremunt ripæ crepitantibus undis.

Ut primum placati animi, et trepida ora quierunt, 300

Præfatus divos, solio rex infit ab alto :

Ante equidem summâ de re statuisse, Latini,

Et vellem, et fuerat melius ; non tempore tali

Cogere concilium, cum muros assidet hostis.

Bellum importunum, cives, cum gente deorum, 305

Invictisque viris, gerimus, quos nulla fatigant

Prælia, nec victi possunt absistere ferro.

Spem si quam adscitis Ætolûm habuistis in armis,

Ponite : spes sibi quisque : sed, hæc quam angusta, videtis.

Cetera quâ rerum jaceant perculsa ruinâ, 310

Ante oculos interque manus sunt omnia vestras.

Nec quemquam incuso : potuit quæ plurima virtus

Esse, fuit : toto certatum est corpore regni.

Nunc adeo, quæ sit dubiæ sententia menti,

Expediam, et paucis (animos adhibete) docebo. 315

Quærendi nobis : circumstant undique muros.
 Imus in adversos ? quid cessas ? an tibi Mavors
 Ventosâ in linguâ, pedibusque fugacibus istis, 390
 Semper erit ?

Pulsus ego ? aut quisquam merito, fœdissime, pulsum
 Arguet, Iliaco tumidum qui crescere Thybrim
 Sanguine, et Euandri totâ cum stirpe videbit
 Procubuisse domum, atque exutos Arcadas armis ? 395
 Haud ita me experti Bitias et Pandarus ingens,
 Et quos mille die victor sub Tartara misi,
 Inclusus muris, hostilique aggere septus.

Nulla salus bello ! Capiti cane talia, demens,
 Dardanio, rebusque tuis. Proinde omnia magno 400
 Ne cessa turbare metu, atque extollere vires
 Gentis bis victæ ; contra premere arma Latini.

Nunc et Myrmidonum proceres Phrygia arma tremiscunt.
 Nunc et Tydides, et Larissæus Achilles !
 Amnis et Hadriacas retro fugit Aufidus undas ! 405
 Vel, cum se pavidum contra mea jurgia fingit
 Artificis scelus, et formidine crimen acerbat.
 Numquam animam talem dextrâ hâc (absiste moveri)
 Amittes : habitet tecum, et sit pectore in isto.

Nunc ad te, et tua magna, pater, consulta revertor. 410
 Si nullam nostris ultra spem ponis in armis ;
 Si tam deserti sumus, et semel agmine verso
 Funditus occidimus, neque habet Fortuna regressum ;
 Oremus pacem, et dextras tendamus inertes.
 Quamquam, O ! si solitæ quidquam virtutis adesset, 415
 Ille mihi ante alios fortunatusque laborum,
 Egregiusque animi, qui, ne quid tale videret,
 Procubuit moriens, et humum semel ore momordit.

Sin et opes nobis, et adhuc intacta juvenus,
 Auxilioque urbes Italæ, populique, supersunt ; 420
 Sin et Trojanis cum multo gloria venit
 Sanguine ; sunt illis sua funera, parque per omnes
 Tempestas : cur indecores in limine primo

Deficimus ? cur ante tubam tremor occupat artus ?
 Multa dies, varique labor mutabilis ævi, 425
 Retulit in melius ; multos alterna revisens
 Lusit, et in solido rursus Fortuna locavit.
 Non erit auxilio nobis Ætolus, et Arpi :
 At Messapus erit, felixque Tolumnius, et, quos
 Tot populi misere, duces ; nec parva sequetur 430
 Gloria delectos Latio, et Laurentibus agris.
 Est, et Volscorum egregiâ de gente, Camilla,
 Agmen agens equitum, et florentes ære catervas.
 Quod, si me solum Teucri in certamina poscunt,
 Idque placet, tantumque bonis communibus obsto ; 435
 Non adeo has exosa manus Victoria fugit,
 Ut tantâ quidquam pro spe tentare recusem.
 Ibo animis contra ; vel magnum præstet Achillen,
 Factaque Vulcani manibus paria induat arma,
 Ille licet. Vobis animam hanc, soceroque Latino, 440
 Turnus ego, haud ulli veterum virtute secundus,
 Devovi. Solum Æneas vocat. Et vocet oro :
 Nec Drances potius, sive est hæc ira deorum,
 Morte luat ; sive est virtus et gloria, tollat.
 Illi hæc inter se dubiis de rebus agebant. 445
 Certantes ; castra Æneas aciemque movebat.
 Nuntius ingenti per regia tecta tumultu
 Ecce ! ruit, magnisque urbem terroribus implet :
 Instructos acie, Tiberino a flumine Teucros,
 Tyrrhenamque manum, totis descendere campis. 450
 Extemplo turbati animi, concussaque vulgi
 Pectora, et arrectæ stimulis haud mollibus iræ.
 Arma manu trepidi poscunt ; fremit arma juvenus :
 Flent mœsti, mussantque, patres. Hic undique clamor
 Dissensu vario magnus se tollit ad auras : 455
 Haud secus, atque alto in luco cum forte catervæ
 Consedere avium, piscosove amne Padusæ
 Dant sonitum rauci per stagna loquacia cycni.

Immo, ait, O cives ! arrepto tempore Turnus,

- Cogite concilium, et pacem laudate sedentes : 460
 Illi armis in regna ruant. Nec plura locutus
 Corripuit sese, et tectis citus extulit altis.
 Tu, Voluse, armari Volscorum edice manipulis ;
 Duc, ait, et Rutulos. Equitem, Messapus, in armis,
 Et cum fratre Coras, latis diffundite campis. 465
 Pars aditus urbis firmet, turresque capessat :
 Cetera, qua jussô, mecum manus inferat arma.
 Ilicet in muros totâ discurritur urbe.
 Consilium ipse pater, et magna incepta, Latinus
 Deserit, ac tristi turbatus tempore differt ; 470
 Multaque se incusat, qui non acceperit ultro
 Dardaniam Ænean, generumque adsciverit urbi.
 Præfodiunt alii portas, aut saxa sudesque
 Subvectant. Bello dat signum rauca cruentum
 Buccina. Tum muros variâ cinxere coronâ 475
 Matronæ, puerique : vocat labor ultimus omnes.
 Nec non ad templum, summasque ad Palladis arces,
 Subvehitur magnâ matrum regina catervâ,
 Dona ferens ; juxtaque comes Lavinia virgo,
 Causa mali tanti, oculos dejecta decoros. 480
 Succedunt matres, et templum ture vaporant ;
 Et mœstas alto fundunt de limine voces :
 Armipotens, præses belli, Tritonia virgo,
 Frange manu telum Phrygii prædonis, et ipsum
 Pronum sterne solo, portisque effunde sub altis. 485
 Cingitur ipse furens certatim in prælia Turnus.
 Jamque adeo, Rutulum thoraca indutus, aënis
 Horrebat squamis, surasque incluserat auro,
 Tempora nudus adhuc ; laterique accinxerat ensem ;
 Fulgebatque altâ decurrens aureus arce ; 490
 Exultatque animis, et spe jam præcipit hostem :
 Qualis ubi abruptis fugit præsepia vinclis
 Tandem liber equus, campoque potitus aperto,
 Aut ille in pastus armentaque tendit equarum,
 Aut, assuetus aquæ perfundi flumine noto, 495

Emicat, arrectisque fremit cervicibus alte
Luxurians ; luduntque jubæ per colla, per armos.

Obvia cui, Volscorum acie comitante, Camilla
Occurrit, portisque ab equo regina sub ipsis
Desiluit ; quam tota cohors imitata relictis 500
Ad terram defluxit equis ; tum talia fatur :

Turne, sui merito si qua est fiducia forti,
Audeo, et Æneadûm promitto occurrere turmæ,
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu tentare pericula belli : 505

Tu pedes ad muros subsiste, et mœnia serva.
Turnus ad hæc, oculos horrendâ in virgine fixus :
O decus Italiæ virgo ! quas dicere grates,
Quasque referre, parem ? sed nunc, est omnia quando
Iste animus supra, mecum partire laborem. 510

Æneas, ut fama fidem missique reportant
Exploratores, equitum levia improbus arma
Præmisit, quaterent campos ; ipse, ardua montis
Per deserta, jugo superans, adventat ad urbem.
Furta paro belli convexo in tramite silvæ, 515

Ut bivas armato obsidam milite fauces.
Tu Tyrrhenum equitem collatis excipe signis ;
Tecum acer Messapus erit, turmæque Latinæ,
Tiburtique manus : ducis et tu concipe curam.
Sic ait, et paribus Messapum in prœlia dictis 520

Hortatur, sociosque duces ; et pergit in hostem.
Est curvo anfractu valles, accommoda fraudi,
Armorumque dolis, quam densis frondibus atrum
Urguet utrimque latus ; tenuis quo semita ducit,
Angustæque ferunt fauces, aditusque maligni. 525

Hanc super, in speculis, summoque in vertice montis,
Planities ignota jacet, tutique recessus ;
Seu dextrâ lævâque velis occurrere pugnæ ;
Sive instare jugis, et grandia volvere saxa.
Huc juvenis notâ fertur regione viarum ; 530
Arripuitque locum, et silvis insedit iniquis.

Velocem interea, superis in sedibus, Opim,
 Unam ex virginibus sociis, sacrâque catervâ,
 Compellabat, et has tristi Latonia voces
 Ore dabat : Graditur bellum ad crudele Camilla, 535
 O virgo ! et nostris nequidquam cingitur armis,
 Cara mihi ante alias : neque enim novus iste Dianæ
 Venit amor, subitâque animum dulcedine movit.
 Pulsus ob invidiam regno, viresque superbas,
 Priverno antiquâ Metabus cum excederet urbe, 540
 Infantem, fugiens media inter proelia belli,
 Sustulit exsilio comitem, matrisque vocavit
 Nomine Casmillæ, mutatâ parte, Camillam.
 Ipse, sinu præ se portans, juga longa petebat
 Solorum nemorum : tela undique sæva premebant, 545
 Et circumfuso volitabant milite Volsci.
 Ecce ! fugæ medio, summis Amasenus abundans
 Spumabat ripis ; tantus se nubibus imber
 Ruperat. Ille, innare parans, infantis amore
 Tardatur, caroque oneri timet. Omnia secum 550
 Versanti subito vix hæc sententia sedit :
 Telum immane, manu validâ, quod forte gerebat
 Bellator, solidum nodis, et robore cocto—
 Huic natam, libro et silvestri subere clausam,
 Implicat, atqueabilem mediæ circumligat hastæ ; 555
 Quam dextrâ ingenti librans, ita ad æthera fatur :
 Alma, tibi hanc, nemorum cultrix, Latonia virgo,
 Ipse pater famulam voveo ; tua prima, per auras,
 Tela tenens, supplex hostem fugit. Accipe, testor,
 Diva, tuam, quæ nunc dubiis committitur auris. 560
 Dixit ; et adducto contortum hastile lacerto
 Immittit : sonuere undæ : rapidum super amnem
 Infelix fugit in jaculo stridente Camilla.
 At Metabus, magnâ propius jam urgente catervâ,
 Dat sese fluvio, atque hastam cum virgine victor 565
 Gramineo, donum Triviæ, de cespite vellit.
Non illum tectis ullæ, non moenibus, urbes

Accepere, neque ipse manus feritate dedisset :
 Pastorum et solis exegit montibus ævum.
 Hic natam, in dumis, interque horrentia lustra, 570
 Armentalis equæ mammis, et lacte ferino,
 Nutribat, teneris immulgens ubera labris.
 Utque pedum primis infans vestigia plantis
 Institerat, jaculo palmas armavit acuto ;
 Spiculaque ex humero parvæ suspendit, et arcum. 575
 Pro crinali auro, pro longæ tegmine pallæ,
 Tigridis exuviæ per dorsum a vertice pendent.
 Tela manu jam tum tenerâ puerilia torsit,
 Et fundam tereti circum caput egit habenâ ;
 Strymoniamque gruem, aut album dejecit olorem. 580
 Multæ illam frustra Tyrrhena per oppida matres
 Optavere nurum. Solâ contenta Dianâ,
 Æternum telorum, et virginitatis, amorem
 Intemerata colit. Vellem haud correpta fuisset
 Militiâ tali, conata lacessere Teucros : 585
 Cara mihi, comitumque foret nunc una mearum.
 Verum age, quandoquidem fatis urguetur acerbis,
 Labere, Nympha, polo, finesque invise Latinos,
 Tristis ubi infausto committitur omine pugna.
 Hæc cape, et ultricem pharetrâ deprome sagittam : 590
 Hâc, quicumque sacrum violârit vulnere corpus,
 Tros, Italusve, mihi pariter det sanguine pœnas.
 Post ego nube cavâ miserandæ corpus, et arma
 Inspoliata, feram tumulo, patriæque reponam.
 Dixit : at illa, leves cœli delapsa per auras, 595
 Insonuit, nigro circumdata turbine corpus.

At manus interea muris Trojana propinquat,
 Etruscique duces, equitumque exercitus omnis,
 Compositi numero in turmas. Fremit æquore toto
 Insultans sonipes, et pressis pugnat habenis, 600
 Huc obversus, et huc : tum late ferreus hastis
 Horret ager, campique armis sublimibus ardent.
 Nec non *Messapus contra, celeresque Latini,*

Et cum fratre Coras, et virginis ala Camillæ,
 Adversi campo apparent, hastasque reductis 605
 Protendunt longe dextris, et spicula vibrant ;
 Adventusque virûm, fremitusque ardescit equorum.

Jamque, intra jactum teli progressus, uterque
 Constiterat : subito erumpunt clamore furentesque
 Exhortantur equos ; fundunt simul undique tela, 610
 Crebra, nivis ritu, cœlumque obtexitur umbrâ.

Continuo adversis Tyrrenus et acer Aconteus,
 Connixi, incurrunt hastis, primique ruinam
 Dant sonitu ingenti, perfractaque quadrupedantum
 Pectora pectoribus rumpunt. Excussus Aconteus 615

Fulminis in morem, aut tormento ponderis acti,
 Præcipitat longe, et vitam dispergit in auras.
 Extemplo turbatæ acies ; versique Latini
 Rejiciunt parmas, et equos ad mœnia vertunt.
 Troës agunt : princeps turmas inducit Asilas. 620

Jamque propinquabant portis, rursusque Latini
 Clamorem tollunt, et mollia colla reflectunt :
 Hi fugiunt, penitusque datis referuntur habenis.

Qualis ubi, alterno procurrens gurgite, pontus
 Nunc ruit ad terram, scopulosque superjacet unda 625
 Spumeus, extremamque sinu perfundit arenam ;
 Nunc rapidus retro, atque æstu revoluta resorbens
 Saxa, fugit, litusque vado labente relinquit.

Bis Tusci Rutulos egere ad mœnia versos ;
 Bis rejecti, armis, respectant, terga tegentes. 630

Tertia sed postquam congressi in prælia, totas
 Implicuere inter se acies, legitque virum vir :
 Tum vero et gemitus morientum, et, sanguine in alto,
 Armaque corporaque, et, permixti cæde virorum,
 Semianimes volvuntur equi ; pugna aspera surgit. 635
 Orsilochns Remuli, quando ipsum horrebat adire,
 Hastam intorsit equo, ferrumque sub aure reliquit.
 Quo sonipes ictu furit arduus, altaque jactat,
Vulneris impatiens, arrecto pectore, crura :

Volvitur ille, excussus, humi. Catillus Iollan, 640
 Ingentemque animis, ingentem corpore et armis,
 Dejicit Herminium : nudo cui vertice fulva
 Cæsaries, nudique humeri ; nec vulnera terrent :
 Tantus in arma patet. Latos huic hasta per armos
 Acta tremit, duplicatque virum transfixa dolore. 645
 Funditur ater ubique cruor : dant funera ferro
 Certantes, pulchramque petunt per vulnera mortem.

At medias inter cædes exsultat Amazon,
 Unum exserta latus pugnæ, pharetrata Camilla :
 Et nunc lenta manu spargens hastilia denset ; 650
 Nunc validam dextrâ rapit indefessa bipennem :
 Aureus ex humero sonat arcus, et arma Dianæ.
 Illa etiam, si quando in tergum pulsa recessit,
 Spicula converso fugientia dirigit arcu.
 At circum lectæ comites, Larinaque virgo, 655
 Tullaque, et, æratam quatiens, Tarpeia, securim,
 Italides ; quas ipsa decus sibi dia Camilla
 Delegit, pacisque bonas, bellicue, ministras :
 Quales Threiciæ, cum flumina Thermodontis
 Pulsant, et pictis bellantur, Amazones, armis ; 660
 Seu circum Hippolyten, seu quum se Martia curru
 Penthesilea refert, magnoque ululante tumultu
 Feminea exsultant lunatis agmina peltis.

Quem telo primum, quem postremum, aspera virgo,
 Dejicis ? aut quot humi morientia corpora fundis ? 665
 Eunæum Clytio primum patre : cujus apertum
 Adversi longâ transverberat abiete pectus.
 Sanguinis ille vomens rivos cadit, atque cruentam
 Mandit humum, moriensque suo se in vulnere versat.
 Tum Lirim, Pagasumque super : quorum alter, habenas,
 Suffuso revolutus equo, dum colligit, alter, 671
 Dum subit, ac dextram labenti tendit inermem,
 Præcipites pariterque ruunt. His addit Amastrum
 Hippotaden ; sequiturque incumbens eminus hastâ
 Tereaque, Harpalycumque, et Demophöonta, Chromimque :

Quotque emissa manu contorsit spicula virgo, 676
 Tot Phrygii cecidere viri. Procul Ornytus armis
 Ignotis et equo venator Iapyge fertur :
 Cui pellis latos humeros, erepta juvenco,
 Pugnatori operit; caput ingens oris hiatus 680
 Et malæ texere lupi cum dentibus albis ;
 Agrestisque manus armat sparus : ipse catervis
 Vertitur in mediis, et toto vertice supra est.
 Hunc illa exceptum, neque enim labor agmine verso,
 Trajicit ; et super hæc inimico pectore fatur : 685
 Silvius te, Tyrrhene, feras agitare putâsti ?
 Advenit qui vestra dies muliebribus armis
 Verba redarguerit. Nomen tamen, haud leve, patrum
 Manibus hoc referes, telo cecidisse Camillæ.

Protenus Orsilochem, et Buten, duo maxima Teucrûm
 Corpora : sed Buten adversum cuspide fixit, 691
 Loricam galeamque inter, qua colla sedentis
 Lucent, et lævo dependet parma lacerto :
 Orsilochem, fugiens, magnumque agitata per orbem,
 Eludit gyro interior, æquiturque sequentem ; 695
 Tum validam perque arma viro, perque ossa, securim,
 Altior exsurgens, oranti et multa precanti,
 Congeminat : vulnus calido rigat ora cerebro.

Incidit huic, subitoque aspectu territus hæsit
 Appenninicolæ bellator filius Auni, 700
 Haud Ligurum extremus, dum fallere fata sinebant.
 Isque, ubi se nullo jam cursu evadere pugnæ
 Posse, neque instantem reginam avertere, cernit,
 Consilio versare dolos ingressus, et astu,
 Incipit hæc : Quid tam egregium, si femina forti 705
 Fidis equo ? dimitte fugam, et te comminus æquo
 Mecum, crede solo, pugnæque accinge pedestri ;
 Jam nosces, ventosa ferat cui gloria fraudem.
 Dixit : at illa, furens, acrique accensa dolore,
 Tradit equum comiti, paribusque resistit in armis, 710
Ense pedes nudo, purâque interrita parmâ.

At juvenis, vicissæ dolo ratus, avolat ipse,
 Haud mora ; conversisque fugax aufertur habenis,
 Quadrupedemque citum ferratâ calce fatigat.
 Vane Ligus, frustra que animis elate superbis, 715
 Nequidquam patrias tentâsti lubricus artes ;
 Nec fraus te incolumem fallaci perferet Auno.
 Hæc fatur virgo ; et pernicipibus ignea plantis
 Transit equum cursu, frenisque adversa prehensis
 Congreditur, pœnasque inimico ex sanguine sumit. 720
 Quam facile accipiter saxo, sacer ales, ab alto
 Consequitur pennis sublimem in nube columbam,
 Comprensamque tenet, pedibusque eviscerat uncis:
 Tum cruor, et vulsæ labuntur ab æthere plumæ.

Ac non hæc nullis, hominum sator atque deorum, 725
 Observans oculis, summo sedet altus Olympo.
 Tyrrhenum genitor Tarchonem in prælia sæva
 Suscitât, et stimulis haud mollibus injicit iras.
 Ergo inter cædes, cedentiaque agmina, Tarchon
 Fertur equo, variisque instigat vocibus alas, 730
 Nomine quemque vocans ; reficitque in prælia pulsos :
 Quis metus, O nunquam dolituri ! O semper inertes !
 Tyrrheni ? quæ tanta animis ignavia venit ?
 Femina palantes agit, atque hæc agmina vertit ?
 Quo ferrum, quidve hæc gerimus tela irrita dextris ? 735
 At non in Venerem segnes, nocturna que bella ;
 Aut, ubi curva choros indixit tibia Bacchi,
 Exspectare dapes, et plenæ pocula mensæ :
 Hic amor, hoc studium ; dum sacra secundus haruspex
 Nuntiet, ac lucos vocet hostia pinguis in altos. 740

Hæc effatus, equum in medios, moriturus et ipse,
 Concitat, et Venulo adversum se turbidus infert ;
 Dereptumque ab equo dextrâ complectitur hostem,
 Et gremium ante suum, multâ vi concitus, aufert.
 Tollitur in cœlum clamor ; cunctique Latini 745
 Convertere oculos. Volat igneus æquore Tarchon,
 Arma virumque ferens ; tum summâ ipsius ab hastâ

Defringit ferrum, et partes rimatur apertas,
 Qua vulnus letale ferat : contra ille repugnans
 Sustinet a jugulo dextram, et vim viribus exit. 750
 Utque volans alte raptum cum fulva draconem
 Fert aquila, implicuitque pedes, atque unguibus hæsit ;
 Saucius at serpens sinuosa volumina versat,
 Arrectisque horret squamis, et sibilat ore,
 Arduus insurgens : illa haud minus urguet obunco 755
 Luctantem rostro ; simul æthera verberat alis :
 Haud aliter prædam Tiburtum ex agmine Tarchon
 Portat ovans. Ducis exemplum eventumque secuti,
 Mæonidæ incurrunt. Tum, fatis debitus, Arruns
 Velocem jaculo et multâ prior arte Camillam 760
 Circuit, et, quæ sit fortuna facillima, tentat.
 Qua se cumque furens medio tulit agmine virgo ;
 Hâc Arruns subit, et tacitus vestigia lustrat :
 Qua victrix redit illa, pedemque ex hoste reportat ;
 Hâc juvenis furtim celeres detorquet habenas. 765
 Hos aditus, jamque hos aditus, omnemque pererrat
 Undique circuitum ; et certam quatit improbus hastam.
 Forte, sacer Cybelæ, Chloreus, olimque sacerdos,
 Insignis longe Phrygiis fulgebat in armis ;
 Spumantemque agitabat equum, quem pellis aënis 770
 In plumam squamis, auro conserta, tegebat.
 Ipse, peregrinâ ferrugine clarus, et ostro,
 Spicula torquebat Lycio Gortynia cornu :
 Aureus ex humero sonat arcus, et aurea vati
 Cassida ; tum croceam chlamydemque, sinusque crepantes
 Carbaseos, fulvo in nodum collegerat auro, 776
 Pictus acu tunicas, et barbara tegmina crurum.
 Hunc virgo, sive ut templis præfigeret arma
 Troïa, captivo sive ut se ferret in auro,
 Venatrix unum ex omni certamine pugnæ 780
 Cæca sequebatur ; totumque incauta per agmen
 Femineo prædæ, et spoliorum, ardebat amore :
Talum ex insidiis quum tandem, tempore capto,

- Concitat, et superos Arruns sic voce precatur :
 Summe deûm, sancti custos Soractis, Apollo, 785
 Quem primi colimus, cui pineus ardor acervo
 Pascitur, et medium, freti pietate, per ignem
 Cultores multâ premimus vestigia prunâ ;
 Da, Pater, hoc nostris aboleri dedecus armis,
 Omnipotens. Non exuvias, pulsæve tropæum 790
 Virginis, aut spolia ulla, peto : mihi cetera laudem
 Facta ferent. Hæc dira meo dum vulnere pestis
 Pulsa cadat, patrias remeabo inglorius urbes.
- Audiit, et voti Phœbus succedere partem
 Mente dedit ; partem volucres dispersit in auras. 795
 Sterneret ut subitâ turbatam morte Camillam,
 Annuit oranti : reducem ut patria alta videret,
 Non dedit ; inque notos vocem vertere procellæ.
 Ergo, ut missa manu sonitum dedit hasta per auras,
 Convertere animos acres, oculosque tulere, 800
 Cuncti ad reginam Volsci. Nihil ipsa nec auræ,
 Nec sonitus, memor, aut venientis ab æthere teli ;
 Hasta sub exsertam donec perlata papillam
 Hæsit, virgineumque alte bibit acta cruorem.
 Concurrunt trepidæ comites, dominamque ruentem 805
 Suscipiunt. Fugit ante omnes exterritus Arruns,
 Lætitiâ, mixtoque metu ; nec jam amplius hastæ
 Credere, nec telis occurrere virginis, audet.
 Ac, velut ille, prius quam tela inimica sequantur,
 Continuo in montes sese avius abdidit altos, 810
 Occiso pastore, lupus, magnove juvenco,
 Conscius audacis facti, caudamque, remulcens,
 Subjecit pavitantem utero, silvasque petivit :
 Haud secus ex oculis se turbidus abstulit Arruns,
 Contentusque fugâ mediis se immiscuit armis. 815
 Illa manu moriens telum trahit : ossa sed inter
 Ferreus ad costas alto stat vulnere mucro.
 Labitur exsanguis ; labuntur frigida leto
 Lumina ; purpureus quondam color ora reliquit

Tum sic exspirans Accam, ex æqualibus unam, 820
 Alloquitur, fida ante alias quæ sola Camillæ,
 Quicum partiri curas ; atque hæc ita fatur :
 Hactenus, Acca soror, potui : nunc vulnus acerbum
 Conficit, et tenebris nigrescunt omnia circum.
 Effuge, et hæc Turno mandata novissima perfer : 825
 Succedat pugnae, Trojanosque arceat urbe.
 Jamque vale ! Simul his dictis linquebat habenas,
 Ad terram non sponte fluens. Tum frigida toto
 Paullatim exsolvit se corpore, lentaque colla,
 Et, captum leto, posuit caput, arma relinquens ; 830
 Vitaque cum gemitu fugit indignata sub umbras.
 Tum vero immensus surgens ferit aurea clamor
 Sidera ; dejectâ crudescit pugna Camillâ ;
 Incurrunt densi simul omnis copia Teucrûm,
 Tyrrhenique duces, Euandrique Arcades alæ. 835
 At, Triviæ custos, jam dudum in montibus Opis
 Alta sedet summis, spectatque interrita pugnas.
 Utque procul, medio juvenum in clamore furentum,
 Prospexit tristi multatam morte Camillam,
 Ingemuitque, deditque has imo pectore voces : 840
 Heu ! nimium, virgo, nimium crudele luisti
 Supplicium, Teucros conata lacescere bello !
 Nec tibi desertæ in dumis coluisse Dianam
 Profuit, aut nostras humero gessisse sagittas.
 Non tamen indecorem tua te regina reliquit 845
 Extremâ jam in morte ; neque hoc sine nomine letum
 Per gentes erit ; aut famam patieris inultæ.
 Nam, quicumque tuum violavit vulnere corpus,
 Morte luet meritâ. Fuit ingens monte sub alto
 Regis Dercenni terreno ex aggere bustum 850
 Antiqui Laurentis, opacâque ilice tectum :
 Hic dea se primum rapido pulcherrima nisu
 Sistit, et Arruntem tumulo speculatur ab alto.
 Ut vidit lætantem animis, ac vana tumentem ;
Cur, inquit, diversus abis ? huc dirige gressum, 855

Huc, periture, veni ; capias ut digna Camillæ
 Præmia. Tunc etiam telis moriere Dianæ ?
 Dixit ; et auratâ volucrem Threïssa sagittam
 Depromsit pharetrâ, cornuque infensa tetendit,
 Et duxit longe, donec curvata coïrent 860
 Inter se capita, et manibus jam tangeret æquis,
 Lævâ aciem ferri, dextrâ nervoque papillam.
 Extemplo teli stridorem, aurasque sonantes,
 Audiit una Arruns, hæsitque in corpore ferrum.
 Illum expirantem socii, atque extrema gementem, 865
 Obliti, ignoto camporum in pulvere linquunt :
 Opis ad ætherium pennis aufertur Olympum.
 Prima fugit, dominâ amissâ, levis ala Camillæ :
 Turbati fugiunt Rutuli ; fugit acer Atinas ;
 Disiectique duces, desolatique manipuli, 870
 Tuta petunt, et equis aversi ad mœnia tendunt.
 Nec quisquam instantes Teucros, letumque ferentes,
 Sustentare valet telis, aut sistere contra ;
 Sed laxos referunt humeris languentibus arcus,
 Quadrupedumque putrem cursu quatit ungula campum.
 Volvitur ad muros, caligine turbidus atrâ, 876
 Pulvis ; et e speculis, percussæ pectora, matres
 Feminæ clamorem ad cœli sidera tollunt.
 Qui cursu portas primi irrupere patentes,
 Hos inimica super mixto premit agmine turba : 880
 Nec miseram effugiunt mortem : sed, limine in ipso,
 Mœnibus in patriis, atque inter tuta domorum,
 Confixi, expirant animas. Pars claudere portas ;
 Nec sociis aperire viam, nec mœnibus audent
 Accipere orantes : oriturque miserrima cædes 885
 Defendentum armis aditus, inque arma ruentum.
 Exclusi, ante oculos lacrimantumque ora parentum,
 Pars in præcipites fossas, urgente ruinâ,
 Volvitur ; immissis pars cæca et concita frenis
 Arietat in portas, et, duros objice, postes. 890
 Ipsæ de muris summo certamine matres,

(Monstrat amor verus patriæ), ut videre Camillam,
 Tela manu trepidæ jaciunt ; ac, robore duro,
 Stipitibus ferrum sudibusque imitantur obustis
 Præcipites ; primæque mori pro mœnibus ardent. 895

Interea, Turnum in silvis sævissimus implet
 Nuntius, et juveni ingentem fert Acca tumultum :
 Deletas Volscorum acies, cecidisse Camillam,
 Ingruere infensos hostes, et Marte secundo
 Omnia corripuisse ; metum jam ad mœnia ferri. 900

Ille furens, (et sæva Jovis sic numina poscunt,)
 Deserit obsessos colles, nemora aspera linquit.
 Vix e conspectu exierat, campumque tenebat ;
 Quum pater Æneas, saltus ingressus apertos,
 Exsuperatque jugum, silvæque evadit opacâ. 905

Sic ambo ad muros rapidi, totoque feruntur
 Agmine, nec longis inter se passibus absunt :
 Ac simul Æneas fumantes pulvere campos
 Prospexit longe, Laurentiaque agmina vidit ;
 Et sævum Ænean agnovit Turnus in armis, 910

Adventumque pedum flatusque audivit equorum.
 Continuoque ineant pugnas, et proelia tentent ;
 Ni roseus fessos jam gurgite Phœbus Ibero
 Tinguat equos, noctemque, die labente, reducat.
 Considunt castris ante urbem, et mœnia vallant. 915

P. VIRGILII MARONIS

ÆNEIDOS

LIBER DUODECIMUS.

TURNUS ut, infractos adverso Marte, Latinos
 Defecisse videt, sua nunc promissa reposci,
 Se signari oculis ; ultro implacabilis ardet,
 Attollitque animos. Pœnorum qualis in arvis,
 Saucius ille gravi venantum vulnere pectus, 5
 Tum demum movet arma leo ; gaudetque comantes
 Excutiens cervice toros ; fixumque latronis
 Impavidus frangit telum, et fremit ore cruento :
 Haud secus accenso gliscit violentia Turno.
 Tum sic affatur regem, atque ita turbidus infit : 10
 Nulla mora in Turno ; nihil est quod dicta retractent
 Ignavi Æneadæ, nec, quæ pepigere, recusent.
 Congredior. Fer sacra, pater, et concipe fœdus.
 Aut hâc Dardanium dextrâ sub Tartara mittam,
 Desertorem Asiæ (sedeant, spectentque Latini), 15
 Et solus ferro crimen commune refellam ;
 Aut habeat victos, cedat Lavinia conjux.
 Olli sedato respondit corde Latinus :
 O præstans animi juvenis ! quantum ipse feroci
 Virtute exsuperas, tanto me impensius æquum est 20
 Consulere, atque omnes metuentem expendere casus.
 Sunt tibi regna patris Dauni, sunt oppida capta
 Multa manu ; nec non aurumque, animusque, Latino est :
 Sunt aliæ innuptæ Latio et Laurentibus agris,
 Nec genus indecores. Sine me hæc, haud mollia fatu, 25
 Sublatis aperire dolis ; simul hoc animo hauri.
 Me natam nulli veterum sociare procorum

Fas erat, idque omnes divique, hominesque, canebant.
 Victus amore tui, cognato sanguine victus,
 Conjugis et mœstæ lacrimis, vincla omnia rupi : 30
 Promissam eripui genero ; arma impia sumsi.
 Ex illo qui me casus, quæ, Turne, sequantur
 Bella, vides ; quantos primus patiare labores.
 Bis magnâ victi pugnâ, vix urbe tuemur
 Spes Italas : recalent nostro Tiberina fluenta. 35
 Sanguine adhuc, campique ingentes ossibus albert.
 Quo referor toties ? quæ mentem insania mutat ?
 Si Turno extincto socios sum adscire paratus,
 Cur non incolumi potius certamina tollo ?
 Quid consanguinei Rutuli, quid cetera dicet 40
 Italia, ad mortem si te (Fors dicta refutet)
 Prodiderim, natam et connubia nostra petentem ?
 Respice res bello varias ; miserere parentis
 Longævi, quem nunc mœstum patria Ardea longe
 Dividit. Haudquaquam dictis violentia Turni 45
 Flectitur : exsuperat magis, ægrescitque medendo.
 Ut primum fari potuit, sic institit ore :
 Quam pro me curam geris, hanc precor, optime, pro me
 Deponas, letumque sinas pro laude paciisci.
 Et nos tela, pater, ferrumque haud debile, dextrâ 50
 Spargimus ; et nostro sequitur de vulnere sanguis.
 Longe illi dea mater erit, quæ nube fugacem
 Femineâ tegat, et vanis sese occulat umbris.
 At regina, novâ pugnæ conterrita sorte,
 Flebat ; et ardentem generum moritura tenebat : 55
 Turne, per has ego te lacrimas, per si quis Amatae
 Tangit honos animum ; spes tu nunc una senectæ,
 Tu requies, miseræ ; decus imperiumque Latini
 Te penes ; in te omnis domus inclinata recumbit ;
 Unum oro : desiste manum committere Teucris. 60
 Qui te cumque manent isto certamine casus,
 Et me, Turne, manent. Simul hæc invisâ relinquam
Lumina, nec generum Ænean captiva videbo.

Accepit vocem lacrimis Lavinia matris
 Flagrantes perfusa genas : cui plurimus ignem 65
 Subjecit rubor, et calefacta per ora cucurrit.
 Indum sanguineo veluti violaverit ostro
 Si quis ebur, aut mixta rubent ubi lilia multâ
 Alba rosâ : tales virgo dabat ore colores.
 Illum turbat amor, figitque in virgine vultus. 70
 Ardet in arma magis ; paucisque affatur Amatam :
 Ne, quæso, ne me lacrimis, neve omine tanto,
 Prosequere, in duri certamina Martis euntem,
 O mater ! neque enim Turno mora libera mortis.
 Nuntius hæc, Idmon, Phrygio mea dicta tyranno, 75
 Haud placitura, refer : Cum primum crastina cælo,
 Puniceis invecta rotis, Aurora rubebit,
 Non Teucros agat in Rutulos : Teucrûm arma quiescant,
 Et Rutuli : nostro dirimamus sanguine bellum ;
 Illo quæretur conjux Lavinia campo. 80
 Hæc ubi dicta dedit, rapidusque in tecta recessit,
 Poscit equos, gaudetque tuens ante ora frementes,
 Pilumno quos ipsa decus dedit Orithyia ;
 Qui candore nives anteirent, cursibus auras.
 Circumstant properi aurigæ, manibusque lacessunt 85
 Pectora plausa cavis, et colla comantia pectunt.
 Ipse dehinc, auro squalantem alboque orichalco,
 Circumdat lorica humeris ; simul aptat habendo
 Ensemque, clypeumque, et rubræ cornua cristæ :
 Ensem, quem Dauno ignipotens deus ipse parenti 90
 Fecerat, et Stygiâ candentem tinxerat undâ.
 Exin, quæ mediis, ingenti annexa columnæ,
 Ædibus astabat, validam vi corripit hastam,
 Actoris Aurunci spoliū ; quassatque trementem,
 Vociferans : Nunc, O nunquam frustrata vocatus. 95
 Hasta meos ! nunc tempus adest ; te maximus Actor,
 Te Turni nunc dextra gerit : da sternere corpus,
 Loricaque manu validâ lacerare revulsam
 Semiviri Phrygis, et sœdare in pulvere crimes,

Vibratos calido ferro, myrrhâque madentes. 100

His agitur furiis : totoque ardentis ab ore
Scintillæ absistunt ; oculis micat acribus ignis :
Mugitus veluti cum prima in proelia taurus
Terrificos ciet, atque irasci in cornua tentat,
Arboris obnixus trunco ; ventosque lacessit 105
Ictibus, aut sparsâ ad pugnam proludit arenâ.

Nec minus interea, maternis sævus in armis,
Æneas acuit Martem, et se suscitât irâ,
Oblato gaudens componi fœdere bellum.
Tum socios, mœstique metum solatur Iuli, 110
Fata docens ; regique jubet responsa Latino
Certa referre viros, et pacis dicere leges.

Postera vix summos spargebat lumine montes
Orta dies, cum primum alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant ; 115
Campum ad certamen magnæ sub mœnibus urbis
Dimensi Rutulique viri, Teucrique, parabant ;
In medioque focos, et dîs communibus aras
Gramineas : alii fontemque ignemque ferebant,
Velati limo, et verbenâ tempora vincti. 120

Procedit legio Ausonidûm, pilataque plenis
Agmina se fundunt portis. Hinc Troïus omnis,
Tyrrhenusque, ruit variis exercitus armis ;
Haud secus instructi ferro, quam si aspera Martis
Pugna vocet. Nec non mediis in millibus ipsi 125
Ductores auro volitant ostroque superbi,
Et, genus Assaraci, Mnestheus, et fortis Asilas,
Et Messapus, equûm domitor, Neptunia proles.
Utque, dato signo, spatia in sua quisque recessit,
Defigunt telluri hastas, et scuta reclinant. 130

Tum studio effusæ, matres, et vulgus inermum,
Invalidique senes, turres et tecta domorum
Obsedere : alii portis sublimibus astant.

At Juno, e summo, qui nunc Albanus habetur,
Tum neque nomen erat, nec honos, aut gloria, monti, 135

Prospiciens tumulo, campum aspectabat, et ambas,
 Laurentum Troûmque, acies, urbemque Latini.
 Extemplo Turni sic est affata sororem,
 Diva deam, stagnis quæ, fluminibusque sonoris,
 Præsidet; hunc illi rex ætheris altus honorem, 140
 Jupiter, ereptâ pro virginitate, sacravit :
 Nympha, decus fluviorum, animo gratissima nostro,
 Scis ut te cunctis unam, quæcumque Latinæ
 Magnanimi Jovis ingratum ascendere cubile,
 Prætulerim, cœlique libens in parte locârîm : 145
 Disce tuum, ne me incuses, Juturna, dolorem.
 Qua visa est Fortuna pati, Parcæque sinebant
 Cedere res Latio, Turnum, et tua moenia, texi :
 Nunc juvenem imparibus video concurrere fatis,
 Parcarumque dies, et vis inimica, propinquat. 150
 Non pugnam aspicere hanc oculis, non fœdera, possum.
 Tu, pro germano si quid præsentius audes,
 Perge; decet. Forsan miseros meliora sequentur.
 Vix ea, quum lacrimas oculis Juturna profudit;
 Terque, quaterque, manu pectus percussit honestum. 155
 Non lacrimis hoc tempus, ait Saturnia Juno :
 Accelera; et fratrem, si quis modus, eripe morti :
 Aut tu bella cie, conceptumque excute fœdus.
 Auctor ego audendi. Sic exhortata, reliquit
 Incertam, et tristi turbatam vulnere mentis. 160
 Interea reges, ingenti mole Latinus
 Quadrijugo vehitur curru, cui tempora circum
 Aurati bis sex radii fulgentia cingunt,
 Solis avi specimen; bigis it Turnus in albis,
 Bina manu lato crispans hastilia ferro. 165
 Hinc pater Æneas, Romanæ stirpis origo,
 Sidereo flagrans clypeo et cœlestibus armis,
 Et juxta Ascanius, magnæ spes altera Romæ,
 Procedunt castris : purâque in veste sacerdos
 Setigeri fœtum suis, intonsamque bidentem, 170
 Attulit, admovitque pecus flagrantibus aris.

Illi, ad surgentem conversi lumina solem,
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisque altaria libant.

Tum pius Æneas stricto sic ense precatur : 175

Esto nunc Sol testis, et hæc mihi Terra vocanti,
Quam propter tantos potui perferre labores,
Et pater omnipotens, et tu, Saturnia conjux,
Jam melior, jam, diva, precor ; tuque, inclyte Mavors,
Cuncta tuo qui bella, pater, sub numine torques ; 180
Fontesque, Fluviosque, voco, quæque ætheris alti
Religio, et quæ cæruleo sunt numina ponto :
Cesserit Ausonio si fors victoria Turno,
Convenit, Euandri victos discedere ad urbem ;
Cedet Iulus agris ; nec post arma ulla rebelles 185
Æneadæ referent, ferrove hæc regna lacescent.
Sin nostrum annuerit nobis Victoria Martem,
Ut potius reor, et potius dī numine firment ;
Non ego nec Teucris Italos parere jubebo,
Nec mihi regna peto : paribus se legibus ambæ 190
Invictæ gentes æterna in fœdera mittant.
Sacra, deosque, dabo : socer arma Latinus habeto ;
Imperium sollemne socer : mihi mœnia Teuceri
Constituent, urbiq̃ue dabit Lavinia nomen.

Sic prior Æneas ; sequitur sic deinde Latinus, 195
Suspiciens cœlum ; tenditque ad sidera dextram :
Hæc eadem, Ænea, Terram, Mare, Sidera, juro,
Latonæque genus duplex, Janumque bifrontem,
Vimque deūm infernam, et duri sacraria Ditis ;
Audiat hæc Genitor, qui fœdera fulmine sancit : 200
Tango aras ; medios ignes, et numina, testor :
Nulla dies pacem hanc Italīs, nec fœdera, rumpet,
Quo res cumque cadent : nec me vis ulla volentem
Avertet : non, si tellurem effundat in undas,
Diluvio miscens, cœlumque in Tartara solvat : 205
(*hæc sceptrum hoc (dextræ sceptrum nam forte gerebat)*
Nunquam fronde levi fœudet virgulta nec umbra,

Cum semel in silvis, imo de stirpe recisum,
Matre caret, posuitque comas et brachia ferro ;
Olim arbos ; nunc artificis manus ære decoro 210
Inclusit, patribusque dedit gestare Latinis.

Talibus inter se firmabant fœdera dictis,
Conspectu in medio procerum : tum rite sacratas
In flammam jugulant pecudes, et viscera vivis
Eripiunt, cumulantque oneratis lancibus aras. 215

At vero Rutulis impar ea pugna videri
Jamdudum, et vario misceri pectora motu ;
Tum magis, ut propius cernunt non viribus æquis.
Adjuvat, incessu tacito progressus, et aram
Suppliciter venerans demisso lumine Turnus, 220
Tabentesque genæ, et juvenili in corpore pallor.

Quem simul ac Juturna soror crebrescere vidit
Sermonem, et vulgi variare labantia corda ;
In medias acies, formam assimilata Camerti,
Cui genus a proavis ingens, clarumque paternæ 225
Nomen erat virtutis, et ipse acerrimus armis ;

In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur :
Non pudet, O Rutuli ! pro cunctis talibus unam
Objectare animam ? numerone, an viribus, æqui 230

Non sumus ? En ! omnes, et Troës, et Arcades, hi sunt ;
Fatalisque manus, infensa Etruria Turno :
Vix hostem, alterni si congregiamur, habemus.
Ille quidem ad superos, quorum se devovet aris,
Succedet famâ, vivusque per ora feretur : 235

Nos, patriâ amissâ, dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.

Talibus incensa est juvenum sententia dictis
Jam magis, atque magis ; serpitque per agmina murmur.
Ipsi Laurentes mutati, ipsique Latini. 240

Qui sibi jam requiem pugnæ, rebusque salutem,
Sperabant, nunc arma volunt, fœdusque precantur
Infectum, et Turni sortem miserantur iniquam.

His aliud majus Juturna adjungit, et alto
 Dat signum cœlo; quo non præsentius ullum 245
 Turbavit mentes Italas, monstroque fefellit.
 Namque volans rubrâ fulvus Jovis ales in æthrâ
 Litoreas agitabat aves, turbamque sonantem
 Agminis aligeri; subito cum, lapsus ad undas,
 Cycnum excellentem pedibus rapit improbus uncis. 250
 Arrexere animos Itali, cunctæque volucres
 Convertunt clamore fugam, mirabile visu!
 Ætheraque obscurant pennis, hostemque per auras
 Factâ nube premunt; donec vi victus, et ipso
 Pondere, defecit, prædamque ex unguibus ales 255
 Projecit fluvio, penitusque in nubila fugit.
 Tum vero augurium Rutuli clamore salutant,
 Expediuntque manus: primusque Tolumnius angur,
 Hoc erat, hoc, votis, inquit, quod sæpe petivi;
 Accipio, agnoscoque deos. Me, me duce, ferrum 260
 Corripite, O miseri! quos improbus advena bello
 Territat, invalidas ut aves: et litora vestra
 Vi populat: petet ille fugam, penitusque profundo
 Vela dabit. Vos unanimi densate catervas,
 Et regem vobis pugnâ defendite raptum. 265
 Dixit; et adversos telum contorsit in hostes
 Procurrrens: sonitum dat stridula cornus, et auras
 Certa secat. Simul hoc, simul ingens clamor, et omnes
 Turbati cunei, calefactaque corda tumultu.
 Hasta volans, ut forte novem pulcherrima fratrum 270
 Corpora constiterant contra, quos fida creârat
 Una tot Arcadio conjux Tyrrhena Gylippo;
 Horum unum, ad medium, teritur qua sutilis auro
 Balteus, et laterum juncturas fibula mordet,
 Egregium formâ juvenem, et fulgentibus armis, 275
 Transadigit costas, fulvâque effundit arenâ.
 At fratres, animosa phalanx, accensaque luctu,
 Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, cæci que ruunt: quos agmina contra

Procurrunt Laurentûm ; hinc densi rursus inundant 280
Troës, Agyllinique, et pictis Arcades armis.

Sic omnes amor unus habet decernere ferro.

Diripuere aras ; it toto turbida cœlo

Tempestas telorum, ac ferreus ingruit imber ;

Craterasque, focosque, ferunt. Fugit ipse Latinus, 285

Pulsatos referens, infecto fœdere, divos.

Infrenant alii currus, aut corpora saltu

Subjiciunt in equos, et strictis ensibus adsunt.

Messapus regem, regisque insigne gerentem,

Tyrrhenum Aulesten, avidus confundere fœdus, 290

Adverso proterret equo : ruit ille recedens,

Et miser, oppositis a tergo, involvitur aris

In caput, inque humeros : at fervidus advolat hastâ

Messapus ; teloque, orantem multa, trabali

Desuper, altus equo, graviter ferit, atque ita fatur : 295

Hoc habet ; hæc melior magnis data victima divis.

Concurrunt Itali, spoliantque calentia membra.

Obvius ambustum torrem Corynæus ab arâ

Corripit, et venienti Ebuso, plagamque ferenti,

Occupat os flammis : olli ingens barba reluxit, 300

Nidoremque ambusta dedit. Super ipse secutus

Cæsariem lævâ turbati corripit hostis,

Impressoque genu nitens, terræ applicat ipsum :

Sic rigido latus ense ferit. Podalirius Alsum,

Pastorem, primâque acie per tela ruentem, 305

Ense sequens nudo, superimminet : ille securi

Adversi frontem mediam, mentumque, reductâ

Disjicit ; et sparso late rigat arma cruore.

Olli dura quies oculos, et ferreus urguet

Somnus ; in æternam clauduntur lumina noctem. 310

At pius Æneas dextram tendebat inermem,

Nudato capite, atque suos clamore vocabat :

Quo ruitis ? quæve ista repens discordia surgit ?

O cohibete iras ! ictum jam fœdus, et omnes

Compositæ leges ; mihi jus concurrere soli ; 315

Me sinite, atque auferte metus. Ego fœdera faxo
 Firma manu : Turnum debent hæc jam mihi sacra.
 Has inter voces, media inter talia verba,
 Ecce ! viro stridens alis allapsa sagitta est ;
 Incertum, quâ pulsa manu, quo turbine adacta ; 320
 Quis tantam Rutulis laudem, casusne, deusne,
 Attulerit : pressa est insignis gloria facti ;
 Nec sese Æneæ jactavit vulnere quisquam.

Turnus, ut Ænean cedentem ex agmine vidit,
 Turbatosque duces, subitâ spe fervidus, ardet : 325
 Poscit equos atque arma simul, saltuque superbus
 Emicat in currum, et manibus molitur habenas.
 Multa virûm volitans dat fortia corpora leto :
 Semineces volvit multos, aut agmina curru
 Proterit, aut raptas fugientibus ingerit hastas. 330
 Qualis apud gelidi cum flumina concitus Hebri
 Sanguineus Mavors clypeo increpat, atque furentes,
 Bella movens, immittit equos : illi æquore aperto
 Ante Notos, Zephyrumque, volant : gemit ultima pulsu
 Thraca pedum ; circumque atræ Formidinis ora, 335
 Iræque, Insidiæque, dei comitatus, aguntur.
 Talis equos alacer media inter proelia Turnus,
 Fumantes sudore, quatit, miserabile cæsis
 Hostibus insultans ; spargit rapida ungula rores
 Sanguineos, mixtâque cruor calcatur arenâ. 340
 Jamque neci Sthenelumque dedit, Thamyrimque, Pholum-
 que,

Hunc congressus et hunc ; illum eminus : eminus ambo
 Imbrasidas, Glaucum atque Laden, quos Imbrasmus ipse
 Nutrierat Lyciâ, paribusque ornaverât armis,
 Vel conferre manum, vel equo prævertere ventos. 345

Parte aliâ, media Eumedes in proelia fertur,
 Antiqui proles, bello præclara, Dolonis ;
 Nomine avum referens, animo manibusque parentem :
 Qui quondam, castra ut Danaûm speculator adiret,
 Ausus Pelidæ pretium sibi poscere currus : 350

Innum Tydides alio pro talibus ausis
 Affecit pretio ; nec equis aspirat Achillis.
 Hunc procul ut campo Turnus prospexit aperto,
 Ante levi jaculo longum per inane secutus,
 Sistit equos bijuges, et curru desilit, atque 355
 Semianimi, lapsoque, supervenit ; et, pede collo
 Impresso, dextræ mucronem extorquet, et alto
 Fulgentem tinguunt jugulo ; atque hæc insuper addit :
 En ! agros, et, quam bello, Trojane, petisti,
 Hesperiam metire jacens : hæc præmia, qui me 360
 Ferro ausi tentare, ferunt ; sic mœnia condunt.
 Huic comitem Asbuten, conjectâ cuspide, mittit ;
 Chloreaque, Sybarimque, Daretaque, Thersilochumque ;
 Et, sternacis equi lapsum cervice, Thymoeten.
 Ac, velut Edoni Boreæ cum spiritus alto 365
 Insonat Ægæo, sequiturque ad litora fluctus ;
 Qua venti incubuere, fugam dant nubila cœlo :
 Sic Turno, quacumque viam secat, agmina cedunt,
 Conversæque ruunt acies ; fert impetus ipsum,
 Et cristam adverso curru quatit aura volentem. 370
 Non tulit instantem Phegeus, animisque frementem :
 Objectit sese ad currum, et spumantia frenis
 Ora citatorum dextrâ detorsit equorum.
 Dum trahitur, pendetque jugis, hunc lata relectum
 Lancea consequitur, rumpitque infixâ bilicem 375
 Loricam, et summum degustat vulnere corpus.
 Ille tamen, clypeo objecto, conversus in hostem
 Ibat, et auxilium ducto mucrone petebat ;
 Quum rota præcipitem, et procursu concitus axis,
 Impulit, effunditque solo : Turnusque secutus, 380
 Imam inter galeam, summi thoracis et oras,
 Abstulit ense caput, truncumque reliquit arenæ.
 Atque, ea dum campis victor dat funera Turnus,
 Interea Ænean Mnestheus et fidus Achates
 Ascaniusque comes castris statuere cruentum, 385
 Alternos longâ nitentem cuspide gressus.

Sævit, et infractâ luctatur arundine telum
 Eripere, auxilioque viam, quæ proxima, poscit :
 Ense secent lato vulnus, telique latebram
 Rescindant penitus, seseque in bella remittant. 390
 Jamque aderat, Phœbo ante alios dilectus, Iapis
 Iasides ; acri quondam cui captus amore
 Ipse suas artes, sua munera, lætus Apollo
 Augurium, citharamque, dabat, celeresque sagittas.
 Ille, ut depositi proferret fata parentis, 395
 Scire potestates herbarum, usumque medendi,
 Maluit, et mutas agitare inglorius artes.
 Stabat, acerba fremens, ingentem nixus in hastam,
 Æneas, magno juvenum et moerentis Iuli
 Concursu lacrimisque immobilis. Ille retorto 400
 Pæonium in morem senior succinctus amictu,
 Multa manu medicâ, Phœbique potentibus herbis,
 Nequidquam trepidat ; nequidquam spicula dextrâ
 Sollicitat, prensatque tenaci forcipe ferrum.
 Nulla viam Fortuna regit ; nihil auctor Apollo 405
 Subvenit ; et sævus campis magis, ac magis, horror
 Crebrescit, propiusque malum est. Jam pulvere cælum
 Stare vident ; subeunt equites, et spicula castris
 Densa cadunt mediis. It tristis ad æthera clamor
 Bellantum juvenum, et duro sub Marte cadentum. 410
 Hic Venus, indigno nati concussa dolore,
 Dictamnum genetrix Cretæâ carpit ab Idâ,
 Puberibus caulem foliis et flore comantem
 Purpureo : non illa feris incognita capris
 Gramina, cum tergo volucres hæserè sagittæ. 415
 Hoc Venus, obscuro faciem circumdata nimbo,
 Detulit ; hoc fusum labris splendentibus amnem
 Inficit, occulte medicans ; spargitque salubris
 Ambrosiæ succos, et odoriferam panaceam.
 Fovit eâ vulnus lymphâ longævus Iapis, 420
 Ignorans : subitoque omnis de corpore fugit
 Quippe dolor ; omnis stetit imo vulnere sanguis.

Jamque, secuta manum, nullo cogente, sagitta
 Excidit ; atque novæ rediere in pristina vires.
 Arma citi properate viro ! Quid statis ? Iapis 425
 Conclamat, primusque animos accendit in hostem.
 Non hæc humanis opibus, non arte magistrâ,
 Proveniunt, neque te, Ænea, mea dextera servat :
 Major agit deus, atque opera ad majora remittit.

Ille, avidus pugnae, suras incluserat auro 430
 Hinc atque hinc, oditque moras, hastamque coruscat.
 Postquam habilis lateri clypeus, loricaque tergo, est,
 Ascanium fuis circum complectitur armis,
 Summaque per galeam delibans oscula fatur :
 Disce, puer, virtutem ex me, verumque laborem ; 435
 Fortunam ex aliis. Nunc te mea dextera bello
 Defensum dabit, et magna inter præmia ducet.
 Tu facito, mox cum matura adoleverit ætas,
 Sis memor ; et te, animo repetentem exempla tuorum,
 Et pater Æneas, et avunculus excitet Hector. 440

Hæc ubi dicta dedit, portis sese extulit ingens,
 Telum immane manu quatiens : simul agmine denso
 Antheusque Mnestheusque ruunt ; omnisque relictis
 Turba fluit castris : tum cæco pulvere campus
 Miscetur, pulsuque pedum tremit excita tellus. 445
 Vidit ab adverso venientes aggere Turnus,
 Videre Ausonii ; gelidusque per ima cucurrit
 Ossa tremor. Prima ante omnes Juturna Latinos
 Audiit, agnovitque sonum, et tremefacta refugit.
 Ille volat, campoque atrum rapit agmen aperto. 450
 Qualis, ubi ad terras, abrupto sidere, nimbus
 It mare per medium : miseris, heu ! præscia longe
 Horrescunt corda agricolis : dabit ille ruinas
 Arboribus, stragemque satis ; ruet omnia late :
 Antevolant, sonitumque ferunt ad litora venti. 455
 Talis in adversos ductor Rhœtæius hostes
 Agmen agit ; densi cuneis, se quisque, coactis
 Agglomerant. Ferit ense gravem Thybræus Osirim,

Archetium Mnæstheus, Epulonem obruncat Achates,
 Usentemque Gyas : cadit ipse Tolumnius augur, 460
 Primus in adversos telum qui torserat hostes.
 Tollitur in cælum clamor, versique vicissim
 Pulverulenta fugâ Rutuli dant terga per agros.
 Ipse neque aversos dignatur sternere morti ;
 Nec pede congressos æquo, nec tela ferentes, 465
 Insequitur : solum densâ in caligine Turnum
 Vestigat lustrans, solum in certamina poscit.

Hoc concussa metu mentem, Juturna virago
 Aurigam Turni media inter lora Metiscum
 Excutit ; et, longe lapsum temone, relinquit : 470
 Ipsa subit, manibusque undantes flectit habenas,
 Cuncta gerens, vocemque, et corpus, et arma, Metisci.
 Nigra velut magnas domini cum divitis ædes
 Pervolat, et pennis alta atria lustrat, hirundo,
 Pabula parva legens, nidisque loquacibus easas ; 475
 Et nunc porticibus vacuis, nunc humida circum
 Stagna, sonat : similis medios Juturna per hostes
 Fertur equis, rapidoque volans obit omnia curru :
 Jamque hic germanum, jamque hic, ostentat ovantem :
 Nec conferre manum patitur : volat avia longe. 480
 Haud minus Æneas tortos legit obviis orbes,
 Vestigatque virum, et, disjecta per agmina, magnâ
 Voce vocat. Quoties oculos conjecit in hostem,
 Alipedumque fugam cursu tentavit equorum ;
 Aversos toties currus Juturna retorsit. 485
 Heu ! quid agat ? vario nequidquam fluctuat æstu :
 Diversæque vocant animum in contraria curæ.
 Huic Messapus, uti lævâ duo forte gerebat
 Lenta, levis cursa, præfixa hastilia ferro,
 Horum unum certo contorquens dirigit ictu. 490
 Substitit Æneas, et se collegit in arma,
 Poplite subsidens : apicem tamen incita summum
 Hasta tulit, summasque excussit vertice cristas.
 Tum vero assurgunt iræ, insidiisque subactus,

Diversos ubi sentit equos currumque referri, 495
 Multa Jovem et læsi testatus fœderis aras,
 Jam tandem invadit medios ; et Marte secundo
 Terribilis, sævam nullo discrimine cædem
 Suscitât ; irarumque omnes effundit habenas.

Quis mihi nunc tot acerba deus, quis carmine cædes 500
 Diversas, obitumque ducum, quos æquore toto
 Inque vicem nunc Turnus agit, nunc Troïus heros,
 Expediat ? Tanton placuit concurrere motu,
 Jupiter, æternâ gentes in pace futuras ?

Æneas Rutulum Sucronem (ea prima ruentes 505
 Pugna loco statuit Teucros), haud multa morantem,
 Excipit in latus ; et, qua fata celerrima, crudum
 Transadigit costas, et crates pectoris, ense.

Turnus equo dejectam Amycum, fratremque Diorem,
 Congressus pedes, hunc venientem cuspidè longâ, 510
 Hunc mucrone, ferit ; curruque abscisa duorum
 Suspendit capita, et, rorantia sanguine, portat.

Ille, Talon, Tanaimque neci, fortemque Cethegum,
 Tres uno congressu, et mœstum mittit Onyten,
 Nomen Echionium, matrisque genus Peridiæ ; 515

Hic fratres, Lyciâ missos et Apollinis agris,
 Et juvenem exosum nequidquam bella, Mœneten,
 Arcada : piscosæ cui circum flumina Lernæ
 Ars fuerat, pauperque domus ; nec nota potentum
 Munera ; conductâque pater tellure serebat. 520

Ac, velut immissi diversis partibus ignes
 Arentem in silvam, et virgulta sonantia lauro ;
 Aut ubi decursu rapido de montibus altis

Dant sonitum spumosi amnes, et in æquora currunt,
 Quisque suum populatus iter : non segnius ambo, 525
 Æneas Turnusque, ruunt per prælia ; nunc, nunc
 Fluctuat ira intus ; rumpuntur nescia vinci
 Pectora ; nunc totis in vulnera viribus itur.

Murranum hic, ataves et avorum antiqua sonantem
 Nomina, per regesque actum genus omne Latinos, 530

Præcipitem scopulo, atque ingentis turbine saxi,
 Executit, effunditque solo : hunc lora et juga subter
 Provolvere rotæ , crebro super ungula pulsu
 Incita nec domini memorum proculcat equorum.
 Ille ruenti Hyllo, animisque immane frementi, 535
 Occurrit, telumque aurata ad tempora torquet :
 Olli per galeam fixo stetit hasta cerebro.
 Dextera nec tua te, Graiûm fortissime, Creten,
 Eripuit Turno ; nec dî texere Cupencum,
 Æneâ veniente, sui : dedit obvia ferro 540
 Pectora ; nec misero clypei mora profuit ærei.
 Te quoque Laurentes viderunt, Æole, campi
 Oppetere, et late terram consternere tergo ;
 Occidis, Argivæ quem non potuere phalanges
 Sternere, nec, Priami regnorum eversor, Achilles ; 545
 Hic tibi mortis erant metæ : domus alta sub Idâ,
 Lyrnessi domus alta, solo Laurente sepulcrum.
 Totæ adeo conversæ acies, omnesque Latini,
 Omnes Dardanidæ ; Mnestheus, acerque Serestus,
 Et Messapus equûm domitor, et fortis Asilas, 550
 Tuscorumque phalanx, Euandrique Arcades alæ.
 Pro se quisque, viri summâ nituntur opum vi :
 Nec mora, nec requies ; vasto certamine tendunt.
 Hic mentem Æneæ genetrix pulcherrima misit,
 Iret ut ad muros, urbique adverteret agmen 555
 Ocuis, et subitâ turbaret clade Latinos.
 Ille, ut vestigans diversa per agmina Turnum,
 Huc atque huc acies circumtulit, aspicit urbem
 Immunem tanti belli, atque impune quietam.
 Continuo pugnæ accendit majoris imago ; 560
 Mnesthea, Sergestumque vocat, fortemque Serestum,
 Ductores ; tumulumque capit, quo cetera Teucrûm
 Concurrit legio ; nec scuta aut spicula densi
 Deponunt. Celso medius stans aggere fatur :
 Ne qua meis esto dictis mora : Jupiter hâc stat : 565
Neu quis ob inceptum subitum mihi segnior ito.

m hodie, causam belli, regna ipsa Latini,
 enum accipere, et victi parere, fatentur,
 m, et æqua solo fumantia culmina ponam.
 et exspectem, libeat dum prælia Turno 570
 a pati, rursusque velit concurrere victus ?
 caput, O cives ! hæc belli summa nefandi.
 faces properi, fœdusque reposcite flammis.
 xerat ; atque, animis pariter certantibus, omnes
 cuneum ; densâque ad muros mole feruntur. 575
 e improviso, subitusque apparuit ignis.
 irrunt alii ad portas, primosque trucidant ;
 um alii torquent, et obumbrant æthera telis.
 inter primos, dextram sub mœnia tendit
 is, magnâque incusat voce Latinum ; 580
 turque deos, iterum se ad prælia cogi ;
 um Italos hostes ; hæc jam altera fœdera rumpi.
 itur trepidos inter discordia cives :
 alii reserare jubent, et pandere portas
 anidis, ipsumque trahunt in mœnia regem ; 585
 ferunt alii, et pergunt defendere muros :
 sas ut quum latebroso in pumice pastor
 gavit apes, fumoque implevit amaro ;
 intus, trepidæ rerum, per cerea castra
 irrunt, magnisque acuunt stridoribus iras : 590
 itur ater odor tectis ; tum murmure cæco
 saxa sonant ; vacuas it fumus ad auras.
 cidit hæc fessis etiam fortuna Latinis,
 totam luctu concussit funditus urbem.
 na, ut tectis venientem prospicit hostem, 595
 si muros, ignes ad tecta volare,
 uam acies contra Rutulas, nulla agmina Turni,
 ix pugnæ juvenem in certamine credit
 actum ; et, subito mentem turbata dolore,
 usam clamat, crimenque, caputque malorum ; 600
 aque per mœstum demens effata furorem,
 ureos moritura manu discindit amictus,

Et nodum informis leſi trabe nectit ab altâ.
 Quam cladem inferre poſtquam acceperè Latine; 605
 Filia prima, manu flavos, Lavinia, crines
 Et roſeas laniata genas, tum cetera circum
 Turba furit: resonant late plangoribus ſedes.
 Hinc totam infelix vulgatur fama per urbem.
 Demittunt mentes: it ſciſſâ veſte Latinus,
 Conjugis attonitus ſatis, urbiſque ruinâ, 610
 Canitiem immundo perſuſam pulvere turpans;
 Multaque ſe incuſat, qui non acceperit ante
 Dardanium Ænean, generumque aſciverit ultro.
 Interea, extremo bellator in æquore, Turnus
 Palantes ſequitur paucos, jam ſegnior, atque 615
 Jam minus atque minus ſucceſſu lætus equorum.
 Attulit hunc illi cæcis terroribus aura
 Commixtum clamorem, arrectasque impulit aures
 Confuſæ ſonus urbis, et illætabile murmur.
 Hei mihi! quid tanto turbantur mœnia lucta? 620
 Quiſve ruit tantus diverſâ clamor ab urbe?
 Sic ait, adductisque amens ſubiſtit habenis:
 Atque huic, in faciem ſoror ut converſa Metiſci
 Aurigæ currumque, et equos, et lora, regebat,
 Talibus occurrit dictis: Hac, Turne, ſequamur 625
 Trojugenas, qua prima viam victoria pandit;
 Sunt alii, qui tecta manu defendere poſſint.
 Ingruit Æneas Italia, et prælia miſcet;
 Et nos ſæva manu mittamus funera Tenoris:
 Nec numero inferior, pugne nec honore, recedes. 630
 Turnus ad hæc:
 O ſoror! et dudum agnovi, quum prima per artem
 Fœdera turbâſti, teque hæc in bella dediſti;
 Et nunc nequidquam fallis, dea. Sed quia, Olympo
 Demiſſam, tantos voluit te ferre labores? 635
 An fratris miſeri letum ut crudele videres?
 Nam quid ago? aut quæ jam ſpondet Fortuna ſalutem?
 Vidi oculos ante ipſe meos, me voce vocantem,

Murranum, quo non superat mihi carior alter,
 Oppetere ; ingentem, atque ingenti vulnere victum. 640
 Occidit infelix, ne nostrum dedecus Ufens
 Aspiceret ; Teuceri potiuntur corpore, et armis.
 Exscindine domos, id rebus defuit unum,
 Perpetiar ? dextrâ nec Drancis dicta refellam ?
 Terga dabo ? et Turnum fugientem hæc terra videbit ? 645
 Usque adeone mori miserum est ? vos, O mihi, Manes !
 Este boni ; quoniam Superis aversa voluntas.
 Sancta ad vos anima, atque istius inscia culpæ,
 Descendam, magnorum haud unquam indignus avorum.

Vix ea fatus erat, medios volat ecce per hostes, 650
 Vectus equo spumante, Saces, adversa sagittâ
 Saucius ora ; ruitque implorans nomine Turnum :
 Turne, in te suprema salus ; miserere tuorum.
 Fulminat Æneas armis, summasque minatur
 Dejecturum arces Italûm, excidioque daturum : 655
 Jamque faces ad tecta volant. In te ora Latini,
 In te oculos, referunt : mussat rex ipse Latinus,
 Quos generos vocet, aut quæ sese ad fœdera flectat.
 Præterea regina, tui fidissima, dextrâ
 Occidit ipsa suâ, lucemque exterrita fugit. 660
 Soli pro portis Messapus et acer Atinas
 Sustenant aciem : circum hos utrimque phalanges
 Stant densæ, strictisque seges mucronibus horret
 Ferrea ; tu currum deserto in gramine versas.
 Obstupuit, variâ confusus imagine rerum, 665
 Turnus ; et obtutu tacito stetit : æstuat ingens
 Uno in corde pudor, mixtoque insania luctu,
 Et Furiis agitatus amor, et conscia virtus.

Ut primum discussæ umbræ, et lux reddita menti,
 Ardentes oculorum orbes ad mœnia torsit 670
 Turbidus, eque rotis magnam respexit ad urbem.
 Ecce autem flammis, inter tabulata volutus,
 Ad cœlum undabat vertex, turrimque tenebat ;
 Turrim, compactis trabibus quam eduxerat ipse,

- Subdideratque rotas, pontesque instraverat altos. 675
 Jam jam fata, soror, superant; absiste morari :
 Quo deus, et quo dura vocat Fortuna, sequamur.
 Stat conferre manum Æneæ; stat, quidquid acerbi est
 Morte, pati : nec me indecorem, germana, videbis
 Amplius. Hunc, oro, sine me furere ante furorem. 680
 Dixit; et e curru saltum dedit ocius arvis,
 Perque hostes, per tela, ruit; mœstamque sororem
 Deserit, ac rapido cursu media agmina rumpit.
 Ac, veluti, montis saxum de vertice præceps
 Cum ruit, avulsum vento, seu turbidus imber 685
 Proluit, aut annis solvit sublapsa vetustas;
 Fertur in abruptum magno mons improbus actu,
 Exsultatque solo; silvas, armenta, virosque,
 Involvens secum : disjecta per agmina Turnus
 Sic urbis ruit ad muros, ubi plurima fuso 690
 Sanguine terra madet, striduntque hastilibus auræ;
 Significatque manu, et magno simul incipit ore :
 Parcite jam, Rutuli; et vos tela inhibete, Latini;
 Quæcumque est Fortuna, mea est; me verius unum
 Pro vobis fœdus luere, et decernere ferro. 695
 Discessere omnes medii, spatiumque dedere.
 At pater Æneas, audito nomine Turni,
 Deserit et muros, et summas deserit arces;
 Præcipitatque moras omnes; opera omnia rumpit,
 Lætitiâ exsultans; horrendumque intonat armis : 700
 Quantus Athos, aut quantus Eryx, aut ipse, coruscis
 Quum fremit illicibus, quantus, gaudetque nivali
 Vertice se attollens, pater Appenninus, ad auras.
 Jam vero et Rutuli certatim, et Troës, et omnes
 Convertere oculos Itali, quique alta tenebant 705
 Mœnia, quique imos pulsabant ariete muros;
 Armaque deposuere humeris. Stupet ipse Latinus,
 Ingentes, genitos diversis partibus orbis,
 Inter se coiisse, viros, et cernere ferro.
 Atque illi, ut vacuo patuerunt æquore campi, 710

Procurſu rapido, conſectis eminus haſtis,
 Invadunt Martem clypeis, atque ære ſonoro.
 Dat gemitum tellus: tum crebros enſibus ictus
 Congeminant: fors et virtus miſcentur in unum.
 Ac, velut, ingenti Silâ, ſummove Taburno, 715
 Cum duo converſis inimica in prælia tauri
 Frontibus incurrunt, pavidi ceſſere magiſtri;
 Stat pecus omne metu mutum, muſſantque juvencæ,
 Quis nemori imperitet, quem tota armenta ſequantur;
 Illi inter ſeſe multâ vi vulnera miſcent, 720
 Cornuaque obnixi infigunt, et ſanguine largo
 Colla, armoſque, lavant; gemitu nemus omne remugit:
 Non aliter Tros Æneas et Daunius heros
 Concurrunt clypeis. Ingens fragor æthera complet.
 Jupiter ipſe duas æquato examine lances 725
 Suſtinet, et fata imponit diverſa duorum;
 Quem damnet labor, et quo vergat pondere letum.
 Emicat hic, impune putans, et corpore toto
 Alte ſublato conſurgit Turnus in enſem,
 Et ferit. Exclamant Troës trepidique Latini, 730
 Arrectæque amborum acies. At perfidus enſis
 Frangitur, in medioque ardentem deſerit ictu;
 Ni fuga ſubſidio ſubeat. Fugit ocior Euro,
 Ut capulum ignotum, dextramque aſpexit inermem.
 Fama eſt, præcipitem, quum prima in prælia junctos 735
 Conſcendebat equos, patrio mucrone relicto,
 Dum trepidat, ferrum aurigæ rapuiſſe Metiſci:
 Idque diu, dum terga dabant palantia Teuceri,
 Suffecit; poſtquam arma dei ad Vulcania ventum eſt,
 Mortalis mucro, glacies ceu futilis, ictu 740
 Diſſiluit: fulvâ reſplendent fragmina arenâ.
 Ergo amens diverſa fugâ petit æquora Turnus;
 Et nunc huc, inde huc, incertos implicat orbes:
 Undique enim denſâ Teuceri incluſere coronâ;
 Atque hinc vaſta palus, hinc ardua mœnia cingunt. 745
 Nec minus Æneas, quamquam, tardante ſagittâ,

Interdum genua impediunt, cursumque recusant,
 Insequitur, trepidique pedem pede fervidus urguet :
 Inclusum veluti si quando flumine nactus
 Cervum, aut puniceæ septum formidine pennæ, 750
 Venator, cursu, canis et latratibus, instat ;
 Ille autem, insidiis et ripâ territus altâ,
 Mille fugit, refugitque, vias : at vividus UMBER
 Hæret hians, jam jamque tenet, similisque tenenti
 Increpuit malis, morsuque elusus inani est. 755
 Tum vero exoritur clamor : ripæque, lacusque,
 Responsant circa, et cœlum tonat omne tumultu.
 Ille simul fugiens, Rutulos simul increpat omnes,
 Nomine quemque vocans ; notumque efflagitat ensem.
 Æneas mortem contra præsensque minatur 760
 Exitium, si quisquam adeat ; terretque trementes,
 Excisurum urbem minitans ; et saucius instat.
 Quinque orbes explent cursu, totidemque retexunt
 Huc illuc. Neque enim levia aut ludicra petuntur
 Præmia : sed Turni de vitâ et sanguine certant. 765
 Forte, sacer Fauno, foliis oleaster amaris
 Hic steterat, nautis olim venerabile lignum ;
 Servati ex undis, ubi figere dona solebant
 Laurenti divo, et votas suspendere vestes.
 Sed stirpem Teucris nullo discrimine sacrum 770
 Sustulerant, puro ut possent concurrere campo.
 Hic hasta Æneæ stabat ; huc impetus illam
 Detulerat, fixam et lentâ in radice tenebat.
 Incubuit, voluitque manu convellere ferrum,
 Dardanides, teloque sequi, quem prendere cursu 775
 Non poterat. Tum vero, amens formidine, Turnus,
 Faune, precor, miserere, inquit ; tuque optima, ferrum,
 Terra, tene ; colui vestros si semper honores,
 Quos contra Æneadæ bello fecere profanos.
 Dixit ; opemque dei non cassa in vota vocavit. 780
 Namque, diu luctans, lentoque in stirpe moratus,
 Viribus haud ullis valuit discludere morsus

Roboris Æneas. Dum nititur acer, et instat,
 Rursus in aurigæ faciem mutata Metisci,
 Procurrit, fratrique enses dea Daunia reddit. 785
 Quod Venus audaci Nymphæ indignata licere,
 Accessit, telumque altâ ab radice revellit.
 Olli sublimes, armis animisque relecti,
 Hic gladio fidens, hic acer et arduus hastâ,
 Assistunt contra, certamine Martis anhelî. 790
 Junonem interea Rex omnipotentis Olympi
 Alloquitur, fulvâ pugnâ de nube tuentem :
 Quæ jam finis erit, conjux ? quid denique restat ?
 Indigetem Æneam scis ipsa, et scire fateris,
 Deberi cœlo, fatisque ad sidera tolli. 795
 Quid struis ? aut quâ spe gelidis in nubibus hæres ?
 Mortalin decuit violari vulnere divum ?
 Aut ense (quid enim sine te Juturna valeret ?)
 Ereptum reddi Turno, et vim crescere victis ?
 Desine jam tandem, precibusque inflectere nostris ; 800
 Nec te tantus edat tacitam dolor, et mihi curæ
 Sæpe tuo dulci tristes ex ore recurrant.
 Ventum ad supremum est. Terris agitare, vel undis,
 Trojanos potuisti ; infandum accendere bellum,
 Deformare domum, et luctu miscere hymenæos : 805
 Ulterius tentare veto. Sic Jupiter orsas ;
 Sic dea submisso contra Saturnia vultu :
 Ista quidem quia nota mihi tua, magne, voluntas,
 Jupiter, et Turnum, et terras, invita reliqui.
 Nec tu me æriâ solam nunc sede videres 810
 Digna, indigna, pati ; sed, flammis cincta, sub ipsa
 Starem acie, traheremque inimica in prælia Teucros.
 Juturnam misero, fateor, succurrere fratri
 Suasi, et pro vitâ majora audere probavi ;
 Non ut tela tamen, non ut contenderet arcum : 815
 Adjuro Stygii caput implacabile fontis,
 Una superstitio superis quæ reddita divis.
 Et nunc cedo equidem, pugnasque exosa relinquo.

Illud te, nullâ fati quod lege tenetur,
 Pro Latio obtestor, pro maiestate tuorum : 820
 Quum jam connubiis pacem felicibus, esto,
 Component, quum jam leges, et fœdera, jungent ;
 Ne vetus indigenas nomen mutare Latinos,
 Neu Troas fieri jubeas, Teucrosque vocari ;
 Aut vocem mutare viros, aut vertere vestem. 825
 Sit Latium ; sint Albani per sæcula reges ;
 Sit Romana, potens Italâ virtute, propago ;
 Occidit, occideritque sinas cum nomine, Troja.
 Olli subridens hominum rerumque repertor :
 Es germana Jovis, Saturnique altera proles, 830
 Irarum tantos volvis sub pectore fluctus !
 Verum age, et inceptum frustra submitte furorem.
 Do, quod vis ; et me victusque, volensque, remitto.
 Sermonem Ausonii patrium, moresque, tenebunt ;
 Utque est, nomen erit : commixti corpore tantum 835
 Subsident Teucri. Morem, ritusque sacrorum,
 Adjiciam ; faciamque omnes uno ore Latinos.
 Hinc genus, Ausonio mixtum quod sanguine surget,
 Supra homines, supra ire deos pietate videbis ;
 Nec gens ulla tuos æque celebrabit honores. 840
 Annuit his Juno, et mentem lætata retorsit.
 Interea excedit cœlo, nubemque relinquit.
 His actis, aliud Genitor secum ipse volutat ;
 Juturnamque parat fratris dimittere ab armis.
 Dicuntur geminæ pestes cognomine Diræ, 845
 Quas et Tartaream Nox intempesta Megæram
 Uno eodemque tulit partu, paribusque revinxit
 Serpentum spiris, ventosasque addidit alas.
 Hæ Jovis ad solium, sævique in limine regis,
 Apparent, acuuntque metum mortalibus ægris, 850
 Si quando letum horrificum, morbosque, deûm rex
 Molitur, meritas aut bello territat urbes.
 Harum unam celerem demisit ab æthere summo
Jupiter, inque omen Juturnæ occurrere jussit.

Illa volat, celerique ad terram turbine fertur : 855

Non secus ac, nervo per nubem impulsa, sagitta,
Armatam sævi Parthus quam felle veneni,
Parthus, sive Cydon, telum immedicabile, torsit,
Stridens, et celeres incognita transilit umbras.

Talis se sata Nocte tulit, terrasque petivit. 860

Postquam acies videt Iliacas atque agmina Turni,

Alitis in parvæ subitam collecta figuram,

Quæ quondam in bustis, aut culminibus desertis,

Nocte sedens, serum canit importuna per umbras ;

Hanc versa in faciem, Turni se pestis ob ora 865

Fertque, refertque, sonans ; clypeumque everberat alis.

Illi membra novus solvit formidine torpor ;

Arrectæque horrore comæ, et vox faucibus hæsit.

At, procul ut Diræ stridorem agnovit, et alas,

Infelix crines scindit Juturna solutos, 870

Unguibus ora soror fœdans, et pectora pugnīs :

Quid nunc te tua, Turne, potest germana juvare ?

Aut quid jam duræ superat mihi ? quâ tibi lucem

Arte morer ? talin possum me opponere monstro ?

Jam jam linquo acies. Ne me terrete timentem, 875

Obscenæ volucres : alarum verbera nosco,

Letalemque sonum ; nec fallunt jussa superba

Magnanimi Jovis. Hæc pro virginitate reponit ?

Quo vitam dedit æternam ? cur mortis ademta est

Conditio ? possem tantos finire dolores 880

Nunc certe, et misero fratri comes ire per umbras.

Immortalis ego ? aut quidquam mihi dulce meorum

Te sine, frater, erit ? O quæ satis alta dehiscat

Terra mihi, Manesque deam demittat ad imos !

Tantum effata, caput glauco contextit amictu 885

Multa gemens, et se fluvio, dea, condidit alto.

Æneas instat contra, telumque coruscat

Ingens, arboreum, et sævo sic pectore fatur :

Quæ nunc deinde mora est ? aut quid jam, Turne, retractas ?

Non cursu, sævis certandum est comminus armis. 890

Verte omnes tete in facies ; et contrahe, quidquid
 Sive animis, sive arte, vales ; opta ardua pennis
 Astra sequi, clausumque cavâ te condere terrâ.
 Ille, caput quassans : Non me tua fervida terrent
 Dicta, ferox ; dî me terrent, et Jupiter hostis. 895

Nec plura effatus, saxum circumspicit ingens,
 Saxum antiquum, ingens, campo quod forte jacebat,
 Limes agro positus, litem ut discerneret arvis ;
 Vix illud lecti bis sex cervice subirent,
 Qualia nunc hominum producit corpora tellus ; 900
 Ille, manu raptum trepidâ, torquebat in hostem,
 Altior insurgens, et cursu concitus, heros.

Sed neque currentem se nec cognoscit euntem,
 Tollentemve manu saxumque immane moventem :
 Genua labant, gelidus concrevit frigore sanguis. 905

Tum lapis ipse viri, vacuum per inane volutus,
 Nec spatium evasit totum, neque pertulit ictum.
 Ac, velut in somnis, oculos ubi languida pressit
 Nocte quies, nequidquam avidos extendere cursus
 Velle videmur, et in mediis conatibus ægri 910

Succidimus ; non lingua valet, non corpore notæ
 Sufficiunt vires, nec vox aut verba sequuntur :
 Sic Turno, quâcumque viam virtute petivit,
 Successum dea dira negat. Tum pectore sensus
 Vertuntur varii. Rutulos aspectat, et urbem ; 915
 Cunctaturque metu, telumque instare tremiscit :
 Nec, quo se eripiat, nec, quâ vi tendat in hostem,
 Nec currus usquam videt, aurigamque sororem.

Cunctanti telum Æneas fatale coruscat,
 Sortitus fortunam oculis, et corpore toto 920
 Eminus intorquet. Murali concita nunquam
 Tormento sic saxa fremunt, nec fulmine tanti
 Dissultant crepitus. Volat, atri turbinis instar,
 Exitium dirum hasta ferens ; orasque recludit
 Loricæ, et clypei extremos septemplicis orbis. 925
Et medium stridens transit femur. Incidit ictus

Ingens ad terram, duplicato poplite, Turnus.
 Consurgunt gemitu Rutuli, totusque remugit
 Mons circum, et vocem late nemora alta remittunt.
 Ille, humilis supplexque, oculos dextramque precantem
 Protendens, Equidem merui, nec deprecor, inquit; 931
 Utere sorte tuâ. Miseri te si qua parentis
 Tangere cura potest; oro, fuit et tibi talis
 Anchises genitor, Dauni miserere senectæ;
 Et me, seu corpus spoliatum lumine mavis, 935
 Redde meis. Vicisti, et victum tendere palmas
 Ausonii videre; tua est Lavinia conjux:
 Ulterius ne tende odiis. Stetit acer in armis
 Æneas, volvens oculos, dextramque repressit:
 Et jam, jamque magis, cunctantem flectere sermo 940
 Cœperat, infelix humero cum apparuit alto
 Balteus, et notis fulserunt cingula bullis
 Pallantis pueri; victum quem vulnere Turnus
 Straverat, atque humeris inimicum insigne gerebat.
 Ille, oculis postquam sævi monumenta doloris 945
 Exuviasque hausit, furiis accensus, et irâ
 Terribilis: Tune hinc, spoliis indute meorum,
 Eripiare mihi? Pallas te hoc vulnere, Pallas
 Immolat, et pœnam scelerato ex sanguine sumit.
 Hoc dicens, ferrum adverso sub pectore condit 950
 Fervidus: ast illi solvuntur frigore membra,
 Vitaque cum gemitu fugit indignata sub umbras.



N O T E S.

BOOK FIRST.

I. THE Poem is called the *Æneid* from its hero *Æneas*, whose wars in Italy it commemorates, as well as his final settlement in that country. The closing scenes of the Trojan war, and the wanderings of *Æneas* before he reached the shores of Italy, are brought in by way of episode.

II. It would have been more in accordance with the rules of Latin formation if the poet had called his production the *Ænēās*, or, as we would say in English, the *Ænēad*. Indeed, one ancient manuscript has this very form (*Ænēās*, genit. *Ænēādos*, &c.). Virgil, however, would seem to have preferred for his poem an appellation of Grecian origin (*Ænēis*, Ἀλνῆϊς).

III. In many manuscripts the following lines are prefixed to the *Æneid* :

*Ille ego, qui quondam gracili modulatus avenā
Carmen, et, egressus silvis, vicina coëgi
Ut quamvis avido parerent arva colono :
Gratum opus agricolis : at nunc horrentia Martis.*

They are quite unworthy, however, the pen of Virgil, and would appear to have proceeded from some early grammarian, who wanted taste to perceive that the *Arma virumque cano* of the Roman poet formed a far more spirited commencement for an epic poem. Virgil here treads in the footsteps of his great master Homer.

1. *Arma virumque cano*. "I sing of arms and the hero." By *arma* are here meant the wars that followed the arrival of *Æneas* in Italy ; and by *virum*, the hero himself. The subject of the entire poem is thus stated in a few words.—*Troja qui primus ab oris*, &c. "Who, an exile (from his country) by fate, was the first that came from the coasts of Troy to Italy and the Lavinian shores."

Primus venit. Antenor, as we learn from verse 242 of this book, had reached Italy before *Æneas*, but the latter was the first who had come to the spot where Lavinium was afterwards built, and where the foundations were thus laid of the subsequent greatness of Rome.—2. *Laviniaque*. Pronounced in scanning as *Laviniaque*, four syllables. Consult Metrical Index.

3. *Multum ille*, &c. "Much was he tossed about." With *jactatus* supply *est*. *Terris* in the plural alludes to the wanderings of Æneas in many lands, while seeking for the spot where he was fated to become the founder of a new city.

4. *Vi superum*. "By the power of the gods." The reference is not, as some think, to Juno alone, but to all the gods whose intervention at different times forms part of the machinery of the poem. — *Memorem*. "Ever-mindful;" commonly rendered "unrelenting," which, though it conveys the sense, does not hit with sufficient exactness the literal meaning of the Latin adjective.

5. *Multa quoque*, &c. "Many things, too, did he suffer in war also," i. e. after he had reached Italy. *Dum conderet urbem*. "Until he founded a city," i. e. Lavinium. *Dum* is generally regarded here as equivalent to *donec*. The true force of the particle, however, appears more clearly in a literal rendering, "while he was founding," i. e. while events were taking such a turn as enabled him eventually to found. Observe, also, the peculiar force of the subjunctive mood in *conderet*, "until he founded, as is said, or, as early legends tell."

6. *Deos*. "His gods," i. e. the gods of his country, the Penates of Troy.

Unde. "Whence sprang." *Unde* here refers to the events consequent on the arrival of Æneas in Italy, and may therefore be more freely rendered "from which events." — *Genus Latinum*. The popular belief of the Romans was, that Æneas united the aborigines whom he found in Italy, and his own followers, into one nation, under the name of *Latini*. — 7. *Albanique patres*. Not, as Heyne and others think, the senators of Alba, but the line of Alban kings, from whom, as the fathers of his race, Romulus, the founder of Rome, was descended.

8. *Musa*. The Muse of epic poetry. So Homer, whom Virgil imitates, invokes the Muse at the commencement of both his great poems. — *Causas*. "The causes of all this." — *Quo numine læso*, &c. "In what her divine power being infringed, or smarting with resentment at what." *Quo* equivalent to *quo negotio*, or *qua ratione*. By the *numen læsum* the poet refers to the circumstance of Juno's power having been found by that goddess to be inferior to the decrees of fate, in consequence of which the Trojans eventually escaped from her malign influence and settled in Italy; while, on the other hand, the *quidæ dolens* pictures the same goddess to our view as an irritated female, wrought upon by all a woman's feelings, on account of the "*spretæ injuria formæ*" (v. 27).

9. *Tot volvere casus*. "To toil through so many hardships." More freely, "to struggle with so many calamities." Servius and others, who make *volvere casus* an hypallage for *volvi casibus*, manage to spoil a very beautiful figure. The hero, while toiling against many a hardship, is compared by the poet to a traveller whose path is impeded by numerous obstacles (fragments of rock, for example), which, by persevering efforts, he is finally enabled to remove or roll from before him. — 10. *Tot adire labores*. "To confront so many labours," more literally, "to go against (and meet)."

Pietate. The chief trait in the character of Æneas is his "piety," i. e. his respect for the rites and ceremonies of religion, and his unwavering obedience to all the commands of the gods. Homer praises his piety in the *Iliad* (20, 298), and Virgil seems to have borrowed the idea from him. — 11. *Impulerit*. In the sense of *compulerit*, "compelled." *Tantæne*. "Is there so great." The plural *iræ* imparts

far more energy than the singular could have done, but which cannot be expressed in a translation.

12. *Fuit*. "There was." Implying that it had been subsequently overthrown.—*Tyrii tenuere coloni*. Carthage was founded by a colony from Tyre in Phœnicia.—13. *Carthago*. Some supply *nomine*, "by name," but without necessity.—*Contra longe*. "Facing in the distance." *Longe* refers to the intervening Mediterranean.—14. *Dives opum*. "Rich in all the elements of national power."—*Studiosus asperissima belli*. "And very fierce in the eager pursuits of war."

15. *Quam unam*. "Which one city." *Unus* is frequently joined with superlatives, more rarely, as in the present instance, with comparatives.—16. *Coluisse*. "To have regarded."—*Posthabitâ Samo*. "Even Samos being held in less esteem;" literally, "being regarded after it." The island of Samos, in the Ægean Sea, was famous for its temple and worship of Juno. The goddess Astarte or Astaroth, sometimes styled "the Queen of Heaven," was particularly worshipped at Carthage, and in some of her attributes resembled the Roman Juno. Hence the poet identifies her with this deity. The cæsural pause saves the final vowel of *Samo* from elision.

Hic illius arma, &c. Arms and a chariot are here assigned to Juno, though not properly a warlike goddess. The idea itself, of giving such appendages to Deity, seems borrowed from the habits of the heroic age.—17. *Hoc regnum dea*, &c. "The goddess even then strives earnestly, and cherishes the wish that this may become a seat of empire for the nations," i. e. a centre of empire, as Rome afterwards was.—18. *Jam tum*, i. e. even so early as in the age of Æneas, and long before the founding of Rome.—*Si quâ*. "If in any way." Supply *ratione*.

19. *Sed enim*, &c. The particle *sed* here denotes some opposition or obstacle to what precedes, namely, to the wish of Juno, while *enim* points to the reason or cause of that opposition. So in Greek ἀλλὰ γάρ. Translate: "But (there was an obstacle to this), for she had heard," &c.—*Duci*. "Was being derived." The race here alluded to is the Roman.—20. *Olim*. "In after-ages."—*Tyrias arces*. By the "Tyrian towers" is meant Carthage, as a city of Tyrian origin.—*Verteret*. In the sense of *evereret*.

21. *Hinc*. "That from this source," i. e. from Trojan blood.—*Late regem*. Equivalent to *late regnantem*. Compare the Homeric ἐμπυκτέων.—22. *Excidio Libya*. "For the destruction of Libya," i. e. of Carthage. *Libya* is here used, according to Greek usage, for Africa.—*Volvere*. "Decreed." The *Parcæ* cause the wheel to revolve as they spin the thread of individual or of national destiny; hence the expression *volvère fatum*. For another, and probably better explanation, see note on verse 264.

23. *Id metuens*. Dumesnil says, that *metuo* expresses apprehension of an evil yet distant; *timeo* of immediate danger. This is incorrect. *Timeo* is a generic term, signifying "to fear," without regard either to the nature of the object or the extent of the evil. *Metuo* implies that a hostile disposition is always dreaded in the person exciting the fear, and that the evil apprehended is great.

Veteris belli. "Of the former war." *Vetus* and *antiquus* are often used of a thing not long passed.—*Saturnia*. An epithet applied to Juno as the daughter of Saturn, "the Saturnian goddess," or, "the daughter of Saturn." The term *Saturnia* is commonly regarded as the nominative to *arcebat* in the 31st line, the words from line 25 to

28 (both inclusive) being taken as a parenthesis. It is much better, however, to view the whole construction as an *anacoluthon*, the result of poetic feeling. *Saturnia* will then be the nominative absolute, and *arcebat* will have the nominative *illa* understood.

24. *Prima*. "Previously." Taken as an adverb, and equivalent to *prius* or *olim*.—*Caris Argis*. "For her beloved Argos," i. e. for her beloved Greeks. Argos (in the plural *Argi*, -orum), the old capital of the Peloponnesus, is put here for Greece in general.—25. *Causæ irarum*. These are mentioned immediately after.

26. *Altâ mente repôstum*. "Deeply treasured up." *Altâ* is here used for *alte*. *Repôstum*, by syncope, for *repositum*.—27. *Judicium Paridis*. "The decision of Paris," i. e. in favour of Venus, and against the claims to superior beauty on the part of herself and Minerva.—*Spretæque injuria formæ*. "And the affront offered to her slighted beauty." Literally, "and the affront of her slighted beauty." 28. *Genus intusum*. The whole regal race of Troy, as derived from Dardanus, the son of Jupiter by Electra, daughter of Atlas, was hated by Juno as the adulterous offspring of a rival.—*Rapti*. "Caught up to the skies."—*Honores*. He was made the cup-bearer of the gods, in place of Hebe.

29. *His accensa super*. "Exasperated, moreover, at these things." The sense is, not only fearing the overthrow of her favourite city (*id metuens*), and mindful of the former war (*veteris belli memor*), but also exasperated at the decision of Paris, and the honours bestowed upon Ganymede. *Super*, therefore, is put for *insuper*.

Æquore toto, i. e. the whole surface of the Mediterranean.—30. *Reliquias Danaûm*. Literally, "the leavings of the Greeks," i. e. those saved from them and the merciless Achilles. *Atque* here is equivalent, in effect, to "and particularly," Achilles being designated by it as the most prominent of the Greeks in slaughtering the Trojans.—*Achillæ*. An old contracted genitive for *Achillæi*, from a nominative *Achillæus*.

31. *Arcebat*. "She kept."—32. *Multosque per annos*. Their wanderings lasted seven years.—*Maria omnia circum*. i. e. over every part of the Mediterranean. 33. *Tantæ molis erat*. "It was a task of so much arduous toil." *Molis* conveys the idea of some vast weight or burden to be moved.

34. *Vix e conspectu*, &c. Here commences the action of the poem, in the seventh year of the wanderings of Æneas, and within not many months of its termination. All that it is necessary for the reader to know besides is thrown into episode and narration; by which management the integrity and roundness of the fable are more perfectly preserved; and from the shorter limits of the action, its impression is the more forcible. Why Æneas was leaving Sicily at this time will be found explained at the close of the third book.—35. *Vela dabant*. "Were they spreading their sails."

Læti. Because now near Italy, the goal of their wanderings.—*Et spumas salis*, &c. "And with coppered prow were furrowing the foam of the salt sea."—*Ruebant*. Taken actively. The waves are upturned, as the earth is by the plough when a furrow is made. Hence it may be rendered "were ploughing."

36. *Æternum vulnus*. "Her never-dying resentment against the Trojans."—37. *Hæc secum*.—"Thus communed with herself." *Supplicem cogitabat* or *aiebat*.—*Mene incepto*, &c. "For me, vanquished, to desist from my undertaking?" [or "Shall I, vanquished, desist, &c.]"

The accusative with the infinitive stands here unconnected, and expresses strong indignation. Grammarians explain it by an ellipsis of *deceat*, or *putant*, or something similar. It is far better, however, to regard it as a strong burst of feeling, without any ellipsis at all.

39. *Quippe vector fatis!* "I am forbidden, forsooth, by the fates!" Bitter irony. No decree of destiny prevented Pallas from punishing those who had offended her. Me, however, the Queen of Heaven, the Fates, it seems, restrain!—*Pallasne exurere classem*, &c. Minerva brought a violent storm on the fleet of Ajax, when returning home, as a punishment for his having violated Cassandra, in the temple and before the very statue of the goddess, on the night when Troy was taken.

40. *Argivum*. Not the Greeks in general, but the Locrians, whom Ajax had led against Troy.—41. *Unius ob noxam*, &c. "On account of the guilt and infuriated lust of one alone, Ajax, son of Oïleus." *Furias*, i. q., *furiarum libidinem*. The term *furiæ* is often applied to crimes of great enormity, unto which the Furies were supposed to prompt the wicked in heart. So viii. 205, "*At Caci juriis mens effera*."

42. *Ipæ, Joris rapidum*, &c. Minerva is often represented on gems and coins, hurling the thunderbolts of Jove.—43. *Evertitque*. "And upturned." 44. *Illum*. Ajax.—*Transfixo*. "Transfixed by the thunderbolt." Hence, said poetically to breathe forth the lightning's flame.—45. *Scopuloque infixit acuto*. According to Macrobius (*Sat.* v., c. 22) Virgil borrowed this legend from one of the lost plays of Euripides. The source of the fable, however, is found in Homer (*Od.* iii. 135, and iv. 499, *seqq.*), except that the latter poet makes Ajax to have perished by the hand of Neptune.

46. *Quæ incedo*. "Who move majestic." *Incedo* is here put poetically for *sum*. It is also especially applied by the poets to a dignified and majestic carriage, and is therefore selected here to indicate the peculiar gait of the queen of the gods.—*Joris et soror et conjux*. An imitation of the Homeric *κασιγνήτην ἀλοχόν τε* (*Il.* xvi. 432). 47. *Tot annos* denotes continuance, whereas *tot annis* refers merely to interval.

48. *Et quisquam numen*, &c. "And does any one, after this, adore the divinity of Juno?" Read *adorat*, not *adoret*. The indicative, in such interrogations, expresses surprise or indignant feeling; the subjunctive, doubt. The former is used when we wish to show that what we are speaking of is *capable* of being done, but that we are surprised at its *being* done; the subjunctive, on the other hand, indicates that we do not believe anything is *done*.—49. *Præterea*. Equivalent here to *post talia*, or *in posterum*, and answering to the Homeric *ἔπειτα*.—*Imponet*. Virgil joins here different tenses, *adorat* and *imponet*. But *præterea adorat* is the same, in fact, as *adorabit*.—*Honorem*. "A victim," [in honour of me.]

51. *Nimborum in patriam*. "Into the native country of storms." *Nimbus*, a dark cloud bringing storm or rain.—*Loca fœta furentibus austris*. "Regions pregnant with raging blasts." The southern blasts, which are the fiercest in the Mediterranean, are here put for any blasts.—52. *Æoliam*. The *Æolia* here meant is one of the Lipari islands.—54. *Imperio premit*. "Holds in check by his sway."—*Ac vinclis et carcere*, &c. "And curbs them with chains and a prison-house." The prison-house is the vast cave. *Vincta* (for *vincula*) figuratively for *custodia*.

56. *Celsâ arce*. "On a lofty rock." The cave that confines the winds is in the bowels of the mountain ; while on the rocky summit of the mountain Æolus sits enthroned, like some potentate in his stronghold (*arx*).—57. *Mollitque animos*, &c. "And soothes their feelings," which are enraged at this confinement.

58. *Ni faciat*, &c. "Unless he do this, they assuredly, in rapid course, would bear away with them the seas and lands, ay, and the deep heaven too, and sweep them through the air." The common translation of *quippe*, here, is "For unless he do this," &c. ; but its very position shows this to be incorrect. It is equivalent here to *certe*. For its etymology consult Pott, *Etymol. Forsch.*, vol. ii. p. 41. The present subjunctive (*faciat*, *ferant*, *terrant*) is here employed instead of the imperfect, in order to impart animation to the sentence, and bring the action described more immediately under the eyes of the reader.

61. *Molemque et montes altos*. "A mass of lofty mountains." Hendiadys, for *molemque montium altorum*.—62. *Fœdere certo*. By fixed laws."—63. *Jussus*. "When ordered so to do," i. e. by Jupiter.

65. *Namque*. Equivalent to the Greek *καὶ γάρ*. "And (well may I address thee), for to thee," &c. Heyne and others make *namque* here the same as *quandoquidem*, "since ;" its literal meaning, however, as we have given it, is far more spirited.—66. *Et mulcere*. "Both to soothe." *Dedit mulcere* is a Greek construction for *dedit potestatem mulcendi*.—67. *Tyrrhenum æquor*. "The surface of the Tuscan Sea." The Trojan fleet, having left Sicily, was now approaching the lower or western coast of Italy.—68. *Ilium in Italiam portans*, &c. A beautiful image. Carrying with them all that now remained of Troy, in order to found another Troy in Italy.

69. *Incute vim ventis*. "Strike (additional) force into thy winds." *Ventis* is here the dative.—*Submersasque obrue puppes*. "Sink their ships, and bury them for ever beneath the waves." Equivalent to *submerge et obrue puppes*. The poets, when speaking of two continuous actions, as here, express the earlier action of the two by the participle. *Submergere* is merely "to submerge ;" but *obruere* is to keep down what is sunken, so that it may never emerge again.

70. *Aut age diversos*. "Or drive them in different directions."—*Disjice*. "Scatter far and wide."

71. *Sunt mihi*, &c. Juno is commonly represented as attended by the *Horæ*, or Seasons ; here, however, she has the Nymphs as hand-maidens.—*Præstanti corpore*. "Of surpassing loveliness."—72. *Quarum, quæ formâ*, &c. "Of whom, Deiopea, who is the fairest in form, I will join unto thee in firm wedlock, and will consign her unto thee as thine own." The grammatical construction is as follows : *quarum jungam (tibi) stabili connubio, propriamque dicabo*, (Deiopeam) *quæ Deiopea (est) pulcherrima formâ*. The common reading is *Deiopeam*, which makes a much simpler construction, but the weight of MS. authority, as well as elegant Latinity, is in favour of the form given in our text.

73. *Connubio*. To be pronounced here as a quadrisyllable.—75. *Et pulchrâ faciat*, &c. The whole idea of this offer is borrowed from Homer (*Il.* xiv. 267, *seqq.*), where Juno promises Pasithea, one of the younger Graces, to Somnus. Virgil deviates from the Homeric myth, however, in representing Æolus as unmarried.—*Pulchrâ prole*. "With a beautiful offspring." There is no need of making this equivalent to *pulchræ prolis*, or of regarding it as an ablative absolute.

76. *Hæc contra*. "Uttered these words in reply." Supply *dixit*.—*Taus explorare labor*. "It is thy task to inquire and see."—77. *Mihi jussa capessere*, &c. "It is incumbent on me to execute thy commands." *Fas est* means here "It is my duty, enjoined by the gods."

78. *Tu mihi quodcumque*, &c. "Thou procurest for me whatever of sovereignty I here enjoy." Or, "whatever of sovereignty this may be [which I enjoy]." We have here a legend borrowed from the earliest schools of philosophy. Juno typifies the Air; and Æolus owes to her all his power, since the air, when aroused, produces the winds.—*Sceptra Jovemque*. "My sceptre, and the favour of Jove." *Sceptra*, in the plural, seems here to convey the idea of a sceptre requiring a stout hand to wield, or, in other words, to be wielded over tumultuous subjects.—80. *Nimborum potentem*. "The ruler of storm-clouds." With Æolus the spear is the sceptre.

81. *Cavum conversâ*, &c. "His spear-head being turned around, he smote the hollow mountain on the side."—82. *Velut agmine facto*. "As if formed in column of march." Literally, "a column of march being formed, as it were." Observe the force of *agmen*.—83. *Porta*. "Egress." Literally, "an outlet."

84. *Incubere mari*. "They descended with violence upon the sea." The verb is *incumbere*, not *incubare*, the former denoting more of action, the latter of rest. The image in the text is derived from the downward and constantly-acting pressure of some heavy body upon another.—85. *Ruunt*. "Upturn." Used actively, as in l. 35; it is neuter in l. 83.—*Creber procellis*. "Frequent in, i. e. abounding in rain-squalls." "*Procella*," says Servius, "*est vis venti cum pluvîâ*."

87. *Stridor rudentum*. "The whistling of the cordage." It is the *rudentum sibilus* of Pacuvius.—89. *Ponto nox incubat atra*. "Darkest night sits brooding on the deep." *Incubare* is here employed, not *incumbere*, since less of action is indicated.—90. *Poli*. "The whole heavens." Observe the force of the single term *poli* in the plural. *Ignibus*. "Lightnings."—91. *Præsentemque viris*, &c. "And all things threaten instant death to the men," i. e. to Æneas and his followers.

92. *Solvuntur frigore*. "Are relaxed with chilling terror."—93. *Duplices palmas*. "Both his hands." Generally considered as equivalent to *ambas manus*. Virgil here represents his hero as influenced by fear, but it was the fear of perishing by shipwreck, and, what was still more dreadful, of being thus deprived of the rites of sepulture.

94. *Refert*. "He utters."—*O terque quaterque beati*, &c. "O thrice and four times happy they, unto whose lot it fell to encounter death before the eyes of their fathers." 96. *Oppetere* for *mortem oppetere*.—*Quis contigit*. More literally, "unto whom it happened." *Contingit* generally carries with it the idea of good fortune. *Quis for quibus*.—Compare the Odyssey (v. 306), *τρισμακάρες Δαναοὶ καὶ τετράκις οἱ τὸρ' ὄλοντο Τροίην ἐν εὐρείῃ*.

O Danaûm fortissime, &c. Æneas styles Diomed here the bravest of the Greeks, since, having engaged with him in conflict, he was only saved from death by the intervention of his mother Venus. (*Il. v. 239, seqq.*)—97. *Mene occumbere non potuisse!* "That I could not have fallen!" The accusative with the infinitive used absolutely, to denote strong emotion. (Compare note on line 37.)

99. *Sævus*. "Valiant."—*Jacet*. "Lies slain." The mind of the hero is occupied merely with the idea of Hector's death, and his thoughts carry him back to the moment when the latter still remained on the battle-field, and had not as yet received the rites of sepulture. Achilles is called *Æacides*, as having been the grandson of *Æacus*.—*Ubi ingens Sarpedon*. Supply *jacet*. *Ingens* is here a translation of the Homeric *πελώριος*. Sarpedon, son of Jove, and King of Lycia, was slain by Patroclus.

100. *Ubi tot Simois*, &c. "Where the Simois rolls along so many shields, &c., snatched away beneath its waters." The Simois was a river of Troas, rising in Mount Ida, and falling into the Xanthus or Scamander.

102. *Talia jactanti*. "While thus earnestly exclaiming." Literally, "to him earnestly uttering such things." *Jactanti* is not put for the simple *dicenti*, nor is it equivalent to *vociferanti*. It would appear to carry with it the idea of an impassioned manner and of bitter complaint.

Stridens Aquilone procella, &c. "A blast roaring from the north strikes full against the sail." More literally, "coming full in front, strikes the sail." The blast came in the direction of the prow, or right ahead.—104. *Tum prora avertit*. "Thereupon the prow turns away." Supply *sese*.—*Et undis dat latus*. The vessel is now broadside to the wind, the prow having swung around.

105. *Insequitur cumulo*, &c. "A mountain-surge, curling precipice-like, follows in one mass." More literally, "a precipitous mountain of water follows thereupon in one heap."—106. *Hi summo in fluctu*, &c. Heyne refers this merely to the ship of *Æneas*, which, while pitching amid the waves, would have one part, the prow, for example, raised on high along with those of the mariners who kept clinging to it, while the other portion, or the stern, would be in a downward direction. Other commentators, however, apply the words to different vessels of the fleet, some elevated on high, others far down, with the waves towering above them. This latter is the more correct opinion.

Hi. "These."—*His*. "Unto those." Referring to the crews of different vessels.—107. *Terram aperit*. "Discloses the bottom." Poetically said, of course. The meaning is, that they could fancy they almost saw the bottom amid the yawning billows.—*Furit æstus arenis*. "The boiling waters rage with intermingled sand," i. e. are mixed with sand washed up from the bottom. This interpretation is better, than to make *arenis* equivalent to *in fundo maris*.

108. *Tres Notus abreptas*, &c. "Three ships, forced away, the south wind whirling drives on hidden rocks."—*Torquet*. Equivalent to *torquens impellit*.—109. *Saxa, vocant Itali*, &c. "Rocks, which, lying in the midst of the waves, the Italian mariners term altars, a vast ridge, on a level with the surface of the sea." The reference is supposed to be to two small rocky islands, called *Ægimuri*, lying in the sea over-against Carthage, and at no great distance from it. The origin of the name *aræ*, given to them by the Italians, is not easy to ascertain. It arose, probably, from their resemblance to the top of an altar, as they appeared just above the waves. Servius, however, says that they were so termed because the Romans and Carthaginians made a treaty there. But Heyne thinks that he confounds the *Ægimuri* with the *Ægates Insulæ*, off Lilybæum in Sicily. The same critic also regards the entire line, *Saxa, vocant Itali*, &c., as *spurious*.

111. *In brevia et syrtes urget.* "Drives upon shoals and quicksands." Servius regards this as a hendiadys for *in brevia syrtium*. There is no allusion here to the *Syrtes* of ancient geography: it means "quicksands" generally.—112. *Vadis.* "On the shallows." 113. *Lycios.* The Lycians were among the allies of the Trojans, coming not, however, from Lycia properly so called, but from a part of Troas, around Zelea, inhabited by Lycian colonists. After their leader, Pandarus, had been slain by Diomedes, they followed the fortunes of Æneas.

114. *Ipsius ante oculos.* "Before the eyes of Æneas himself."—*Ingens a vertice pontus.* "A vast ocean-wave from above." *A vertice* equivalent to *desuper*.—115. *Excutitur pronusque magister, &c.* "The helmsman is dashed out, and rolled headlong, prone into the waves; but her the surge, driving onward, whirls around thrice in the same place, and the rapid whirlpool swallows up in the deep."

118. *Apparent rari, &c.* "A few appear swimming here and there amid the vast and roaring abyss."—*Gurgite vasto.* According to etymologists, *gurgis*, in its primitive meaning, has always reference to the roar of waters.—119. *Arma.* Shields, for example, made of osiers and covered over with skins, and hence capable of floating on the waters.—*Tabulæque.* "And planks."—*Per undas.* "Are seen scattered over the waves." Supply *apparent*, from the previous clause.

120. *Jam validam, &c.* "Now the storm has conquered the stout ship of Ilioneus," &c.—121. *Et quâ rectus Abas.* "And that in which Abas was borne."—122. *Laxis laterum compagibus, &c.* "They all let in the fatal water through the loosened joinings of their sides, and gape on the view with many a chink."—123. *Imbrem.* Properly "rain," here means "sea-water;" in which usage Virgil follows Ennius and Lucretius, and in which succeeding poets, Statius, for example, imitate Virgil.—*Inimicum.* For *exitiosum*.

124. *Magno misceri murmure.* "To be disturbed by a loud uproar."—125. *Emissam.* "To have been sent forth."—*Et imis stagna refusa vadis.* "And the deep calm waters of Ocean to have been thrown upward from the lowest depths." By *stagna* (literally, "standing waters") are here meant the depths of ocean, that remain undisturbed except in the most violent storms.

126. *Graviter commotus.* "Deeply incensed."—127. *Prospicio* conveys the idea of looking far into the distance.—*Placidum caput.* "His placid head." There is no contradiction between this and the *graviter commotus*, since Neptune, though incensed against the winds, was peaceful and benignant towards the Trojans. Besides this, the "*placidum caput*" was an habitual characteristic of the sea-god.

128. *Disjectam.* "Scattered about."—129. *Cœlique ruinâ.* "And the warfare from on high." A strong but singular expression. The reference appears to be to the rushing down of the rain and wind, or, in other words, to the violent warfare of the elements, as if the heavens themselves were descending.—130. *Nec latuere doli, &c.* "Nor did the wiles and bitter resentment of Juno lie hidden from her brother [Neptune]," i. e. the cause of all this immediately suggested itself to the god of the sea, namely, the wish of Juno to satiate her hatred against the Trojans, an opinion in which he was fully confirmed by the knowledge of her artful character.

132. *Tantane vos generis, &c.* "Has so presumptuous a reliance

on your race possessed you?" The winds, according to Hesiod (*Theog.* 378), were the offspring of Astræus, one of the Titans, and Aurora.—133. *Meo sine numine*. "Without my authority."—134. *Miscere*. "To throw into confusion."—*Tantas tollere moles*. "To raise such mountain-waves." Heyne translates *tantas moles*, "so great confusion." But the former interpretation is certainly more spirited.

135. *Quos ego*—! "Whom I—!" The sentence is abruptly broken off, and the sea-god checks his wrath. Grammarians term this an apostopësis, and make *ulciscar* to be understood. Nothing, however, is in fact understood. The god was going to say, "Whom I will severely punish," but stops short, and leaves the sentence unfinished, deeming it better to turn his attention to the checking of the tempest. 136. *Post mihi non simili*, &c. "Ye shall on the next occasion expiate your offences to me by a different punishment, &c." *Post* used adverbially.

137. *Regi vestro*. "Unto that king of yours," i. e. Æolus.—138. *Non illi imperium pelagi*, &c. Neptune was a god of the first class, and possessed absolute authority over his watery realms, being as independent there as Jove was in his own dominions of the sky. This empire of Ocean had fallen to his share, the world having been divided in this way between the three brothers, Jupiter, Neptune, and Pluto. Æolus, therefore, an inferior deity, was wrong in acting as he had done. His control over the winds was regulated by fixed laws (*certo fœdere*), and he was to let loose the winds only when ordered (*jussus*) so to do.

139. *Tenet*. "Holds beneath his sway."—*Immania saxa*. The rocky island of Æolia.—140. *Vestras, Eure, domos*. "The abodes, Euris, of you and yours," i. e. of you and your fellow-winds. Observe the use of *vestras*, the plural possessive; not *tuas*, which would have meant the abode of Euris alone.—*Illâ se jactet*, &c. "Let Æolus boast his power in that palace." Literally, "boast himself."

142. *Dicto citius*. "More quickly than what was said," i. e. before he had finished speaking. Not, as Servius says, equivalent to *citius quam diis potest*, but to *antequam orationem finisset*.—144. *Cymothœ*. One of the Nereides.—*Triton*. A sea deity, son of Neptune and Amphitrite. His lower extremities were those of a fish.—*Adnixus*. "Having exerted each their powerful endeavours." Though in the masculine, this term applies to both Cymothœ and Triton.—Observe the force of *ad* in *adnixus*.

145. *Ipsæ*. Referring to Neptune.—146. *Vastas aperit syrtes*. "Opens the vast sand-banks," i. e. makes a passage for the ships through the banks of sand in which they had been imbedded by the fury of the waves.—*Temperat æquor*. "Calms the sea." More literally, "restrains."—148. *Ac veluti*, &c. A much-admired simile, in which Neptune, stilling the waves, is compared to a man of piety and worth calming, by the respect which his presence involuntarily causes, the angry billows of an excited multitude.

149. *Sævit animis*. "Rage in feeling."—150. *Faces*. "Fire-brands."—*Furor arna ministrat*. Virgil has here under his eyes a Roman mob. No citizen was allowed to appear at the Comitia, or even in the city itself, with arms of any kind. Hence the poet, in describing such a tumult, says, "Their fury supplies them with arms." The *faces* and *saxa* take the place of *hastæ* and *gladii*.

151. *Pietate gravem ac meritis*. "Of great influence by his piety

and merits." More literally, "of great weight (of character)."—153. *Ille*. The common reading is *iste*, which Wagner very properly rejects. *Iste* is the pronoun of the second person.

154. *Fragor*. "Uproar."—*Æquora prospiciens*. "Looking forth upon the seas."—155. *Cæloque innectus aperto*. "And borne over the deep beneath a serene sky."—156. *Flectit*. "Turns hither and thither."—*Curru secundo*. "To his rapid car." *Curru*, the old dative for *curru*.

157. *Quæ proxima*; &c. "Strive to reach in their course the shores that are nearest."—158. *Vertuntur*. "Turn themselves." Like the Greek middle voice, and equivalent to *se vertunt*.

159. *Est in recessu longo*, &c. "There is a place at the bottom of a deep recess."—*Insula portum*, &c. An island forms a secure harbour by the opposition of its sides (to the outer waters)." This island, according to the description of the poet, faced the inlet, thus making the latter a secure station for ships, by keeping off the waters of the outer sea.

160. *Quibus omnis ab alto*, &c. "Against which every wave from the deep is broken, and divides itself into receding curves." The reference is to the curvature of the broken waves after they have been dashed back by some intervening obstacle. Thus Heyne interprets the passage. The common interpretation makes the water, after the wave has been broken, wash around into the cove. This, however, would hardly form a very secure harbour.

162. *Hinc atque hinc*, &c. "On this side and on that are vast rocks, and twin-like cliffs raise their threatening heads towards the sky." The poet is now describing the mouth of the inlet, on either side of which are vast beds of rock terminating in lofty cliffs.—163. *Quorum sub vertice*, &c. "At the base of which the waters far and wide lie safe and silent." Literally, "beneath the summit of (each of) which." The high cliffs keep off the wind.

164. *Tum silvis scena coruscis*, &c. "Then again, crowning the high grounds, is a wall of foliage, formed of waving (light-admitting) forests, while a grove, dark with gloomy shade, hangs threatening over." *Desuper* for *supra*, "above," "on the high grounds." With *scena* supply *est*. In the ancient theatres, the *scena* was the wall which closed the stage from behind, and which represented a suitable background. Before theatres were erected, the place of this wall was supplied by trees and foliage. Now in Virgil's picture, the background on high is formed of forests, which, as they wave in the wind, allow glimpses of sun-light to penetrate through their branches; for such is the true meaning of *coruscæ* here. This line of woods the poet terms *scena*, comparing it thus with the wall, either of foliage or of stone, that closed the ancient stage. Hence we have ventured to paraphrase *scena* by "a wall of foliage." The passage, however, is a difficult one, and hardly any two commentators agree about the meaning of it.

166. *Fronte sub adversâ*. "Beneath the brow (of the heights) as it faces on the view." We are now supposed to be looking towards the bottom or innermost part of the inlet. Here, beneath the brow of the heights, over which the "*atrum nemus*" impends, a cave is seen, facing the view, or full in front.—*Scopulis pendentibus antrum*. "There is a cave amid hanging cliffs."—167. *Vivæque sedilia saxo*. "And seats of living rock," i. e. natural rock, formed not by art, but by the hand of nature.

168. *Non vincula ulla*. "No fastenings."—169. *Unco morra*.

"With its crooked fluke." The anchor used by the ancients was for the most part made of iron, and its form resembled that of the modern anchor.

170. *Septem*. The fleet originally consisted of twenty. (Compare l. 381.) Of these, three preserved from the rocks, three from the quicksands, and this one, in which Æneas himself was embarked, make up the number in the text. Of the others, one had sunk (l. 117). The arrival of the remaining twelve is announced by Venus (l. 399).—171. *Magna telluris amore*. "With an eager longing for the land."—173. *Et sale tabentes*, &c. "And recline on the beech, their limbs drenched with brine." *Tabentes*, literally, carries with it the additional idea of limbs enfeebled by long exposure to the action of the water.

175. *Suscepitque*. "And received."—176. *Rapuitque in fomite flammam*. "And by a rapid motion kindled a flame amid the fostering fuel." Wagner thinks that the poet alludes here to the mode practised among shepherds at the present day, who, after receiving the fire in the pith of a dry fungous stalk, kindle this into a flame by a rapid vibratory motion.—177. *Tum Cererem corruptam undis*, &c. "Then, exhausted by their hardships, they bring out their grain damaged by the waters, and the implements of Ceres, and prepare to scorch with the flames their corn (thus) rescued, and to break it with the stone."

Arma. A general term for the implements of any art. *Cerealia arma* denotes those that were necessary for converting grain into meal, and then into bread.—178. *Fessi rerum*. Supply *adversurum*.—179. *Torrere*. Previous to grinding corn, observes Valpy, it was commonly scorched by our own ancestors: hence the term *bran*, from the German *brennen*, to burn; i. e. the burned part. Before the invention of mills, when the reducing grain to meal was a domestic manufacture, this operation was facilitated by scorching slightly the grain, as in semi-barbarous countries is still the practice; it is afterward pounded, or ground, between two stones, one fixed, the other revolving.

181. *Petit*. "Takes in."—*Anthea si quem*, &c. "If he may see any Antheus," &c. i. e. any one answering the description of Antheus; any ship like that of Antheus.—183. *Celsis in puppibus*, &c. The shields and other armour were commonly placed in the stern.—184. *Novem in conspectu nullam*. Supply *aspicit*, or *videt*.—185. *Tota armenta*. "Whole herds." There were three leaders, each followed by a herd.—190. *Cornibus arboreis*. "With branching antlers."—*Volgus*. "The common herd."—*Et omnem miscet*, &c. "And pursuing with his shafts, scatters the whole crowd in confusion throughout the leafy groves." See note l. 69.—193. *Et numerum cum navibus*, &c. He slays seven, one for each ship.—196. *Trinacrio*. The Trojan fleet had been driven into Drepanum in Sicily. (Compare iii. 707.) A tradition existed, that in this neighbourhood, Ægeus, a Trojan, whom Virgil names Acestes, had established himself. Æneas was received by him a second time. (Compare v. 36, *seqq.*)

198. *O socii*, &c. "O my companions, O ye who have endured greater hardships (for we are not unacquainted with previous ills)," &c.—*Ante malorum*. A Greek construction, τῶν πρὶν κακῶν.—200. *Vos et Scyllæam rabiem*, &c. "You have approached both the rage of Scylla, and the rocks resounding far within," i. e. and the rocks within whose deep caverns is heard the roaring of the waters.

(Consult notes on iii. 424, *seqq.*)—201. *Accēstis*. Contracted from *accessistis*.—*Vos et Cyclopia saxa*, &c. "You have also made trial of the rocks of the Cyclopes," i. e. you know the rocky shore where dwell the cruel Cyclopes. (Consult notes on iii. 569, 617, &c.)—203. *Forsan et hæc olim*, &c. "Perhaps it will delight hereafter to recall even the present things to mind." *Hæc* refers not to the "*Scyllæam rabiem*," nor the "*Cyclopia saxa*," but to their present unhappy condition.

204. *Per tot discrimina rerum*. "Through so many hazardous conjunctures." Literally, "through so many hazards of affairs."—205. *Tendimus in Latium*. "We stretch our course towards Latium." Supply *oursum*.—206. *Ostendunt*. "Point out to us," i. e. through the medium of oracles and auguries.—*Fas*. "It is the decree of heaven."—207. *Durate*. "Be of stout hearts."

209. *Spem vultu*, &c. "Assumes an appearance of hope in his look, keeps down deep sorrow in his breast." Æneas is afraid of discouraging his followers, if he show any sign of despondency.

210. *Illi*. "They, on the other hand ;" i. e. his followers.—*Accingunt se*. "Prepare themselves." Literally, "they gird themselves." The poet speaks here according to the customs of his own countrymen. When the Romans wished to engage in any active work, they girded the toga more closely around them, and by this means drew it up more, so as to prevent its interfering with the feet.—*Dapibusque futuris*. "And for the approaching banquet."

211. *Tergora deripiunt*, &c. "They tear away the hide from the ribs, and lay bare the flesh beneath." *Viscera* here means, *quicquid sub corio est*. In other words, it is equivalent to *carnes*.—212. *Pars in frusta secant*, &c. An imitation of the Homeric Μίστυλλον τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἐπειραν. (*Il.* i. 465.)—*Tremētia*. "Still quivering."—213. *Æna*. "Brazen caldrons." In the heroic times flesh was not prepared for food by boiling: these caldrons were merely intended to contain warm water for ablution, before partaking of the banquet.—*Flammasque ministrant*. "And supply the flames," i. e. and kindle a blaze beneath them.

214. *Revocant*. "They recruit." Literally, "recall."—215. *Implentur veteris Bacchi*, &c. "They sate themselves with old wine and fat venison."—*Implentur* joined with the genitive by a Greek construction. Verbs of filling, &c., in Greek, take a genitive.—*Ferinae*. Literally, "the flesh of wild animals." Supply *carnis*.

216. *Postquam exenta fames*, &c. "After their hunger had been taken away by the banquet, and the viands had been removed." Another imitation of Homer: αὐτὰρ, ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντρο. (*Il.* i. 469.) As regards the expression "*mensæ remotæ*," consult the note on l. 723.—217. *Requirunt*. "They inquire after." The verb *requiro* is here applied, with great beauty, to regret for the absent.—218. *Seu credant*. "Whether they are to believe."—219. *Extrema pati*. "Are now enduring their final lot." A euphemism, for "are now dead." This mode of speaking was adopted by the ancients in order to avoid the evil omen that might accompany too plain an expression. So, in English, we say "decease," "demise," &c., instead of "death."—*Nec jam exaudire vocatos*. "Nor any longer hear when called." An allusion to the custom of calling upon the dead, which was done at the close of the funeral obsequies. The relatives and friends of the deceased called upon him thrice by name, and thrice repeated the word, *Vale*, "Farewell."

220. *Acris*. "Valiant."—*Oronti* is here an old form of the genitive for *Orontis*.—221. *Casum*. "The sad fate."

223. *Et jam finis erat*. "And now at length there was an end," i. e. of the "*longi sermonis*," or, of their inquiries and laments for their absent friends.—*Æthere summo*. "From the highest heavens."

—224. *Despiciens mare velivolum*. "Looking down upon the sea, where many a sail wings its flight." *Velivolus* properly means "flying with wings," i. e. moving rapidly: here, however, it is used to signify "sailed upon," or "navigable."—*Jacentes*. "Lying spread beneath his view."

225. *Latos populos*. "The out-stretched nations."—*Sic vertice cæli constitit*. "Stood, while thus employed, on the very pinnacle of the sky." *Sic* used in imitation of the Greek construction with *ὦς* or *οὕτως*, and appears to be equivalent to *sicut erat*.—226. *Constitit*. Not "stopped," but "stood." The former would have been expressed by *substitit*. Jupiter is represented as abiding in his dwelling-place in the highest heavens, and as not moving therefrom, but looking down thence upon the earth.

227. *Jactantem pectore curas*. He saw Carthage and Rome in the distant future, and thought of the bloody warfare that was destined to take place between the rival cities, as well as the cruel overthrow of the former.—228. *Tristior*. "Plunged in more than ordinary sadness." She had been *tristis* since the downfall of Troy; she was now *tristior* at the idea of the perils that encompassed her son.

230. *Et fulmine terres*. The *fulmen* is here the badge of empire, and the whole expression is much stronger than the ordinary *et fulmen geris* or *jacis* would have been.—231-2. *Quid meus Æneas*, &c. "What offence of so great magnitude has my Æneas been able to commit against thee? What one have the Trojans? Against whom, after having already suffered so many disasters," &c.—233. *Quibus clauditur* would be expressed in prose by *ut iis claudatur*. Imitated from a Greek idiom of frequent occurrence in the tragic, and sometimes met with even in the prose-writers.

Ob Italiam. "On account of Italy." In order to prevent their settling there, and overthrowing, in the course of time, the favourite city of Juno, Carthage.—234. *Certe hinc Romanos*, &c. "Surely thou didst promise that from these, hereafter, in revolving years, should the Romans come; that hence should be leaders (springing) from the blood of Teucer recalled to life," &c.; i. e. from the re-established line of Teucer.—235. *Ductores*. "Rulers over the nations."—*Teuceri*. Teucer, father-in-law of Dardanus, and king over part of Phrygia. He was regarded as one of the founders of the Trojan race.

236. *Omni ditione*. "Beneath their sovereign sway." Equivalent to *summâ potestate*.—237. *Quæ te genitor*, &c. "What (new) resolve has changed thee, O father?" i. e. Why hast thou changed thy former resolve?

238. *Hoc equidem occasum*, &c. "With this, indeed, was I wont to find solace for the downfall and sad destruction of Troy." Literally, "was I wont to console the downfall," &c. A poetical construction, by which, instead of the accusative of the person (*solabar me*), we have the accusative of the evil itself on account of which consolation is needed. Compare Claudian, "*Tali solatur vulnera questu*." (*Nupt. Hon. et Mar.* 46.)—239. *Fatis contraria fata rependens*.

"Balancing adverse fates with fates (of fairer hue)." She hoped that, the gloomier the present destinies of the Trojans were, the brighter were those that awaited them in the future.

240. *Eadem fortuna*. "The same evil fortune."—*Actos*. "Tossed to and fro by so many calamities."—242. *Antenor potuit*, &c. Antenor, a son of the sister of Priam, led a colony of Heneti from Asia Minor after the fall of Troy, and reached the head-waters of the Adriatic. According to some, he founded Patavium, now *Padua*; a legend which Virgil here adopts.—243. *Illyricos penetrare sinus*, &c. "To penetrate in safety the Illyrian bays, and reach the realms of the Liburni far within." The voyage of Antenor up the Adriatic would, of course, be along the coast of Illyricum on the right, and hence he is said to have penetrated the numerous bays or indentations with which that coast abounds. *Penetrare*, however, takes a different meaning with *regna* (grammarians call this construction a *zeugma*), and signifies, not "to enter," but "to reach." The territories of the Liburni, an Illyrian race, were far within the Adriatic, and near its head-waters.

244. *Et fontem superare Timavi*. "And to pass, too, beyond the source of the Timavus." The voyage of Antenor is still continued. He leaves the shores of the Liburni, passes around Histria, and then comes to the river Timavus, by which he sails. The Timavus was a small stream, rising not far from the sea. It was said to burst forth from caverns amid the rocks, having in this way nine different fountain-heads or sources, forming, soon after, one stream. As the river rose so near the sea, the poet figuratively blends its source with its mouth, making Antenor pass the former in his course. "It has been well ascertained," says Cramer, "that the name of *Timao* is still preserved by some springs which rise near *S. Giovanni di Carso* and the castle of *Duino*, and form a river, which, after a course of little more than a mile, falls into the Adriatic. The number of these sources seem to vary according to the difference of seasons, which circumstance will account for the various statements which ancient writers have made respecting them."

245. *Ora*. The openings or mouths at the sources of the river.—*Montis*. The mountain or hill containing the caverns whence the stream issues.—246. *It mare proruptum*, &c. "A bursting sea goes forth, and overwhelms the fields with a roaring ocean." Some, with less spirit, translate this, "it goes forth as a rushing sea," &c. Others, again, make *proruptum* the supine, governing *mare* in the accusative, "it goes forth to break (and drive onward before it) the sea," i. e. to force back the waves of the Adriatic by the impetuosity of its own current. This is Voss's idea, "Geht zu brechen das Meer," but it does not harmonize with the "*pelago premit arva sonanti*."

247. *Hic tamen*. "Here, however." *Hic* refers, not to the vicinity of the Timavus, but to the coast generally, at the head of the Adriatic. *Tamen*, in this passage, has a meaning very nearly allied to our "at least," or the Latin *saltem*. Antenor, at least, founded a city in these regions, remote and barbarous though they were. *Æneas*, however, after all the splendid promises made to him from oracles and other sources, has not yet been able even to set foot in Italy.—*Sedesque Teucrorum*. "And a Trojan settlement."—248. *Nomen dedit*. The Heneti who accompanied him from Paphlagonia, became in Italy, by a slight change of name, the Veneti.—*Armaque fixit Troia*. "And affixed the Trojan arms (to the temple walls)," i. e. all warfare

being now ended, he hung up or consecrated the Trojan arms in the temples as a badge of peace. It was customary with the ancients, when they discontinued any art or calling, to consecrate the instruments connected with it, to the deity under whose auspices that art or calling had been pursued.

249. *Nunc placidâ*, &c. "Now, laid at rest, he sleeps in placid peace." *Compôstus*, by contraction, for *compositus*. *Compono* is the technical term employed by the Latin writers in cases like the present. It comprises the laying out of the corpse, the decking of the couch with the funereal garlands, and more particularly the gathering of the ashes into the urn. Hence it is equivalent, in some respects, to the Greek *περιστέλλειν*.—Some commentators make this passage refer, not to the death of Antenor, but to his enjoying a peaceful and happy reign at the time that Venus was speaking. This, however, would make a disagreeable tautology with "*armaque fixit*," and would destroy, besides, all the force of *nunc*. The ancients regarded a happy and peaceful death (*εὐθανασία*) as the true goal of human felicity.

250. *Nos, tua progenies*. The goddess here, through a mother's eagerness for his welfare, speaks of herself and her son as having their interests identified.—*Cœli quibus annuis arcem*. "To whom thou promisest the palace of the skies," i. e. a share of heaven. Æneas was to be deified after death.—251. *Infandum*. "Oh! woe unutterable!" *Infandum* here and elsewhere alludes to that, the full extent or measure of which cannot be expressed in words.—*Unius*. "Of one," i. e. Juno.—*Navibus amissis*. An intentional exaggeration, in order to add force to her complaints.—252. *Prodimur*. "Are made the victims of secret machinations."—*Longe disjungimur*. "Are kept far away."

253. *Honos*. "The recompense."—*Sic nos in sceptrâ*, &c. "Is it thus that thou restorest us to the sceptre of empire?" More literally, "Dost thou replace us in this way for (a wielding of) the sceptre?"

254. *Olli*. Old form for *Illi*.—255. *Vultu quo serenat*. A zeugma lurks here in *serenat*, "calms the sky, and hushes to repose the tempests."—256. *Oscula libavit natæ*. "Gently pressed his daughter's lips." A beautiful usage of the verb *libo*, which, acquiring from its ordinary meaning, "to make a libation," the reference to a part, gets subsequently the signification of "to taste" or "sip." So here, "gently sipped the nectar from his daughter's lips."—*Dehinc*. Pronounced as a monosyllable, *d'hinc*.

257. *Parce metu, Cytherea*. "Spare thy fear, goddess of Cythêra." Venus was so called from the island of Cythêra, near which she was fabled to have arisen from the sea. Here, however, as elsewhere, there is a blending of legends, the poet styling her the daughter of Jove.—*Metu*. Old form of the dative for *metui*.—*Manent inmota*, &c. "The destinies of thy people remain unshaken for thee."—258. *Tibi* is here what the grammarians call "*dativus ethicus*," and is employed in such cases as the present to give to the discourse a touch of feeling or sentiment. It is somewhat analogous in this passage to our expression, "let me assure thee."

Cernes. Emphatic here. "Thou shalt behold."—*Lavinî*. For *Lavinii*. Lavinium was the city which Æneas was destined to found in Italy, and call after the name of his wife Lavinia, the daughter of King Latinus.—259. *Sublimemque feres*, &c. "And thou shalt bear on

high the valiant Æneas," &c. By a beautiful image, the mother herself, who is so deeply interested in the fortunes of her son, is to be the immediate agent in effecting his deification after death. The enrolment of a mortal among the gods was termed his *apothrōsis*.

261. *Tibi fabor enim.* *Tibi* is here equivalent to *tibi soli*. Some join *tibi* in construction with *bellum geret*, but with much less propriety.—*Quando hæc te cura*, &c. "Since this care continually distresses thee." *Quando* for *quandoquidem*. Observe, also, the force of *re* in *remordet*. Literally, "gnaws thee again and again."

262. *Longius et volvens*, &c. "And, causing them to revolve, will set in motion for thee, far in the future, the secrets of the fates." The ancients assigned to periods of time, and the events connected with them, a revolving course, just as we still speak of the *revolution* of events, of *revolving* years, &c. This idea lies at the basis of the present passage, the peculiar force of which has been generally misunderstood. The events of age after age form so many grand cycles, or concentric circles, as it were, each spreading out more widely than the previous one into the vast field of the future. Of these circles Deity is the common centre, and around him, that is, in accordance with his decree, each in its turn revolves. The cycles of the past have performed their allotted motion. The cycle of present events is now revolving; but Jove, directing the eye of his daughter into the distant future, removes the veil that conceals it from all save himself, and causes one of the quiescent circles of after ages, comprising all the grand events of Roman history from Romulus to Augustus, to move for a time, for her instruction, upon its destined round.—*Longius*. More literally, "from a further distance," i. e. than thy unaided vision can extend. The ordinary translation is, "and unrolling further the secrets of the fates, will declare them unto thee." The idea being supposed to be taken from the unrolling and reading of a scroll or manuscript. This, however, is far inferior.—*Volvens movebo*. Equivalent, in fact, to *volvendo movebo*.

264. *Contundet*. "He shall subdue." Literally, "shall bruise."—*Moresque viris*, &c. "And shall establish civilization and cities for the men." *Mores*, here the civilized habits consequent on the introduction of laws; so that Romulus appears now in the light of a lawgiver.—*Viris*. Alluding to the "*feroces populi*," whom he shall have subdued.

265. *Tertia dum Latio*, &c. "Until the third summer shall have beheld him reigning in Latium." Æneas was to reign three years after settling in Italy.—*Dum*. For *donec*.—266. *Ternaque transierint*, &c. "And three winters shall have passed after the Rutuli have been subdued." Literally, "the Rutuli having been subdued." These were the subjects of Turnus, the rival claimant of the hand of Lavinia.—*Hiberna*. For *hiemes*. Supply *tempora*.

267. *Cui nunc cognomen Iulo*, &c. "Unto whom the surname of Iulus is now added," i. e. who is now surnamed Iulus. He was the son of Æneas by Crēusa, one of the daughters of Priam. *Iulo*, dative, by attraction to *cui*, in imitation of the Greek, instead of the nominative. So *Est mihi nomen Joanni*, "My name is John," for *Est mihi nomen Joannes*.—268. *Ilus erat dum*, &c. "He was Ilus, as long as the Trojan state stood (erect) in a kingdom," i. e. he was called Ilus in Troy, before the downfall of that city, having been thus named after one of the old progenitors of the Trojan line. This, of course, is mere poetic fiction, in order to trace, with courtly adulation, a

Trojan origin for the Julian line, through the names *Iulus* and *Ilus*. Heyne considers the passage a spurious one, but it is well defended by Wagner.

269. *Triginta magnos*, &c. "Shall fill up with his reign thirty great circles of revolving months," i. e. shall complete thirty years.—*Volvendis*. Equivalent here to *sese moventibus*, "rolling themselves onward." It is now pretty generally agreed among grammarians that the participle in *dus* is, in reality, a present participle of the passive, or, as in the instance before us, of the middle voice.—270. *Regnumque ab sede Lavini*, &c. "And shall then transfer the kingdom from the settlement of Lavinium, and found and fortify Alba Longa." According to mythic history, Ascanius, in the thirtieth year of his reign, removed the seat of government from Lavinium to Alba Longa, having founded the latter city.—271. *Muniet*. Observe the zeugma, or double signification in this verb. It is equivalent here to *exstruet ac muniet*.—*Multâ vi*. Referring to both strength of situation and the numbers of the inhabitants.

272. *Hic*. At Alba.—*Regnabitur gente Hectoreâ*. "There shall be a line of kings of 'Trojan race.'" Literally, "it shall be reigned beneath an Hectorean race." The Trojan race is here called Hectorean, in compliment to Hector, the great champion of Troy.—273. *Donec regina sacerdos*, &c. "Until a priestess of royal parentage, Ilia, made a mother by Mars, shall give twin offspring at a birth." Ilia, otherwise called Rhea Silvia, was daughter of Numitor, and mother, by Mars, of Romulus and Remus. She is called *sacerdos* here, as having been a vestal virgin. The name Ilia is given her by the poet as an indication of her descent, through Æneas, from a Trojan stem.

275. *Lupæ fulco nutricis*, &c. "Exulting in the tawny covering of a she-wolf, such as his foster-parent was." Alluding to the custom on the part of the ancient heroes of arraying themselves in the skins of wild animals, in order to strike more terror into the foe, and of either making a part of the hide answer the purposes of a helmet, or of decking the helmet with it.—*Nutricis*. Alluding to the story of the wolf that suckled Romulus and Remus. Virgil does not mean that this was the hide of that same animal; on the contrary, *nutrix* is here merely equivalent to "*qualis ejus genetrix fuerat*."

276. *Excipiet gentem*. "Shall receive the nation beneath his sway," i. e. shall succeed to the throne.—*Marortia mœnia*. "The city of Mars." Romulus, the reputed son of Mars, shall found a warlike city, Rome, sacred to his sire.—277. *Dicetque*. "And shall call its people."—*Neo metas rerum nec tempora*. "Neither limits of power, nor duration of sway." Hence Rome becomes the eternal city, a title appearing often on her coins.—279. *Dedi*. Observe the change of tenses in *pono* and *dedi*, equivalent, in fact, to "I set no limits of power, because I have given," &c.

279. *Quin aspera Juno*. "Nay, the harsh-spirited Juno herself."—*Quæ nunc metu fatigat*. "Who now wearies out by the fear that she excites." *Metu* equivalent to *metu injiciendo*. Juno, in her bitter persecution of the Trojans, fills the whole universe with objects of alarm; so that even the sea, and earth, and sky, participate in the terror which they excite, and become, at length, quite wearied out with fear. The common interpretation is: "Wearies out, &c., through fear," i. e. through fear lest her favourite Carthage fall in after ages, she wearies out heaven, earth, and sea, with her im-

portunities and complaints. This, however, is somewhat tame.—281. *Consilia in melius referet*. "Shall change her counsels for the better," i. e. shall cease to persecute the descendants of Æneas.

282. *Rerum dominos, gentemque togatam*. "Lords of the world, and the gowned nation." The *toga* was the peculiar badge of a Roman, as the *pallium* was of a Greek. Heyne thinks that the *rerum dominos* refers to warlike, and the *gentem togatam* to civic virtues, or the arts of peace. It is much better, however, to suppose that the poet meant, by this latter clause, to designate the Romans in a more special manner by their national costume. Indeed, from the anecdote related in Suetonius (*Octav.* 40), Augustus himself would appear to have understood it in this same sense.

283. *Sic placitum*. "Such is my pleasure." Literally, "thus is it pleasing unto me." The full form is, *sic placitum est mihi*.—*Veniet lustris labentibus ætas*. "A period shall come amid gliding years." *Lustrum* properly denotes a space of five years; here, however, *lustris* is used poetically for *annis*, as taking in a wide range of the future.—284. *Domus Assaraci*. "The line of Assaracus." Alluding to the Romans, as the descendants of the Trojans; Assaracus, son of Tros, having been one of the forefathers of Æneas.—*Phthiam, clarasque Mycenæ, &c.* The conquest of Greece by the Romans is here predicted unto Venus; Phthia, Mycenæ, and Argos, being put collectively for Greece itself. These three names recall the recollection of three of the most powerful enemies of Troy, and are therefore selected for this purpose. Phthia, in Thessaly, was the native region of Achilles; Mycenæ, in Argolis, was the capital of Agamemnon; and the city of Argos was under the sway of Diomedes when the Trojan war broke out. (Compare *Æn.* vi. 839.)

286. *Nascetur pulchrâ, &c.* "The Trojan Cæsar shall be born, of illustrious origin." The reference is to Augustus, not Julius Cæsar.

—288. *Julius*. "Called Julius also." Augustus obtained the name of Julius from his adoptive father, Julius Cæsar, who was his uncle. Hence he is called *Trojanus* in the text, as deducing his origin, through the latter, from Æneas and Troy.—*Demissum*. "Handed down."—*Hunc*. Augustus.—289. *Spoliis Orientis onustum*. Alluding to the overthrow of Antony and his Eastern forces (*Æn.* viii. 678, *seqq.*), but more especially to the acknowledgment by the Parthians of the power of Augustus.

290. *Secura*. "Safe from further opposition." No power shall then any longer oppose, and even the wrath of Juno shall be appeased.—*Vocabitur hic quoque totis*. "He too shall be invoked in vows," i. e. shall receive the honours of divinity, as well as Æneas. (Compare *Georg.* i. 42.)—291. *Positis bellis*. "Wars being laid aside." Alluding to the universal peace that shall mark the greater part of the reign of Augustus.

292. *Canâ Fides*. "Hoary Faith," i. e. the Faith of early days, or of the good old times that marked the earlier history of Rome. To the goddess of Faith are here figuratively assigned gray or hoary locks, on account of the reputation for good faith which the Romans attributed to their forefathers.—*Vesta*. The worship of Vesta was the oldest among the Romans, and therefore peculiarly national (*patria religio*); hence Vesta is here put for Religion itself.

Remo cum fratre Quirinus. "Romulus, with his brother Remus." A type of fraternal harmony restored. The whole passage means that Good Faith shall once more prevail, the national Religion

be re-established, and concord and brotherly love be the order of the day. All this is to mark the happy reign of Augustus.

Quirinus. A name bestowed by the Roman senate on Romulus, after his disappearance from among men. It was derived from the Sabine *curis*, "a spear," and meant "defender," and was particularly applied to the god Janus, as the defender, or combatant, by excellence. Hence the glorious nature of the title when bestowed on Romulus, indicating, as it were, the perpetual defender of the Roman city.—294. *Bellicæ portæ*. There is a personification in *Bellicæ*, the term properly meaning here the divinity who presides over war. The allusion in the text is to the closing of the Temple of Janus, which was open in war, but shut in peace. During the whole period of Roman history down to the time of Augustus, this temple had been only closed twice: once, during the reign of Numa, and a second time, at the end of the First Punic War. Augustus had the high honour of shutting it the third time, A.U.C. 727, when universal tranquillity had been restored by his sway.—*Furor impius*. "Impious Fury." Another personification.—296. *Nodis*. Put for *catenis*. The door in front of a temple, as it reached nearly to the ceiling, allowed the worshippers to view from without the entire statue of the divinity, and to observe the rites performed before it. The whole light of the building, moreover, was commonly admitted through the same aperture.

297. *Maia genitum*. "Him of Maia born." Mercury is meant, the son of Maia and Jove, and the messenger of his father.—299. *Fati nescia*. "Ignorant of their destiny." Dido, not aware that the Trojans were seeking, in accordance with the decree of fate, a resting-place in Italy, and fearful lest, after landing, they might seize upon her newly-erected city, might have given orders to her subjects to burn the ships of Æneas, and drive the strangers from her territories. Hence the entreaty of Ilioneus (l. 525), "*prohibe infandos a navibus ignes*." Dido, therefore, did not know that Jupiter had decreed that the Trojans should pass from Africa to Italy, and not settle in Carthage.

301. *Remigio alarum*. "By the oarage of his wings." The waving movement of his pinions is beautifully compared to the upward and downward motion of the oar, especially when seen in the distance.—*Astitit*. Observe the beautiful use of the perfect to indicate rapidity of movement: "has taken his stand."—302. *Ponunt Pœni*, &c. "The Carthaginians lay aside," &c. The name *Pœni* indicates the Phœnician origin of the Carthaginians. Indeed, *Pœnus* is nothing more than *Φοινικῆς* itself, adapted to the analogy of the Latin tongue; just as from the Greek *Φοινικτιος* comes the Latin form *Pœnicus*, found in Cato and Varro, and from this the more usual *Punicus*.

303. *Volente deo*. It is a fine idea on the part of the poet to make Mercury, the god of civilization and human culture, bring about the change of feeling here referred to.

305. *Volvens*. "Revolving." Wunderlich takes this in the sense of "after having revolved," in which opinion Thiel agrees; but Wagner considers it equivalent to *qui volcebat*, not *qui volcerat*.—306. *Ut primum lux alma*, &c. "Resolved, as soon as the cheering light of day was afforded, to go forth," &c. *Exire*, and the other infinitives, are governed by *constituit*.—307. *Quas vento accesserit*, &c. "To try to ascertain (*querere*) to what shores he may have approached with the wind."—308. *Qui teneant*, &c. "Who may occupy them, whether men

or wild beasts, for he sees them to be uncultivated.—309. *Exacta*. “The results of his search.” Equivalent to *exquisita*.

310. *In convexo nemorum*, &c. “Beneath a hollow rock, with jutting woods (projecting over), shut in all around by trees and gloomy shades.” The fleet was concealed beneath an over-arching rock, covered above with thick woods, which, projecting forth, formed a kind of outward curve, and cast a deep shade upon the waters below. They who make *convexo* here equivalent to *concavo*, and signifying merely “a recess within the grove,” mistake entirely the sense of the passage.—312. *Comitatus*. Used in a passive sense.—*Achate*. Achates, in the *Æneid*, is the faithful companion of the hero of the poem, just as in Homer, Meriones is the companion of Idomeneus, Sthenelus of Diomedes, and Patroclus of Achilles.—313. *Bina manu lato*, &c. “Brandishing in his hand two spears with the head of broad iron.” *Bina*, by poetic usage, for *duo*.—*Crispans*. Referring properly to the rapid and swinging motion of the weapons, as *Æneas* proceeds.

314. *Cui mater media*, &c. “Unto him his mother, meeting him full in front, presented herself in the middle of a wood.” The common prose form would be *tulit sese obriam*, which the metre here forbids.—315. *Os habitumque gerens*. “Wearing the mien and attire.” *Gerens* not put for *habens*, as some think, but carries with it the idea of something assumed for a particular occasion, which is not one’s own. Hence Servius well remarks: “*et bene gerens, non habens, quod geri putantur aliena*.”

315. *Et virginis arma*, &c. “And the arms of a virgin, either a Spartan one, or such as the Thracian Harpalyce wears out her steeds, and outstrips in fleet course the rapid Hebrus,” i. e. “or like the Thracian Harpalyce when she wears out,” &c. The common text has a semicolon after *Spartanæ*, and no stop after *arma*, which will give the following meaning, “and the arms of a Spartan virgin, or such as,” &c. This, however, is extremely awkward. We have adopted in its place the punctuation of Wagner, which merely requires *vel* to be supplied before *Spartanæ*. The full expression then will be, “(vel) *Spartanæ* (virginis) *vel* (talīs virginis) *qualis* (est) *Threïssa Harpalyce* (quum) *fatigat equos*,” &c. The comparison with the Spartan virgin has reference merely to her hunting equipments.

316. *Spartanæ*. The Spartan virgins were trained by the institutions of Lycurgus to all kinds of manly exercises, but more particularly to hunting and riding.—*Equos*. The various steeds on which she rides from time to time, in accordance with her Amazonian habits.—317. *Harpalyce*. The daughter of Harpalyceus, king of Thrace. Her mother having died when she was but a child, her father fed her with the milk of cows and mares, and inured her to martial exercises and Amazonian habits.—*Prævertitur*. Used here as a deponent verb.

Hebrum. The Hebrus was a river of Thrace, now called the *Maritza*.—We have retained the common reading *Hebrum*, which rests on MSS. authority, instead of adopting *Eurum*, the emendation of Rutgersius. The principal objection to *Hebrum* is, that this river is by no means a rapid stream. The ancient poets, however, indulged in great license frequently as regarded streams in far-distant lands, and Virgil might easily assign to the remote Hebrus, of which and its wild country so little was known by the Romans, the character of a rapid stream. *Hebrum* is also retained by Wagner.

318. *De more*. "According to custom," i. e. the custom of a huntress.—*Habilem arcum*. "A light, convenient bow," i. e. light to carry, and easy to bend.—319. *Dederatque comam diffundere ventis*. "And had given her locks to the winds to scatter." The more usual construction would have been, *diffundendam ventis*, "and had given her locks to be scattered by the winds." The infinitive, however, is employed instead of *diffundendam*, by a Greek idiom : ἔδωκεν ἀνέμοις φέρειν, i. e. ὥστε φέρειν.

320. *Nuda genu*. *Genu* is the accusative, by a Greek idiom. Literally, "naked as to the knee." The allusion is to the short tunic, that was drawn up above the knee, leaving this bare, by means of the girdle. Diana is so represented on ancient coins, and such, too, was the attire of the Spartan virgins.—*Nodoque sinus collecta fluentes*. "And having the flowing folds of her robe girded up into a knot." Literally, "gathered up as to her flowing folds in a knot." The term *sinus* commonly means the bosom formed by a part of the toga thrown over the left arm across the breast; here, however, it refers to the folds or gatherings of the tunic, lying loosely upon the breast, and secured in their places by a knot in the girdle.

321. *Ac prior*, &c. "And, 'Ho! warriors,' she is the first to exclaim, 'tell me if haply you have seen any one of my sisters wandering here.'"—*Juvenes*. The term *juvenis*, among the Romans, was applied to a person up to forty-five, and even fifty years of age. It is commonly rendered here "young men," or "youths," with very little good taste.—322. *Quam*. For *aliquam*.—323. *Succinctam phœtrâ*, &c. "Girt with a quiver, and with the hide of a spotted lynx," i. e. and wearing a lynx's skin secured around the waist by a belt.

325. *Contra sic orsus*. "Thus began in reply." So the Greek expression, ἀντίον ῥήδα.—326. *Mihi*. "By me." The dative, by a Greek construction, for *a me*.—327. *O, quam te memorem*, &c. "O, who shall I say thou art, maiden?" i. e. "O, how shall I address thee?" For *quam memorem te esse?*—328. *Nec vox hominem sonat*. "Nor does thy voice sound like that of a human being."—*O! dei certe*, &c. "O! assuredly a goddess, be thou propitious, and whatever divinity thou mayest be, alleviate our suffering." With *Quæcumque* supply *dea*.—329. *Phœbi soror*. From her costume as a huntress he thinks she may, perhaps, be Diana.—*Nympharum*. The Dryads, or nymphs of the woods.

331. *Et quo sub cœlo*, &c. Construe, *et doceas sub quo cœlo*, &c.—332. *Jactemur*. "We are still the sport of misfortune."—*Locorumque*. The final syllable *que* is added to the commencement of the next line by synapheia, *qu' erramus*.—334. *Multa tibi*, &c. Construe, *multa hostia cadet tibi nostrâ dextrâ ante* (tuas) *aras*.—335. *Tali honore*. Referring to the offer of sacrifice.—337. *Cothurno*. The *cothurnus*, or buskin, rose above the middle of the leg, so as to surround the calf (*sura*), and sometimes reached as high as the knees. It was laced in front, and the object in so doing was to make it fit the leg as closely as possible. The skin or leather of which it was made was dyed purple, or of other splendid colours. It was worn principally by horsemen, hunters, and men of rank and authority.

338. *Tyrios et Agenoris urbem*. "Tyrians and the city of Agenor," i. e. colonists from Tyre, and the city founded by these. Agenor was an early king of Phœnicia (according to the Greek legends), father of Cadmus, and an ancestor of Dido's. Hence Carthage, founded by one of his descendants, is figuratively called after his name, as if the

poet had styled it the city of the Agenoridæ.—*Vides*. As Æneas was still in the midst of the forest, and could, of course, see neither people nor city, the words of the text are equivalent, in fact, to "*ubi sunt Tyrii et Agenoris urbs*."

339. *Sed fines Libyci*, &c. "But the region itself is Libyan," i. e. the country of which these realms form part is Libya. The term Libya is here used, according to Greek and poetic usage, to signify Africa generally. See l. 22.—*Genus intractabile bello*. "A race unconquerable in war." *Genus* here refers to *Libyes*, as implied in *Libyci*. Wagner, however, places a semicolon after *Libyci*, and refers *genus* to the Carthaginians, in prospective allusion to their conflicts with the Romans.

340. *Imperium Dido*, &c. "Dido, having come from the city of Tyre, sways the sovereignty."—*Imperium regit*. Equivalent to *imperium regendo exercet*.—341. *Germanum*. "Her brother."—*Longa est injuria*, &c. "Long is the narrative of her injuries; the details are long and intricate. I will therefore merely enumerate the most important particulars."—343. *Sychæus*. The more correct form of the name. The common text has *Sichæus*. Observe the first syllable long here in *Sychæus*, but short in line 348, and everywhere else. The ancient poets allowed themselves great license in the prosodiacal use of foreign words, especially proper names, thus: *Sicānūs*, *Sicānūs*, *Sicānūs*, *Sicāniā*, *Sicāniā*; *Apūlus*, *Apūlia*, &c.

Ditisimus agri. As the wealth of the Phœnicians did not consist in lands, but arose from commerce, Huet suggests *auri* here for *agri*. But Virgil was thinking of his own times and country, and therefore applies what suited those to another land and earlier age.—344. *Miseræ*. "On the part of his unhappy spouse." *Miseræ* is here the genitive. There is no need of making it the dative, by a Hellenism, for a *miserā*.—345. *Intactam*. "Previously unwedded." Equivalent to *virginem*.—*Primisque iugarat ominibus*. "And had joined her in her first nuptials." Literally, "with the first omens," i. e. auspices. A part for the whole, the auspices forming so important a feature in the nuptial rites.

346. *Regna*. "The sovereignty."—347. *Scelere ante alios*, &c. "More atrocious in wickedness than all other men." Literally, "before all other men." Instead of the ablative, *aliis omnibus*, we have the accusative with *ante* by a Greek construction. This is done when a much wider range than ordinary is intended to be expressed.—348. *Quos inter medius*, &c. "Between these two there arose fierce enmity."—*Ille Sychæum impius*, &c. Construe, *Ille impius, atque cæcus amore auri, securus amorum germanæ, clam superat ferro Sychæum incautum ante aras*.—349. *Aras*. Altars were either square or round.

Cæcus. "Blinded."—350. *Securus amorum germanæ*. "Regardless of the deep love of his sister (for her husband)." *Amorum*. Observe the force of the plural here.—351. *Et ægram multa*, &c. "And, wickedly inventing many a tale, deceived with empty hope, the heart-sick, loving queen." Literally, "and, bad man, feigning many things," &c. With deliberate wickedness he invented many tales by which to account for the absence of Sychæus, and thus inspired Dido with the vain hope of again beholding her husband.

353. *Ipsa sed*, &c. Construe, *sed ipsa imago inhumati conjugis venit (illi, sc. Didoni) in somnis*, &c.—*In somnis*. "As she slept."—*Inhumati*. The corpse of Sychæus had been conveyed away by the assassin immediately after the deed, and left unburied in some secret

spot. This denial of the rites of sepulture increased, according to the ideas of the ancients, the atrocity of the affair; hence, too, the appearance of the ghost of Sychæus to Dido, it being the common belief that the spirits of the departed were unquiet, and wandered about, until they obtained the rites of interment.

354. *Ora modis attollens*, &c. "Lifting up a visage wondrous pale." Literally, "lifting up features pale in wonderful ways." *Attollens*, as here employed, denotes the apparition's slowly rising up on the view of the dreaming Dido.—355. *Crudeles aras*, &c. "Disclosed to her the cruel altars, and his bosom pierced by the sword," i. e. showed her in her dreams the altars before which he had been cruelly murdered, &c.—356. *Cæcumque domus*, &c. "And unfolded to her view all the hidden wickedness of the family." *Domus* here stands for *cognati*, i. e. *fratris*.

358. *Auxiliumque viæ*, &c. "And, as aid for her journey, discovers to her ancient treasures in the earth."—*Recludit*. When the apparition points out to her where the treasures lie hid, it is said itself, in the language of poetry, to bring them out from the bosom of the earth.—359. *Ignotum argenti*, &c. "An unknown sum of silver and gold." Literally, "an unknown weight," according to the early way of speaking, when the precious metals were weighed, and a regular coinage had not as yet been introduced. Dido knew nothing of these treasures until they were revealed to her. Sychæus had concealed them, not through avarice, but in order to keep them from the rapacity of Pygmalion.

361. *Conveniunt quibus*, &c. "There assemble (all) unto whom there was either violent hatred, or keen fear, of the tyrant." Supply *omnes* before *quibus*. *Odium crudele*, like the Greek *μῖσος ἀπηνής*, properly means the hatred felt by a cruel mind. Here, however, *crudele*, like *sævus*, *atrox*, and similar terms, is poetically used for *magnus* or *ingens*. So, again, *metus acer* is here the same as *metus vehemens*, and refers to a spirit not only influenced by fear, but also, in some degree, exasperated by harsh treatment.

362. *Naves, quæ forte paratæ, corripunt*. "They seize on some ships that happened to be ready."—364. *Pygmalionis opes*, not treasures belonging to him, but which he had so deeply and wickedly coveted.—*Dux femina facti*. "A woman (is) leader in the deed."

365. *Ubi nunc cernes*. "Where thou wilt presently perceive." Burmann and Heyne read it thus. Wagner, on the other hand, gives *cernis*, which he makes equivalent to *cernere licet*, or *cernere potes*. He insists that *nunc cernes* is not correct Latinity for "thou wilt presently perceive."

367. *Mercatique solum*, &c. "And purchased as much ground (called Byrsa by them from the name of the deed) as they could enclose with the hide of a bull." According to the common story, Dido, when she came to Africa, purchased of the natives as much ground as could be encompassed by a bull's hide. After making this agreement, she cut the hide into small strips, and enclosed in this way a large extent of territory. Here she built a citadel, which she called *Byrsa*, from *βύρσα*, "a hide," in allusion to the transaction. This whole story, however, is a mere fable of the Greeks. The name of the Carthaginian citadel was derived from, or, rather, was the same with, the Punic term *Barsa*, meaning "a fortification," or "a citadel." The Greeks would seem to have softened down *Barsa* or *Bosra* into *Βύρσα*.—368. *Tergo*. Put for *tergore*.

369. *Sed vos qui tandem?* "But who, pray, are ye?"—370. *Talibus*. Supply *verbis*.—*Ille*. Agreeing with *respondit* understood.

372. *O Dea! si primâ*, &c. "O goddess, if, retracing events from their earliest origin, I proceed (to unfold them to thee), and if there be leisure for thee to listen to the annals of our sufferings, the star of eve will lay the day to rest, the heavens being closed, before I reach the end of my narrative."—*Pergam*. Supply *exponere*, or *narrare*.—

373. *Vacet*. Supply *tibi*.—374. *Ante diem clauso*, &c. A beautiful image. According to the popular belief, the sun-god, when his daily course was ended, retired to repose. In the language of poetry, Vesper leads him to his rest, and the gates of heaven are closed until the return of another day.—*Ante*. "Sooner," or "first."

375. *Nos Trojâ antiquâ*, &c. Construe, *tempestas, forte suâ, appulit nos, vectos antiquâ Trojâ* (*si forte nomen Trojæ iit per vestras aures*, i. e. "has reached your ears,") *per diversa æquora Libycis oris*.—377. *Forte suâ*. "By its own chance," i. e. the chance that usually accompanies a storm. More freely, "in its wonted manner."

378. *Raptos ex hoste Penates*. By the Penates are meant the secret, tutelary divinities of Troy.

380. *Italiam quæro patriam*, &c. "I seek Italy, my (true) native country, and the early home of my race that sprang from supreme Jove." *Genus* is here equivalent to *proavorum sedes*, and the whole passage alludes to an early legend, which makes Dardanus, who was the son of Jupiter and Electra, and the founder of the Trojan line, to have come originally from Italy. According to the tradition here referred to, Dardanus came first from Corythus in Etruria to Samothrace, and passed thence into Asia Minor, where he settled, and became the stem-father of the Trojan race. The descent of Æneas from this early monarch was as follows: "1. Dardanus (son of Jove); 2. Erichonius; 3. Tros; 4. Assaracus; 5. Capys; 6. Anchises; 7. Æneas. Hence the hero speaks of Italy as his true native land, and of his lineage as sprung from Jove. We have adopted in the text the punctuation of Wagner, who removes the semicolon which the common editions have after *patriam*, and inserts *et* before *genus*. If we follow the old pointing, the meaning will be, 'my lineage is from supreme Jove;' an allusion to his origin, which is brought in very abruptly and awkwardly.

381. *Denis*. By poetic usage for *decem*.—*Conscendi*. "I embarked on."—*Phrygium æquor*. The sea that washes the immediate shores of Troas, in allusion to Phrygia Minor.—382. *Data fata secutus*. "Having followed the destinies vouchsafed me," i. e. from on high, through the medium of oracles, &c. The proper expression is *oraculum dare*, or *oracula data*. Here, however, *fata* stands, in reality, for *oracula*. Compare the expression *fata Sibyllina*, "Sibylline oracles" or "predictions."—383. *Convulsæ*. "Shattered."

385. *Nec plura querentem*, &c. "Venus, having suffered him to complain no further, interrupted him as follows, in the midst of his grief."—*Querentem*. The more usual construction would be the infinitive *queri*.—387. *Quisquis es, haud credo*, &c. "Whoever thou art, thou dost not, I am sure, breathe the vital air, hated by the inhabitants of the skies," i. e. thou must certainly be a favourite of heaven, since thou hast been allowed to come to the fair city of Carthage, and behold its grandeur and beauty.—*Auras vitales*. Virgil always uses *auræ* in the plural, to denote the atmosphere or air which we breathe.

—388. *Qui adveneris*. Observe the force of the relative with the subjunctive. Equivalent to *cum adveneris*, "since thou hast come."

390. *Namque tibi*, &c. "For I announce unto thee the safe return to harbour of those companions who were separated from thee by the storm."—392. *Ni frustra augurium*, &c. "Unless my self-deceiving parents taught me augury in vain." *Vani*, i. e. deceiving themselves into the belief that they were versed in the art of divination, and could impart it to their child.

393. *Aspice bis senos*, &c. She shows him a flock of twelve swans, from whose movements she foretells unto him that the twelve missing ships have come, or are now coming, in safety to land.—*Lætantes agmine*. "Exulting in a moving line."—*Cycnos*. Venus causes swans to appear to her son, because this bird was sacred to her, and was also of good omen for those who traversed the sea, from its never dipping under water. Hence, an old poet says :

"Cycnus in auguriis nautis gratissimus ales.

Hunc optant semper, quia nunquam mergitur aquâ."

394. *Ætheriâ quos lapsa*, &c. "Whom the bird of Jove, having glided from the ethereal region, was (a moment ago) driving in confusion through the open sky."—*Jovis ales*. The eagle.—*Aperto*. Because extending widely for the flights of the feathered race.

395. *Nunc terras ordine longo*, &c. "Now, in a long train, they seem either to be occupying the ground, or to look down upon it already occupied. Even as they, returning, sport with loud-flapping pinions, and have (now) encompassed the ground with their band, and given forth notes (of joy), so thy vessels, and the youth of thy people," &c. The meaning of this passage has been much contested. Some make *captas* equivalent to *capiendas*; others explain *reduces* by "returning to the skies." All, however, without exception, read *polum* instead of *solum*. This last is a conjecture of Burmann's, which we have ventured to adopt on account of its singular neatness. The key to the whole explanation of the omen is to be found in the application that is made of it to the missing ships of Æneas; and attention to this circumstance would have saved many of the commentators much trouble. The omen, moreover, it must be remembered, does not appear to Æneas under one aspect, but in three different points of view. Venus first points to the twelve swans moving along in a straight line (*agmine*). A moment after, and while she is still speaking, they begin to sink slowly to earth; and when the goddess utters the words *nunc terras ordine longo*, &c., a part of them have already alighted (*capere terras videntur*); the remainder are looking down at those who have alighted (*captas jam terras despectare videntur*), and are preparing to follow their example. The next moment all are seated on the ground, clustering together (*cœtu cinere solum*), and expressing by their notes the joy they feel at their escape (*cantus dedere*). So with the twelve ships of Æneas. The storm that scattered them is the eagle from on high: having escaped from this, and shaped their course slowly towards the land, some of them are, at the very moment that Venus is speaking, already safe in harbour; the others are entering under full sail, looking at their companions now riding at anchor before their view. The next moment all are in, mutual greetings take place, and cries of joy are heard.

402. *Dixit et avertens*, &c. "She said, and, turning away, flashed on the view with her rosy neck." We have here one of the marks of divinity, according to ancient ideas, namely, a bright-flashing and roseate hue, the "*fusus et candore mixtus rubor*" of Cicero, (*N. D.* i. 27.)—*Avertens*. Supply *se*.—403. *Ambrosiæque comæ*, &c. "And from her head the ambrosial locks breathed a heavenly odour." A second mark of divinity. *Ambrosiæ* is here equivalent to *ambrosiâ illitæ*, "anointed or perfumed with ambrosia," the immortal unguent of the gods. Compare the *Θείον ὀδμήν πνεῦμα* in Euripides, by which Hippolytus recognizes the divinity of Diana. Venus and Diana are generally represented with their hair dressed in the simple style of the young Greek girls, whose hair was parted in front, and conducted round to the back of the head, so as to conceal the upper part of the ears. It was then tied in a plain knot at the nape of the neck, or, at other times, though less frequently, at the top of the head.

405. *Et vera incessu patuit dea*. "And in her gait the true goddess was disclosed to the view." Another proof of her divinity. The walking of the gods is described by the ancients as a swift, smooth, gliding motion, somewhat like that of a serpent. Heliodorus speaks of the wavy motion of the immortals, not by opening their feet, but with a certain aerial force.—*Dea. Ille*. In scanning this line, *Dea* is not to be pronounced as a monosyllable, an erroneous opinion entertained by some editors; on the contrary, there is an hiatus after it, although the word ends with a short vowel; and the pause at the end of the sentence prevents the operation of the synalœpha. (*Bentley, ad Horat.* Od. iii. 14, 11.)

407. *Quid natum toties*, &c. "Why dost thou, cruel also, mock thy son so often with untrue appearances?" Venus had often appeared to him before, and as often suddenly and mysteriously disappeared.—*Crudelis quoque*. Implying that Juno was not the only deity cruel to him, since his own mother seemed to court this same charge.—409. *Veras voces*. "The language of reality," i. e. words spoken in one's proper character, and not under an assumed form.—410. *Incusat*. "He reproaches her."

411. *Obscuro gradientes*, &c. "Encompassed them as they moved onward with darkened air." This is in accordance with the usage of Homer, whose deities thus conceal their favourites from mortal view.—412. *Et multo nebulæ*, &c. "And the goddess poured around them the abundant covering of a mist." Literally, "poured them around with."—413. *Eos*. A negligent expression. The poets generally avoid the oblique cases of the pronoun *is*, where they are enclitic, or merely signify "him," "them," &c., and employ them chiefly when orthotone and emphatic.—*Contingere*. "To injure." More literally, "to lay hands upon them."—414. *Molirive moram*. "Or to cause any delay," i. e. to interpose any obstacle (*moles*) that might occasion delay.

415. *Ipsa Paphum sublimis abit*. "She herself departs on high for Paphos."—*Sedesque revisit*, &c. "And with joy revisits her accustomed seats."—416. *Læta* refers to the delight which the goddess took in her favourite Paphos; not, as some think, to the joy which she felt on account of the safety of her son.—*Templum*. Supply *est*.—*Centumque Sabæo*, &c. "And (where) a hundred altars glow with Sabæan incense, and exhale the perfume of freshly-twined garlands." Literally, "breathe with fresh garlands." The altar of the Paphian

Venus was never stained with the blood of animal sacrifices. The offerings were flowers and frankincense.—*Sabæo*. The Sabæi occupied a region in Arabia Felix, whence the best frankincense was obtained.

418. *Corripuere viam interea*, &c. "Meanwhile they hastened on their way."—419. *Plurimus*. "Of lofty height."—420. *Adversasque aspectat*, &c. "And faces from above its confronting towers."—421. *Molem, magalia quondam*. "The mass of buildings, formerly (mere) portable huts." We have given *magalia* here the meaning which Gesenius assigns to it, "*tuguria Numidarum portalia, quæ plaustris circumferebantur*," i. e. portable huts that were carried about on waggons. Servius says that the true form of the word is *magaria*, not *magalia*, because *magar* signified, in Punic, "a villa."—422. *Strepitumque*, &c. "And the bustle, and the paved ways." *Strata viarum* is a Græcism for *stratas vias*.

423. *Instant*. "Ply the work." Supply *operi*. More literally, "press on."—*Pars ducere muros*. "Some are extending the walls." We have followed Wagner, who places a colon after *Tyrîi*. This will convert *ducere*, *moliri*, &c., into historical infinitives, with the meaning of the indicative present.—424. *Subtoltere*. "Are rolling up," i. e. to the heights where the citadel is to stand. "Literally, 'are rolling from beneath, or under.'"—425. *Pars optare locum*, &c. "Some are selecting a spot for a dwelling, and enclosing it with a furrow." The furrow is the space dug all round to receive the foundation-stones, and serves, at the same time, to mark out the limits of the new dwelling.

426. *Jura magistratusque*, &c. "They are appointing modes of judicial procedure, and magistrates, and a revered senate." This line comes in very awkwardly between the preceding and subsequent ones, in both of which mention is made of building, &c. To obviate this difficulty, some translate the present verse as follows: "They are choosing places for courts of justice, and for magistrates, and the revered senate." Such a translation, however, can never be fairly obtained from the words in question, and it is therefore best to regard the line as a spurious one, an opinion in which most commentators agree.

427. *Alta theatri fundamenta*, &c. "Others are laying the deep foundations of a theatre." Mention of a theatre at Carthage has given rise to objections on the part of some critics. The poet, however, is perfectly excusable. In endeavouring to depict the greatness and splendor of Carthage, he calls in to his aid certain features which belonged more properly to imperial Rome.—429. *Scenis decora alta futuris*. "The lofty decorations for future scenes."

430. *Qualis apes*, &c. "Such toil is theirs, as employs the bees, beneath the rays of the sun, throughout the flowery fields, in the beginning of summer, when they lead forth the grown-up offspring of their race." The grammatical construction is, *talis labor est illis, qualis labor exercet apes*, &c.—433. *Stipant*. "They press close," i. e. stow closely away, or compress into a narrow compass.—435. *Fucos*. "The drones." These are the male bees, which, after subserving the purposes of fecundation, are driven out by the working-bees.—*A præsepibus*. "From the hives."—436. *Redolentque thymo*, &c. "And the fragrant and abundant honey is redolent of thyme." *Mella*, in the plural, denotes great abundance.

437. *O fortunati*, &c. Æneas envies them their good fortune in

being already occupied with that which he had so long ardently desired in his own case, namely, the building of their city.—438. *Et fastigia suspicit urbis*. "And he looks up to the city's topmost towers." He thinks with a sigh of the difference between his present condition and that of the Tyrian colonists, and, while he is thus employed, his eye involuntarily rests on their proud structures already soaring into the sky.—*Fastigia*. More literally, "the summits." The term properly means the high, elevated, gable end of a building; the peak of the roof.

439. *Infert se*. "He moves onward."—440. *Ulli*. A Græcism, for *ab ullo*.—441. *Lætissimus umbræ*. "Most luxuriant of shade." *Lætissimus* equivalent to *uberimus*. The common text has *umbræ*, but the genitive is preferable, as denoting more of fulness and abundance.—442. *Quo primum factati*, &c. "In which very spot the Carthaginians, after having been tossed to and fro by the waves and the tempest, first dug up an omen, which royal Juno had pointed out, the head of a spirited steed." With *quo* construe *loco*, and connect *primum* with *effodere*.—444. *Monstrârat*. By an oracle, or some other indication.—*Caput acris equi*. The Carthaginian coins had the head of a horse impressed on one side, in allusion, as is said, to this early tradition. According to one account, Juno ordered Dido, by an oracle, to settle in that place where she should find a horse's head.

Sic nam fore, &c. "For thus did she indicate that the nation should be illustrious in war, and easy to be supported for ages." Some difference of opinion exists among commentators as to the meaning of *facilem victu* in this passage. Heyne makes *victu* the ablative of *victus*, and explains *facilem* by "abounding in the means of subsistence," i. e. richly supplied with them by a fruitful territory. Wagner, however, regards *victu* as the supine of *vivo*; so that the phrase in question will then be equivalent to "easy to be supported or sustained," i. e. abounding in resources, and easily able, therefore, to maintain its ground. This accords better, moreover, with the nature of the omen. The horse's head was a type of power, indicating that the nation would be a warlike one, and acquire extensive possessions and resources by the force of arms.

446. *Sidonia Dido*. "Sidonian Dido." So called from Sidon, one of the cities of Phœnicia, older even than Tyre. The term is therefore equivalent here to "Phœnician."—447. *Condebat*. "Was building." We would expect here *condiderat*, "had built;" but *condebat*, perhaps, indicates that some part of the structure still remained unfinished.—*Et numine divæ*. "And with the presence of the goddess." Servius, whom Heyne follows, makes this refer to the statue of the goddess, formed of gold or some other precious material. It would rather seem to allude to the peculiar sanctity of the place, and to the belief that the temple was honoured occasionally by the immediate presence of the divinity worshipped in it.

448. *Ærea cui gradibus*, &c. "For which a brazen threshold rose on steps, and door-posts of brass connected with this; (for which) the hinge creaked unto brazen doors." Both *limina* and *trabes* refer to *surgébant*. We still, in speaking of ancient works of art, employ the terms "brass" and "brazen," and the custom has been followed by us in the present case. It is, however, an incorrect mode of speaking. Brass, as we use the term in modern times, is a combination of copper and zinc, whereas the specimens of ancient objects formed of the material termed *æs*, are found, upon analysis, to con-

tain no zinc, but, with very limited exceptions, to be composed entirely of *copper* and *tin*. To this mixture the appellation of *brass* is now exclusively given by artists and founders, and ought, in strictness, to be used by us also in speaking of ancient works.

Limina. The threshold was, with the ancients, an object of superstitious reverence, and it was thought unfortunate to tread on it with the left foot. On this account, the steps leading into a temple were of an uneven number, because the worshipper, after placing his right foot on the bottom step, would then place the same foot on the threshold also.

Nexæque. The line ends with *nexæ*, and *que* is joined to the succeeding verse by synapheia.—449. *Cardo*. The Greeks and Romans used hinges exactly like those now in common use.

452. *Et afflictis melius confidere rebus*. "And to have a better confidence in his fallen fortunes."—454. *Dum, quæ fortuna sit urbi*, &c. "While he gazes with wonder at what is the fortune of the city, and at the skill of the artists, compared one with the other, and the elaborate finish of their works."—456. *Videt Iliacas*, &c. He beholds on the walls of the temple certain paintings, seven in number, the subjects of which were taken from the tale of the Trojan war.—*Ex ordine*. "In order."—458. *Atridas*. "The sons of Atreus." Agamemnon and Menelaus.—*Særum ambobus*. "Bitterly hostile to both parties," i. e. to the Atridae and to Priam. Achilles was incensed against Agamemnon on account of Briseïs, and with Menelaus also, whose interests were identified with those of his brother. On the other hand, he was irritated against Priam and the Trojans on account of the loss of Patroclus. The allusion in the case of Priam, however, is principally to the harsh reception which Achilles at first gave to the aged monarch, when the latter came to beg from him the dead body of Hector.

459. *Constitit*. "He stood (rooted to the ground)," i. e. amazed at the unexpected nature of the sight.—460. *Nostris non plena laboris*. "Is not full of our suffering?" i. e. of the story of our sufferings.—461. *En Priamus!* "See, here is our Priam!" A fine touch of nature. The Trojan hero, after glancing rapidly at other objects, dwells with true national feeling on the figure of the aged Priam, and on his many virtues.

Sunt hic etiam, &c. "Even here has praiseworthy conduct its own reward, (even here) are there tears for misfortunes, and human affairs exert a touching influence on the heart."—463. *Hæc fama*. "This fame of ours," i. e. of our achievements and sufferings.—464. *Inani picturâ*. "With the empty painting." *Inanis* here means 'empty,' or 'unreal,' in so far as the figures were not the objects themselves.—465. *Flumine*. "Flood (of tears)." The pictures on the walls of the Carthaginian temple are conceived, says Symmons, in the happiest humour of poetic invention; and the hint of them is altogether unborrowed. Homer frequently alludes to sculpture, but never to painting, which was the improvement of the imitative art in a later age.

466. *Namque videbat*, &c. The first painting (there were seven altogether) is now described. The subject is an engagement between the Greeks and Trojans, marked by varied success.—*Bellant Pergama circum*. "As they warred around Troy." *Pergama* (the plural of *Pergamus*) properly means the citadel of Troy, here taken for the whole city.

469. *Nec procul hinc, &c.* We now come to the subject of the second painting, which is the death of Rhesus, and the leading away of his famous steeds. Rhesus, king of Thrace, came to Troy with a band of auxiliaries, after the war had continued for a long period, and brought with him the far-famed coursers, in relation to which it had been predicted, that the city would become impregnable, if once they tasted the forage of Troy or drank of the waters of the Xanthus. Diomedes and Ulysses having ascertained the arrival of the Thracian king on the very day of his coming, and that he had encamped without the city, entered the place of encampment that very night, slew Rhesus and many of his followers while asleep, and carried off the steeds to the Grecian army.

Niveis velis. "With their snow-white coverings." Referring to the white canvass of which they were made. There is here, however, an anachronism. Neither Greeks, nor Trojans, nor auxiliaries, were under canvass. The Greeks were hutted; the Thracians would seem to have been lying on the bare ground.—470. *Primo prodita somno.* "Betrayed by the first (and deepest) sleep." A beautiful idea. What was done during sleep is called a betrayal by sleep itself.—472. *Ardentesque avertit equos, &c.* "And turned away the fiery steeds towards the Grecian camp."

474. *Parte aliâ, &c.* The third painting, the subject of which is Troilus, son of Priam. This young prince, having engaged with Achilles, received a mortal wound, and fell from his chariot backward. His feet, however, became entangled in some way with the reins, and he was dragged along on his back, his shield gone, but still holding the reins with one hand and grasping his spear with the other. The spear, however, was inverted, and only marked the ground idly with its point. It will be observed that Virgil here deviates from Homeric usage, according to which those heroes who fought from chariots had a charioteer by their side. Troilus, on the contrary, is alone in his car, and fights, and manages his steeds, at one and the same time. Perhaps the poet intended that the reins should pass around his body, and thus require but little guidance from the left hand.

Armis amissis. "His shield being lost." Many apply the term *armis* here to both shield and spear. This, however, is not correct. *Armis* here, as very frequently elsewhere, refers merely to defensive armour.—476. *Curruque hæret resupinus, &c.* "And lying supine, still adheres to the empty chariot." His feet are entangled in the reins, and serve to connect his body with the chariot. His head and neck, and the part of his body about the shoulders, are dragged along the ground.—477. *Lora tenens tamen.* "Clinging, notwithstanding, to the reins." The spirit of the young warrior appears even in death. He still grasps the reins, as if seeking by a desperate effort to remount his car.

478. *Et versâ pulvis, &c.* "And the dust is marked by his inverted spear." There is great beauty and graphic force in *versâ*. The point of the spear is turned away from the foe, and only imprints an idle furrow on the ground. Many commentators make *hasta* here refer to the spear of Achilles, with which Troilus had been pierced. But then, in order to justify the expression *versâ hastâ*, we must suppose the spear to have passed quite through the body of the prince, and its point on the other side to be marking the ground, which would certainly not be in very good taste.

479. *Interea ad templum, &c.* The fourth painting. It represented the Trojan matrons bearing in solemn procession the *peplus* to the temple of Minerva. The story is related in the sixth book of the *Iliad* (v. 286), where Hecuba, with the other Trojan women, carries the *peplus* to the temple of Minerva, to entreat the goddess to remove Diomedes from the fight, where he had been making immense slaughter. All that Homer says of this *peplus* is, that it was the richest vestment in Hecuba's wardrobe, having been embroidered by Sidonian women, and brought by Paris from Sidon.

Non æquæ Palladis. "Of the unpropitious Minerva."—*Peplumque ferebant.* The *peplus* was a shawl which commonly formed part of the dress of females. It was often fastened by means of a brooch; but was frequently worn without one. It passed entirely round the body, and the loose extremity of it was thrown over the left shoulder and behind the back.

481. *Tunæ pectora palmas.* "Beating their bosoms with their hands." More literally, "beaten as to their bosoms," &c., the accusative of nearer definition, where some, without any necessity, understand *quoad* or *secundum*, as *tunæ (quoad) pectora*.—482. *Divæ solo fixos, &c.* "The goddess, turned away, kept her eyes fixed upon the ground." Virgil's imagery here is superior to Homer's. The latter makes Minerva shake her head in token of refusal: ὡς ἔφαρ' εὐχόμενη, ἀνένευε δὲ Παλλὰς Ἀθήνη. (*Il.* vi. 311.)

483. *Ter circum Iliacos, &c.* The fifth painting; the subject, Priam ransoming from Achilles the dead body of Hector.—*Raptaverat Hectora muros, &c.* Virgil's account differs from that of Homer. According to the latter, the dead body of Hector was attached to the chariot of Achilles, and insultingly dragged away to the Grecian fleet; and thrice every day, for the space of twelve days, was it also dragged by the victor around the tomb of Patroclus. (*Il.* xxii. 399, seq.—*Ib.* xxiv. 14, seq.) Homer says nothing of Hector's body having been dragged thrice, or even at all, around the walls of the city. He merely makes Hector to have fled thrice around the city before engaging with Achilles. The incident, therefore, which is here mentioned by Virgil, must have been borrowed by him from some one of the Cyclic bards, or some tragic poet; for these, it is well known, allowed themselves great license in diversifying and altering the features of the ancient heroic legends.

484. *Exanimemque auro, &c.* "And was (now) selling (to Priam) his lifeless body for gold." Homer speaks of the "immense ransom" (ἀντρείσαι ἀποινα) which Priam brought, amounting to "ten whole talents of gold" (χρυσοῦ δέκα πάντα τάλαντα).—486. *Spolia.* The arms of which Achilles had despoiled him.—*Currus.* The chariot unto which he had bound his dead body.

488. *Se quoque principibus, &c.* The sixth painting. It represents a battle between the Trojans and the Greeks, in which Æneas himself bears part, and in which the Eastern forces of Memnon are engaged.—489. *Eoasque acies, &c.* "And the Eastern forces, and arms of swarthy Memnon." Memnon, according to poetic legends, was a son of Aurora, who brought a body of forces from the distant East to aid the Trojans against the Greeks. He was slain by Achilles. He is represented as of a dark-brown, or Oriental complexion, approaching to a sable hue.

490. *Ducit Amazonidum, &c.* "Penthesilea, fierce-raging, leads on her bands of Amazons, with crescent targets." The subject of

the seventh and last painting is here described, namely, the Amazons bringing aid to the Trojans, and led on by their queen, Penthesilea. She was the daughter of Mars, and came to Troy in the last year of the war. After performing prodigies of valour, she was slain by Achilles.—*Lunatis peltis*. The *pelta* was a small, light targe, or buckler, of different shapes. In the hands of the Amazons, however, it appears on the works of ancient art, sometimes elliptic, at other times variously sinuated on the margin, but most commonly with a semicircular indentation on one side, answering to the *lunata pelta* of the text.

492. *Aurea subnectens*, &c. "Binding a golden girdle beneath her exposed breast; the warrior-female! and, though a virgin, dares to contend with men!" The Amazons are generally represented on ancient monuments and gems, with one breast exposed, and the other concealed by drapery. The roundness of form in the case of the latter is very perceptible. The story of their having but one breast, the other being cut off for convenience in drawing the bow, is a mere fable, and warranted by no remains of ancient art.

494. *Hæc dum Dardanio*, &c. "While these things seem worthy of all his wonder unto the Trojan Æneas." Some make *Æneas* equivalent here to *ab Ænea*, and dependent on *videntur*. "While these things, deserving of wonder, are viewed by the Trojan Æneas." This, however, wants force.—495. *Obtutuque hæret*, &c. "And remains rooted to the spot in one earnest gaze." *Hæret* here is extremely forcible, "clings (to these scenes of other days)."—497. *Incessit*. *Incedo* here, again, as in a previous instance, conveys the idea of blended dignity and grace. Observe the beautiful use of the perfect in *incessit*: "While Æneas stands lost in silent musing, the queen has come."

498. *Qualis in Eurotæ ripis*, &c. "Such as Diana leads the choral dances, on the banks of the Eurotas, or along the mountain-tops of Cynthus," i. e. as beautiful and graceful as Diana is when she leads, &c.—*Eurotæ*. The Eurotas was a river of Laconia, running by Sparta. It is now the *Vasili-potamo*. It is here mentioned because Diana was worshipped at Sparta with peculiar honours.—*Cynthi*. Cynthus was a mountain in the island of Delos, the natal place of Diana. Here, also, Diana was particularly worshipped.—499. *Exercet choros*. The term *chorus* always carries with it the blended ideas of dancing and song.

500. *Glomerantur*. "Crowd around."—*Oreades*. "Mountain-nymphs." From the Greek *Ὀρειάδες*, and this from *ὄρος*, "a mountain."—501. *Gradiensque*. "And as she steps along."—*Deas*. The nymphs just mentioned.—502. *Pertentant gaudia*. "Joys diffuse themselves through." Literally, "explore," "try thoroughly." A beautiful image. Joys seek to take up their abode in every part of her bosom, and explore for this purpose its inmost recesses.—*Latona*. Latona became by Jupiter the mother of Diana and Apollo.

504. *Instans operi*. "Urging on the work, and (with it) her future realms." *Opus* is the work, taken collectively, on which depends the development of her kingdom and power.—505. *Tum foribus divæ*, &c. "Then, in the gates of the goddess, under the arched roof of the temple." Some of the commentators discover a contradiction in terms between *foribus* and *testudine*, and make the former apply to the gates of the sanctuary, or *adytum*, itself, and not, as the poet evidently intended, to the mere gates of the temple. This proceeds

from their supposing that *mediâ testudine templi* means "beneath the centre of the vaulted roof of the temple." Such, however, is by no means the case. There is an important difference between *medius*, when used alone with a noun, as in the present instance, and when a preposition is added. Thus *mediâ silvâ*, "amid a wood;" but *in mediâ silvâ*, "in the very middle of a wood;" *medio mari*, "amid (i. e. in) the sea;" but *in medio mari*, "in the middle of the sea." So, in the present case, *mediâ testudine*, "under the vaulted roof," i. e. with the arched roof rising all around; but *in mediâ testudine*, "under the very centre of the arched roof." (Wagner, *Quæst. Virg.* xiv. 5, b.)

506. *Septa armis*. "Surrounded by arms," i. e. armed followers, body-guards. *Armis* for *armatis* or *satellitibus*.—*Solioque alte subnixâ*. "And supported by a throne on high." The throne was raised on high, and her feet were supported by a footstool.

507. *Jura dabat legesque*, &c. "(And now) she was beginning to dispense justice unto her subjects, and to equalize the labour of their respective tasks by fair apportionments, or else to determine them by lot." *Jura dabat legesque* means, literally, "she was giving out the unwritten and written principles of justice," i. e. was dispensing justice according to law.—508. *Sorte trahebat*. Poetically for *sortem trahebat*. Observe in this whole passage the peculiar force of the imperfect.

509. *Concursu magno*. "With a large attendant concourse," i. e. of Tyrians, actuated, some by hostile feelings, others by an emotion of curiosity. Compare l. 530, *et seq.*—511. *Ater quos æquore*, &c. "Whom the gloomy tempest had dispersed over the sea, and carried to a far-distant part of the Carthaginian shores."—515. *Res incognita*. "Uncertainty as to the issue." Literally, "the unknown issue," or "affair."—516. *Dissimulant*. "They restrain their feelings."—*Speculantur*, &c. "Watch to discover what fortune may have attended the men (since their shipwreck); on what shore they leave their fleet; why they come in a body; for individuals selected from (each of) the ships were moving along."—517. *Lingunt*. Observe the force of the present tense. It is equivalent to saying, "where they may have left their fleet, and where it still remains."—518. *Quid veniant*, &c. The reading and punctuation of Wagner. The ordinary text runs as follows: *Quid veniant: cunctis nam lecti navibus ibant*. *Aeneas*, however, was not so much surprised at their coming, as at their coming in a body (*cuncti*). The reason of their appearing thus was, in order that their embassy might have a more imposing appearance.

519. *Orantes veniam*. "Entreating the favour of an audience." This meaning is more consistent with the remainder of the line than the common version, "the favour of landing and refitting their ships."

520. *Et coram data*, &c. "And liberty was given them of speaking before the queen." More freely, "in the royal presence."—521. *Maximus*. "The eldest (of their number)." Supply *natu*.—*Placido pectore*, i. e. in language calculated to conciliate, coming, as it did, from a calm and unruffled breast.—522. *Cui condere Jupiter dedit*. "Unto whom Jupiter hath granted to found." An imitation of the Greek construction.—523. *Superbas* equivalent to *feroces*, and the native African tribes are meant, not the Tyrians. *Justitia* has here a general reference to all the softening influences of civilization as

felt through the medium of justice and laws.—524. *Maria omnia. Supply per.*

525. *Prohibe infandos, &c.* The Carthaginians had menaced the Trojans with the conflagration of their ships, in case they ventured to land. The flames are hence called *infandos*, because in violation of divine as well as human law, and especially offensive to Jove (*Ζεὺς ἔντιμος*), the great god of hospitality.—526. *Parce pio generi.* "Spare an unoffending race," i. e. who have done you no wrong; who come not as robbers to plunder your shores. *Pius*, like *pietas*, carries with it the idea of a just observance of duty, not only towards the gods, but our fellow-men also. Hence *pietas* is often used for *justitia*.—*Et propius res aspice nostras.* "And take a nearer view of our present affairs," i. e. be not influenced by any hasty impressions to which our appearance on your shores may have given rise.

527. *Libyos penates.* "The Libyan abodes." *Penates*, the gods worshipped in the innermost part of the abode are here put for the abode itself.—528. *Aut raptas ad litora, &c.* "Or to seize and drive away booty to the shores." *Raptas vertere* is equivalent to *rapere et vertere*. The allusion in *prædas* is principally to flocks and herds.—529. *Non ea vis animo, &c.* "No such hostile intent (dwells) in our bosom, nor is there so much haughty daring to the vanquished."—*Ea vis. For talis violentia.*

530. *Locus.* "A region."—*Hesperiam.* Italy was called "*Hesperia*," or "the western land," because lying to the west of Greece. The name is of Greek origin: *Ἑσπερία*, from *ἑσπερος*, "the west," in both of which words there is an ellipsis of *γη*.—531. *Potens armis, &c.* "Powerful in arms and in fruitfulness of soil."—532. *Coluere.* "Once cultivated it." The *Ænotri* were a tribe of the great Pelasgic race, and at a very early period occupied a portion of the south-easternmost coast of Italy, called from them *Ænotria*. With Virgil and the poets of a later day, the *Ænotri* stand as a general designation for the Pelasgic inhabitants of Italy, and *Ænotria* as a general name for that country itself.

Nunc fama, minores, &c. "Now there is a report that their descendants have called the nation Italy, from the name of a leader (of theirs)."—*Minores.* Supply *natu*.—533. *Ducis de nomine.* The whole legend is a fabulous one. The leader meant is Italus, an early king of Italy, who lived only in fable.—*Gentem.* Poetically for *terram*.—534. *Hic cursus fuit.* "This was our course," i. e. this is the land that we sought in our course. We have adopted the reading and explanation of Wagner, and which is sanctioned by the best manuscripts. The ordinary reading is *Huc cursus fuit*. "Hither was our course."—The words *Hic cursus fuit* form the first of the hemistichs, or half-lines, left imperfect by Virgil, and which he intended no doubt to complete, had his life been spared.

535. *Quum subito, &c.* "When, on a sudden, the stormy Orion; rising from the wave." Heyne joins *subito*, as an adjective, with *fluctu*, and explains the two thus connected by "*repentinâ tempestate commotâ*." There is more poetry, however, in the common arrangement.—*Nimbosus Orion.* Both the rising and setting of this constellation were accompanied by storms. It belongs to the southern hemisphere, and consists of thirty-eight stars.—536. *In rada cæca.* "Upon hidden shoals" *Cæca* equivalent to *latentia*.—*Penitusque procacibus austris, &c.* "And, with southern blasts disporting fiercely, drove us in different directions, over the waves, over pathless rocks,

the briny sea overpowering us." We have connected *penitus* with *procacibus*, and not, as is generally done, with *dispulit*. The expression *penitus procacibus* is extremely beautiful, and might be paraphrased by "deriding all our efforts to withstand them."—537. *Superante salo*. All the skill and labour of the mariner being completely set at nought by the drenching mountain-wave.—538. *Pauci*. Because they supposed Æneas and the rest of the fleet to be lost.—*Adnavimus*. "We have floated." This single term forcibly paints the shattered condition of their vessels. It was not sailing, but merely floating.

539. *Quod genus hoc hominum?* "What race of men is this?" i. e. how fierce and inhuman. The common pointing is: *Quod genus hoc hominum, quæve*, &c.—*Hunc morem permittit*. "Permits this custom," i. e. of rudely repelling strangers.—540. *Hospitio prohibemur arenæ*. "We are excluded from the hospitality of the shore," i. e. not allowed to land.—541. *Primaque terra*, &c. "On the very verge of your land," i. e. on the very shore, where the land first appears emerging from the waters.

542. *Genus humanum*, i. e. the opinion which men in general will entertain of such barbarity.—*Mortalia arma*, i. e. the just vengeance which men may seek to inflict.—543. *At sperate deos memores*, &c. "Yet expect that the gods are mindful of right and of wrong." *Sperate* is here used as ἐλπίζω often is in Greek, with the signification of expecting, apprehending, &c. Hoogeveen, in his remarks on Viger, lays down an excellent rule for cases like the present. Wherever we find a verb with two directly opposite significations, as, for example, *τίω*, "to honour," and "to punish," we must regard neither of these as the true and primitive meaning, but must seek for some third one, by which both the others may be explained. Thus in *τίω*, the primitive idea is "to recompense," "to pay," &c.; and so in ἐλπίζω and *spero*, the original meaning is "to expect," "to look out for," and then either to "hope" for good, or to "apprehend" the coming of evil. (*Hoog. ad Vig. c. 5, s. 7, reg. 2.*)

544. *Quo justior alter*, &c. "Than whom there was not another more scrupulous in piety, nor greater in war and in arms," i. e. more scrupulous in performing all the duties that piety enjoined. Heyne and others consider *justior pietate* a harsh construction, and therefore place a comma after *alter*, thus making *pietate* depend upon *major*. The expression *major pietate*, however, in connexion with *major bello et armis*, has very little to recommend it on the score of good taste.—545. *Bello et armis*. The former of these terms has reference to Æneas as a chief and leader in war; the latter, as personally brave in fight.

546. *Si vescitur aurâ ætheriâ*. "If he (still) enjoys the air of heaven," i. e. still breathes.—547. *Neque adhuc crudelibus*, &c. "Nor lies as yet amid the cruel shades," i. e. of the other world.—548. *Non metus, officio*, &c. "We have no fear lest you repent of having striven to be beforehand with him in kindness," i. e. lest, in the contest of mutual good offices, you repent of having conferred on him the first obligation by succouring us his followers. The common text has *officio nec te*, &c., in which case *non metus* will be equivalent to *non metus sit tibi*. But why should any fear have arisen in Dido's bosom? What had she to apprehend from the Trojans? *Non metus*, therefore, must be taken for *non metus est nobis*.—*Certasse priorem*. After *priorem* supply *fuisse*.

549. *Sunt et Siculis regionibus, &c.* "There are for us both cities and fields in Sicilian regions, and (there too is) the illustrious Acestes, sprung from Trojan blood." Ilioneus does not mean, as some suppose, that the race of Trojan descent will repay her kindness; but the mention of these settlements in Sicily is here introduced in order to quiet any fears which the queen may have entertained of an intention, on the part of the Trojans, of settling in Africa. Compare verses 557 and 558.—550. *Arvaque.* Some read *armaque*, which is recognized by several good MSS.; and the defence offered for this reading is, that Ilioneus wishes to alarm the fears of Dido and her court. This, however, is at variance with the whole tenour of his speech.

551. *Liceat subducere.* "Let it (only) be allowed us to draw up on shore." In accordance with the usual custom of the ancients when vessels were brought to land.—552. *Et silvis aptare trabes.* "And to select suitable timber in the woods," i. e. for spars, planks, &c. *Aptare* is equivalent here, as Servius remarks, to *aptas eligere*.—*Et stringere remos.* "And dress (the boughs of trees for) oars." This is one of those concise forms of expression that bid defiance to a close translation. The literal meaning is, "to strip oars," i. e. to strip off the foliage and smaller branches from the boughs of trees, and smooth and shape them into oars.—553. *Si datur Italiam, &c.* "In order that, if it be granted us to stretch our course to Italy, after our companions and king have been recovered, we may seek with joy," &c.

555. *Sin absunta salus.* "But if (the source of all our) safety has been taken from us," i. e. if Æneas, in whom all our hopes of final deliverance from misfortune were centred, has been taken from us by the hand of death; if he, with whose safety our own was identified, has perished.—*Et te, pater, &c.* Observe the beautiful turn given to the sentence by this sudden apostrophe.—556. *Nec spes jam restat Iuli.* "Nor hope of Iulus now remains," i. e. if Iulus, too, is taken from us.—557. *At petamus.* "Yet at least we may seek."—*Paratas.* "Prepared for us," i. e. that stand ready to receive us.

559. *Talibus Ilioneus.* Supply *verbis reginam alloquitur*.—*Ore fremebant.* "Murmured assent," i. e. in half-suppressed accents signified their assent.

561. *Vultum demissa.* "With downcast look." Literally, "downcast as to look." A beautiful trait of nature: the modesty of a female, even though a queen, in the presence of strangers. Compare Euripides (*Hec.* 952), αἰρίον τι καὶ νόμος Ἰυνναϊκᾶς ἀνδρῶν μὴ βλέπειν ἱππύριον.—562. *Solvite.* "Dismiss."—*Sedudite curas.* "Lay aside your cares." Literally, "shut out cares," i. e. from your bosoms.—563. *Res dura.* "A hard necessity."—*Talia moliri.* "To use such precautions." She fears the power of her brother Pygmalion.—564. *Custode.* Put for *custodibus*.

566. *Virtutesque virosque, &c.* "And its deeds of valour, and its warriors, or of the conflagration kindled by so great a war," i. e. or of the ruin which so great a war has brought with it. The expression *virtutesque virosque* may also be taken as a hendiadys for *virtutesque virorum*, "and the valiant deeds of its warriors."

567. *Non obtusa adeo, &c.* "We Carthaginians bear not bosoms so blunted (to all kindly feeling), nor does the Sun yoke his coursers so far away from the Tyrian city." Alluding to the popular belief of the day, that the inhabitants of cold climates had less refinement

of feeling, and were characterized by more rudeness and barbarity than those of warmer latitudes.

569. *Hesperiam magnam*. "The great Hesperia." *Magnam* equivalent to *potentem*.—*Saturnia arva*. "Saturnian fields," i. e. Italian. Italy was sometimes called *Saturnia terra*, from Saturnus or Saturn, who was fabled to have reigned there after his expulsion from the skies by Jupiter.—570. *Erycis fines*. "The territories of Eryx," i. e. the lands around Mount Eryx, which was situate near the western extremity of Sicily. This mountain took its name from Eryx, son of Butes and Venus, who was killed by Hercules and buried here. On its western declivity stood the town of Eryx, and at no great distance to the east stood Segeste or Ægesta, the city of Acestes.—571. *Auxilio tutos*. "Rendered secure by my aid."—*Opibus*. "With my resources."

572. *Vultis et his mecum, &c.* "(Or) are you willing even to settle along with me in these realms on equal terms?"—573. *Urbem quam statuo, &c.* An imitation of the Greek. The noun, when placed after the relative, is sometimes put in the same case with it, though a different case is required by its own connexion. Thus, *Atque alii quorum est comœdia prisca virorum, for alii viri quorum, &c.* This is sometimes done when, as in the present case, the noun even precedes. The expression in the text, therefore, is equivalent to *Urbs, quam urbem statuo, vestra est, i. e. urbs quam statuo, &c.*—574. *Mihi nullo discrimine agetur*. "Shall be treated by me with no distinction." In prose it would be *habebitur*.

576. *Afforet*. "Were present here."—577. *Dimittam*. "I will send in different directions."—576. *Certos*. "Trustworthy persons," i. e. who will bring back a faithful account.—577. *Et Libyæ lustrare extrema, &c.* "And will order them to search the extreme parts of Libya, (and see) if, having been shipwrecked, he wanders in any woods or cities."—578. *Quibus*. For *Aliquibus*.

582. *Quæ nunc animo, &c.* "What intention now rises in your mind?"—584. *Unus*. Referring to Orontes.—585. *Dictis respondent, &c.* "Every thing else tallies with the words of your mother." Venus had said (l. 390), "*Namque tibi reduces socios Nuntio, &c.*"—587. *Scindit se, &c.* "Divides, and melts away into the pure open air."—588. *Restitit Æneas*. "There stood Æneas." Literally, "*Æneas remained,*" i. e. after the cloud had melted away from around him.—589. *Os humerosque*. "In visage and in shoulders like a god," i. e. in broad and muscular shoulders, or, in other words, in breadth of bosom. The ancients were fond of ascribing a broad and powerful chest to their divinities, especially Jupiter, Neptune, and Mars. *Os* and *humeros* are accusatives of nearer definition.

Namque ipsa decoram, &c. "For his mother herself had breathed upon her son beauty of locks, and the bright light of youth, and (had kindled up) sparkling graces in his eyes," &c.—591. *Purpureum*. Equivalent to *splendidum* or *nitens*, since not only its colour, but its bright surface also, were admired in the ancient purple.—*Lætos honores*. The term *lætos* here does not so much relate to any thing joyous, as to that which is bright and sparkling; while by *honores* is meant whatever serves to impart grace, or render an object attractive and becoming. Hence Heyne explains it in this passage by *pulchritudo*.

592. *Quale manus, &c.* "Such beauty as the hand of the artist imparts to ivory, or when silver, or Parian marble is surrounded

with the yellow gold." Literally, "such beauty as the hands add to ivory." The true force of the comparison is this: the manly beauty of Æneas was as much increased by the graces which Venus diffused over his person, as the native beauty of ivory, of silver, or Parian marble, when the skill of the artist has been expended on them.—593. *Pariuste lapis*. The marble obtained from the island of Paros, in the Ægean, was highly prized for statues. Marble set in gold was sculptured, it is thought, in relief.

595. *Coram, quem quæritis*, &c. "I, whom you seek, am present here before you, the Trojan Æneas."—597. *Infandos*. "Unutterable."—598. *Quæ nos, reliquias Danaûm*, &c. "Who dost offer to make us, that are a remnant saved from the Greeks, that are already worn out by every misfortune of both land and sea, that are destitute of all things, sharers in thy city, in thy home."—600. *Socias*. Equivalent to *sociare vis*.

Grates persolvere dignas, &c. "To return thee suitable thanks is not in our power, Dido, nor in that of whatever portion of the Trojan race anywhere exists, a race that is now scattered throughout the wide world." The full construction will be, *non opis est nostræ, nec Gentis Dardaniæ, quidquid Gentis Dardaniæ est ubique; gentis quæ sparsa est*, &c.

603. *Si qua*. "If any." For *si aliqua*.—*Si quid usquam justitia*, &c. "If justice, and a mind conscious to itself of rectitude, be any thing any where," i. e. be any where aught save an empty name.—

605. *Quæ tam læta secula*, i. e. what times so fortunate.—606. *Qui tanti parentes*. "What so illustrious parents."—607. *Dum montibus umbræ*, &c. "As long as the shadows of the mountains shall traverse the projecting sides of the same," i. e. as long as the shadows thrown from the forests on the mountains shall darken the sides of the same as they move around with the sun. As the sun turns round these shadows fall successively on different parts of the mountain side.

608. *Polus dum sidera pascet*. "As long as heaven shall feed the stars." The stars were supposed by some of the ancient philosophers to be fed, that is, to have what they lost of light supplied again by fine emanations or vapours from earth and sea. Hence in Lucretius, "*unde æther sidera pascit?*"—610. *Quæ me cunque vocant terras*. "Whatever lands call me," i. e. to take up my final residence therein. He means, that he will ever remember her kindness, in whatever land he may be called by the fates to settle.

612. *Post*. Used adverbially.—615. *Quis casus*. "What destiny." 616. *Quæ ris immanibus*, &c. "What power brings thee into contact with these savage shores?" i. e. where the savage tribes of Libya dwell.—617. *Tunc ille Æneas*. "Art thou that Æneas?"—*Dardanio*. Observe the hiatus at the end of this word, through the operation of the cæsura.—618. *Phrygiæ Simoëntis*. "Of the Trojan Simois." A river of Troas, rising in Mount Ida, and falling into the Scamander or Xanthus.

619. *Atque equidem memini*, &c. "And I do indeed remember that Teucer came to Sidon, having been driven out from his paternal territories." Teucer, the son of Telamon and Hesione, was half-brother of Ajax. The latter slew himself in the course of the Trojan war, on account of the arms of Achilles, which had been awarded to Ulysses; and the indignation of Telamon at the supineness of Teucer in not having avenged his brother's death, caused him to banish the young prince from his native island. Teucer thereupon retired to

Cyprus, where he founded the city of Salamis, called after his home. He was aided, according to Virgil, in effecting this new settlement, by Belus, the father of Dido, and king of Tyre and Sidon. This, however, is a poetic anachronism, in relation to which consult the Life of Virgil at the commencement of this volume. Dido lived, in fact, many hundred years after the Trojan war. Equally incorrect, in point of history, is the statement that Belus reigned over both Tyre and Sidon, since the latter city, at this time, was independent of the former.

621. *Belus*. There is, of course, no historical truth in what is here stated respecting this pretended parent of Dido. The whole account is a poetic fiction. Belus is a name of Oriental origin, being derived from *Beel* or *Baal*, "Lord" or "Master." This same root occurs in the Carthaginian names, *Hanni-bal*, *Asdru-bal*, *Mahar-bal*, &c.—622. *Tenebat*. The imperfect here, in conjunction with *vastabat*, implies that he was just beginning to rule over the island.

623. *Casus*. "The fall."—624. *Regesque Pelasgi*. "And the Grecian kings." *Pelasgi*, the name of the early race who occupied Greece before the dominion of the Hellenes, and who are generally thought to have belonged to the same common stem with the latter, is here put for *Græci*.—625. *Ipse hostis*. "Your foe himself." Referring to Teucer.—*Perebat*. "Used to extol."—626. *Seque ortum antiquâ*, &c. Teucer was, in fact, of Trojan origin on the mother's side, since he was the son of Telamon and Hesione, daughter of Laomedon. This princess was given in marriage to Telamon by Hercules, on the capture of Troy by the latter.

627. *Succedite*. "Enter beneath."—633. *Non ignara mali*, &c. "Not ignorant of misfortune, I learn (from my own case) to afford succour to the wretched." This is the famous line of which Heyne says, that any youth who does not dwell on it with a feeling of delight, ought to be excluded from a further perusal of Virgil. [So Gray. "And from her own she learnt to melt at other's woe."]

632. *Divûm templis indicit honorem*. "Proclaims a sacrifice for the temples of the gods." Virgil here deviates from the custom of heroic times, and follows that of his own. In the heroic ages, as we learn from Homer, the arrival of a stranger-guest was greeted with a sacrifice under the roof of the entertainer, which was immediately followed by a banquet on the remains of the victim.—633. *Nec minus interea*. "Meanwhile too." Literally, "nor less meanwhile."—634. *Magnorum horrentia centum*, &c. "A hundred bristly backs of large-sized swine."

636. *Munera lætitiæque dii*. "As presents and the means of passing a joyous day." *Dii* an old form for *dici*. There is great doubt about the true reading. The MSS. vary between *diæ*, *dii*, and *dei*. They who read *dei*, refer this to Bacchus, and either make a hendiadys of *munera lætitiæque*, "the joyous gifts of the god," or join *munera* in construction with the previous line, and place a comma after it. The objection to *dei* is, that the mention of Bacchus is too abrupt; and, besides, if *munera* indicates any thing different from what is mentioned in the previous verse, the copula ought to be expressed. If, on the other hand, we place a comma after *munera*, the effect is stiff and frigid. In favour of *dii* it may be urged, that Aulus Gellius recognizes this reading. (*N. A.* ix. 14.) Perhaps the most rational conclusion is that Virgil wrote neither *dii* nor *dei* (for certainly neither has much to recommend it), and that this is one of

those passages which the death of the poet prevented him from putting into a proper shape

637. *Regali splendida luxu instruitur*. "Is splendidly arrayed in regal sumptuousness." *Splendida instruitur* is a prolepsis here for *ut splendida esset*, &c.—639. *Arte laborata vestes*, &c. "Couch coverings are there, wrought with elaborate art, and of rich purple." Supply *adsunt* with *vestes*.—640. *Ingens argentum mensis*, &c. "There is massive silver on the tables, and embossed in gold are the brave deeds of their sires." Supply *adest* with *argentum*. Wunderlich, however, and Wagner refer *ingens*, not to massiveness, but to abundance of plate.—*Cœlata*. The terms *cœlare* and *cœlatura* are constantly employed to denote work fashioned in relief.—642. *Ducta*. "Traced."—*Gentis*, i. e. of the royal line.

643. *Neque enim patrius*, &c. "For a father's love suffered not his mind to enjoy repose."—645. *Ascanio ferat hæc*. "To bear these tidings to Ascanius." The subjunctives *ferat* and *ducat* depend on *ut* understood, and which is implied, in fact, in *præmittit*. This is the earlier construction, and occupies a middle rank between the bare infinitive and the expression of *ut*.—646. *Omnis in Ascanio*, &c. "All the solicitude of the fond parent centres in Ascanius."

648. *Signis auroque rigentem*. "Stiffening (to the view) with figures and with gold," i. e. with forms of human beings, or representations of things, embroidered thereon in gold. The term "cloak," though commonly adopted as the proper translation of *palla*, conveys no accurate conception of the form, material, or use of the latter. The *palla*, as well as the *pallium* and *palliolum*, was always a rectangular piece of cloth, exactly, or, at least, nearly square. It was, indeed, used in the very form in which it was taken from the loom, being made entirely by the weaver. Among the Greeks and Romans its most common material was wool. It was often folded about the body simply with a view to defend it from cold, and without any regard to gracefulness of appearance. A more graceful mode of wearing it was to attach it by means of a brooch, and allow it to hang down from the shoulders.

649. *Et circumtextum croceo*, &c. "And a veil bordered all around with the saffron-hued acanthus," i. e. having a border of yellow acanthus flowers. The acanthus generally bears a white flower; one kind, however, yields a flower of a reddish-yellow hue, and it is to this that Virgil alludes here.

650. *Quos illa Mycenis extulerat*. "Which she had brought from Mycenæ, when she was seeking Troy, and an unlawful union (with Paris)."—*Mycenis*. Put here for Greece generally, just as *Aryiæ* is to be taken as equivalent merely to *Græcæ*; for Helen was of Spartan origin, and fled with Paris from Sparta.

653. *Ilione, maxima natarum*, &c. "Ilione, eldest of the daughters of Priam." She married Polymestor, king of Thrace.—654. *Colloque monile baccatum*. "And a bead necklace," i. e. a necklace consisting of berries, small spheres of glass, amethyst, &c., strung together. It is a very common error to translate *monile baccatum*, "a pearl necklace." Ancient necklaces have been found, in which small golden lizards alternate with drops.

655. *Et duplicem gemmis*, &c. "And a diadem double with gems and gold," i. e. a golden diadem adorned with gems.—656. *Hæc celerans*, i. e. hastening to procure and bring these things. He had received his orders in v. 644, *seqq.*

657. *Cytheræa*. Consult note on v. 257.—*Novas artes versat*. "Revolves new artifices."—658. *Faciem mutatus*. "Changed in form." *Facies*, though usually denoting the face or visage, is sometimes, as here, taken for the whole person.

659. *Donisque furentem incendat*, &c. "And inflame with the gifts the impassioned queen, and inwrap the fire (of love) into her very bones," i. e. introduce, or cause to enter, &c. Cicero uses *implicare* in a similar way. (*De Divin.* i. 36.) Some connect *donis* with *furentem*, but improperly.—661. *Quippe domum timet*, &c. "For she fears the line of dubious faith, and the Tyrians of double tongue," i. e. the treacherous Tyrians, who utter words in two senses, a true and a false one. *Bilingues* properly means "speaking two languages." The bad faith of the Carthaginians (*Punica fides*) became proverbial among the Romans.—*Donum ambiguum*. Venus suspects the line of Dido, from the specimen of treachery that had been given by Pygmalion. We have altered the punctuation of this passage with Wagner. The common text has a period after *ignem*, and a semicolon after *bilingues*, which pointing will give *quippe* the force of "namely."

662. *Urit*. "Disquiets her." Supply *eam*.—*Sub noctem*. "With the night." More literally, "at the approach of night." The poet represents the goddess, like an ordinary mortal, passing sleepless nights through anxiety for her son.—664. *Mæa vires*. "My strength," i. e. true source of all thy mother's mighty influence.—665. *Patris summi Typhoia tela*. "The giant-quelling bolts of the omnipotent Father." Literally, "the Typhoian missiles," i. e. the thunderbolts with which Jupiter smote down the monstrous giant Typhoeus, when he warred against the skies.

666. *Tua numina*. "Thy aid."—667. *Ut*. "How."—668. *Nota tibi*. "Is well known to thee." The plural for the singular, *notum tibi est*, in imitation of an idiom prevalent among the Greek tragic writers. Thus, *δεδογμέν' ὡς τοῖς, τήνδε καθάειν*, "It is decreed, as it seems, that this female die." (*Soph. Antig.* 576.)

670. *Hunc*. "This brother of thine."—671. *Et vereor, quo*, &c. "And I fear me, whither this Junonian hospitality may be tending," i. e. this hospitality in a city over which Juno presides.—672. *Haud tanto cessabit*, &c. "She will not cease (from her machinations) in so critical a posture of affairs." More literally, at so important a hinging-point of affairs."

673. *Capere ante dolis*, &c. i. e. to surround the queen so effectually with love for Æneas, that this may form an irresistible barrier to any evil machinations of Juno.—674. *Ne quo se numine mutet*. "That she may not change her sentiments through the influence of any divinity."

676. *Quâ*. "In what way." Supply *ratione*.—*Nostram nunc accipe mentem*. "Listen now to my scheme."—677. *Regius puer*. Ascanius, as Æneas is often called *rex Æneas*.—679. *Pelago et flammis*, &c. "Remaining from the deep and the flames of Troy."—680. *Super alta Cythera*, &c. "I will hide in my own sacred abode in lofty Cythera or in Idalium." The preposition *super* is not unfrequently used for *in* and *ad*, where lofty places are referred to. Thus Ovid: "*Super alta perennis Astra ferar*" (*Met.* xv. 875); and again in Livy, "*Castris super ripam positis*" (xxi. 5). On the other hand, *sub* is similarly used in speaking of low situations, as, for example, of valleys; thus, "*Vidimus obscuris primum sub callibus urbem*." (*Virg. Æn.* ix. 244.)

Cythera. The Greek accusative plural. Cythera was an island in the Ægean Sea, to the south of Laconia. It was celebrated in fable as having received Venus on her rising from the sea, and hence was sacred to her.—681. *Idalium*. A mountain and grove in the island of Cyprus, sacred to Venus.—682. *Ne quâ scire dolos*, &c. "That he may not in any way be able to learn our stratagem, or present himself in the very midst of it." More literally, "come in contact with us," "meet us," and thereby disconcert our schemes.

683. *Tu faciem illius*, &c. "Do thou, with guileful art, counterfeit his form," &c. *Falle faciem* a concise mode of speaking for *faciem ejus simulando falle*, "deceive by assuming his form."—684. *Puer*. "A boy thyself."—686. *Laticemque Lyæum*. "And the liquor of Lyæus," i. e. wine. Bacchus was called *Lyæus*, in Greek *Λυαῖος*, from *λύω*, "to release," or "free," because he frees the mind from cares.—687. *Figet*. "Shall imprint."—688. *Occultum inspires*, &c. "Thou mayest breathe into her the hidden fire, and deceive her with thy poison."

691. *Ascanio placidam*, &c. "Bedews with placid sleep the limbs of Ascanius." The expression, *irrigat per membra quietem*, is poetic for *irrigat membra quiete*. Sleep descends upon Ascanius with its refreshing influence like the dew of the night upon the face of nature. Hence a Greek poet would speak of ὑγρὸς ὕπνος, "humid sleep."—692. *Fotum*. "Cherished." Venus is compared to a fond parent cherishing her offspring in her bosom.

693. *Ubi mollis amaracus*, &c. "Where the soft marjoram, breathing upon, embraces him with its flowers and fragrant shade." The perfume of the *amaracus* (sweet-marjoram) is said to produce sleep, and, according to Pliny (*H. N.* xxi. 11), the best grew in Cyprus, whither Ascanius is now conveyed. Observe the beautiful image in *aspirans*: the flower breathes upon the boy, and steepens his senses in repose.

696. *Duce lætus Achate*. Equivalent to *duce gaudens Achate*, and a mere ornamental expression for *Achatem habens ducem*.—697. *Aulæis jam se regina*, &c. "The queen has already taken her seat on a golden couch (adorned) with rich coverings, and has placed herself in the midst." Not, as some maintain, on the middle seat or reclining-place of the couch, the seats on either side of her being intended respectively for Æneas and the false Ascanius; but, simply, occupying what would be in modern parlance the head of the table, with the couches for the guests, both Trojans and Tyrians, arranged on each side and extending down the hall.

Aulæis. By these are here meant, not hangings, but couch-coverings, or *vestes stragulæ*.—698. *Auræa*. To be pronounced, in scanning, as a dissyllable, *aurá*.—*Spondâ*. Properly the open side of the couch, at which persons entered. It is here put for the couch itself.—*Locavit*. Supply *esse*.

700. *Stratoque super*, &c. "And recline upon the outspread purple," i. e. upon the couches over which are spread purple counterpanes, or *vestes stragulæ*. Literally, "it is reclined (by them)." Observe the force of *dis* in *discumbitur*, as referring to the different places of the guests on the different couches. The poet here speaks in accordance with Roman custom. This people reclined at their meals. On each couch there were commonly three persons. They lay with the upper part of the body reclined on the left arm, the head a little raised, the back supported by cushions, and the limbs

stretched out at full length, or a little bent; the feet of the first behind the back of the second, and his feet behind the back of the third, with a pillow between each. When they ate, they raised themselves on their elbow, and made use of the right hand. A banqueting-room generally contained three couches (*τρεῖς κλῖναι*), holding nine guests, and, from the number of couches, was called *triclinium*.

701. *Dant famuli*, &c. Water is carried around for cleansing the hands of the guests previous to eating. It was poured from a ewer upon the hands of the person, a basin being held under.—*Cereresque canistris*, &c. "And supply bread from baskets." Ceres, the goddess of husbandry, is here put by metonymy for bread. The loaves of the ancients were generally circular, and more or less flat.

702. *Tonsisque ferunt*, &c. "And bring towels with shorn nap." The *mantilia* here meant were woollen, with a soft and even nap. They were intended for drying the hands after washing, and also to answer as napkins. They would be particularly needful in the latter case, as the ancients ate with their fingers.

703. *Quinquaginta intus famulæ*, &c. "In the interior of the mansion were fifty maid-servants." *Intus* here marks the place where the culinary operations were conducted.—704. *Penum struere, et flammis*, &c. "To arrange the food for culinary purposes, and enlarge the auspicious influence of the Penates by means of fires at the hearth," i. e. to bring out the family-stores from the *penus*, and cook the viands at the hearth. The *Penates* presided over the *penus*, or general receptacle of family-stores. They were supposed also to exercise an influence over those operations by which food was rendered more available for human purposes; operations, namely, of a culinary nature, by which the extent of their beneficial superintendence would be greatly enlarged. This idea lies at the bottom of *adolere*, which is used here in precisely the same sense as in the *Moretum* of Virgil, v. 38, where *gelidos adolere liquores* means "to render the cold water more available," "to increase its usefulness," "to enlarge the sphere of its action." So *adolere verbenas, thura, hostiam*, &c., to make the vervain, the frankincense, the victim, have a more enlarged action or influence; in other words, to burn them on the altar, and thus, as it were, enlarge their sphere of action, and convert them into means of propitiating the gods.

706. *Qui onerent . . . ponant*. Equivalent to *quibus cura est ut onerent . . . ponant*. Hence we see why the subjunctive is preferable here to the indicative.

707. *Per limina læta frequentes*, &c. "Assemble in great numbers throughout the joyous avenues of the mansion," i. e. joyous, because about to be the scene of festivity. *Limina* is here put by synecdoche for *domus*.—708. *Toris pictis*. "On the embroidered couches." *Pictis* is a beautiful epithet here, meaning, literally, "painted," i. e. by the needle.—710. *Flagrantesque Dei vultus*. "And the glowing countenance of the god." The reference is particularly to the sparkling fire of the eyes.—711. *Pictum*. "Embroidered along its border."

712. *Infelix Phœnissa*. "The unhappy Phœnician (queen)," i. e. Dido.—*Pecti devota futuræ*. "Wholly given up to a passion destined to be her destruction." Literally, "devoted unto future destruction." 713. *Expleri mentem nequit*. "Cannot be satisfied in mind," i. e. cannot sate the feelings that disquiet her.

715. *Ubi complexus Æneæ*, &c. "After he had hung in the em-

brace and on the neck of Æneas, and had gratified the ardent affection of him who was not his parent." Literally, "of his false parent." Servius explains *falsi* by "*qui fallebatur*," but this is extremely harsh.—717. *Reginam petit*. These words seem plainly to favour the idea that Æneas and the pretended Ascanius were reclining apart from Dido, and not occupying the same couch with the queen.—718. *Hæret*. "Keeps clinging to him."—*Fovet*. "Fondles him."

Inscia Dido, &c. "(She) Dido being ignorant how mighty a god is settling down upon her, a wretched one," i. e. is bearing down upon her with all his power. We have placed a semicolon after *fovet*, so as to make a new clause commence with *inscia*. This gives a more forcible turn to the sentence than the common pointing, namely, a comma after *fovet*.—719. *Insciat*. Wagner prefers *insideat*, a verb of rest, and explains it by the peculiar position of the parties, the queen being in a reclining posture on the couch, and the boy resting upon her bosom.

720. *Matris Acidaliæ*. "Of his Acidalian mother." Venus was called Acidalia, from a fountain of the same name at Orchomenus in Boeotia, which was sacred to her, and in which the Graces, her handmaids, were wont to bathe.—*Abolere Sychæum*. "To efface (from her bosom the image of) Sychæus."—721. *Et vivo tentat*, &c. "And strives to preoccupy with a living love her feelings long since unmoved by passion, and her heart (long) unaccustomed to its control." Observe the force of *præ* in composition: i. e. before the remembrance of Sychæus again becomes powerful.

723. *Postquam prima quies*, &c. "After the first cessation had taken place unto the banquet, and the viands were removed," i. e. after the mere eating was gone through with. *Mensæ* is here merely equivalent to *dapes*, and there is no reference whatever to the Homeric custom of removing the tables themselves. In verse 736, Dido pours out a libation upon the table still remaining before her.

724. *Crateras magnos statuunt*. "They set down large mixers." The crater was a vessel in which the wine, according to the custom of the ancients, who very seldom drank it pure, was mixed with water, and from which the cups were filled. The liquid was conveyed from the crater into the drinking-cups by means of a *cyathus*, or small ladle.

Et vina coronant. "And crown the wine," i. e. deck with garlands the mixer containing the liquor. Buttmann, in his *Lexilogus* (p. 293, 294, *Eng. Transl.*), has very satisfactorily shown that we are not, in rendering these words, to think of the Homeric *ἐπισφίεσθαι ποτόιο*, "to fill high with wine," since Virgil, in that case, would have written *vinoque coronant*.

725. *Fît strepitus tectis*. "A loud din arises throughout the hall." The noise of many voices engaged in conversation.—*Dependent lychni*, &c. "Blazing lamps hang down from the fretted ceilings overlaid with gold." The ceilings of the Roman houses seem originally to have been left uncovered, the beams which supported the roof, or the upper story, being visible. Afterwards planks were placed across these beams, at certain intervals, leaving hollow spaces called *lacunaria*, or *laquearia*, which were frequently covered with gold and ivory, and sometimes with paintings.

728. *Gravem gemmis auroque pateram*. "A bowl heavy with gems and gold," i. e. a golden patera studded with gems. The patera

was a broad and comparatively shallow bowl, used for libations, and also for drinking out of at banquets. They were not always supplied with handles.

729. *Implevitque mero*, &c. Unmixed wine (*mero*) was always used for libations.—*Belus*. Not the father of Dido, but a distant ancestor, and probably the founder of the line.—*Et omnes a Belo*. "And all from Belus (downward)," i. e. and all his descendants.—730. *Soliti*. "Were wont to fill." Supply *implere*.

731. *Jupiter*. Dido here offers up a prayer to Jupiter as the god of hospitality.—*Hospitibus*. "To those who are connected by the ties of hospitality," i. e. to both guest and host.—732. *Hunc lætum Tyriisque*, &c. "May it be thy pleasure, that this day prove a joyous one to both the Tyrians and those who have come from Troy."—733. *Nostrosque hujus*, &c. "And that our descendants may hold this (same day) in their remembrance," i. e. may remember to celebrate it as often as it returns. With *minores* supply *natu*.

734. *Et bona Juno*. "And propitious Juno."—735. *Cæstum*. "The present meeting."—*Faventes*. "With favouring feelings."—763. *Et in mensam laticum*, &c. "And poured out upon the table a libation of the honouring liquor," i. e. of wine, the liquor wont to be poured out in honour of the gods.—736. *Laticum*. For *laticia*. The plural, as more intensive, is here put for the singular.—737. *Libato*. "The libation having been made," i. e. a part of the wine having been thus poured out. With *libato* supply *vino*.—*Summo tenus attigit ore*. "She touched (the remaining contents of the bowl) with the tip of her lips."—738. *Increpitans*. "With a chiding air," i. e. with the air and manner of one playfully chiding him for his apparent delay, and conveying a challenge, as it were, to drain the cup.—*Impiger hausit*. "Not slowly drained." Some incorrectly render *hausit* "seized."—739. *Et pleno se proluit auro*. "And drenched himself with the contents of the full golden cup." Compare Horace (*Sat.* i. 5, 16), *multâ prolutus vappâ*, "drenched with plenty of poor wine."

740. *Citharâ crinitus Iopas*, &c. "The long-haired Iopas, with his golden lyre, pours forth in loud song what things mightiest Atlas had taught him." Some editions read *quem maximus Atlas*, &c., "whom mightiest Atlas had taught;" but the words "*Iopas citharâ personat*" require an accusative of the object, not of the subject.—Singers at banquets generally wore their hair long, in imitation of Apollo.

741. *Marimus Atlas*. Atlas, king of Mauritania, was celebrated in fable for his acquaintance with the heavenly bodies, and also for his invention of the sphere. In this way some explained the other fable of his supporting the heavens.

742. *Errantem lunam*. "Of the wandering moon," i. e. of the path described by the moon in the heavens.—*Solisque labores*. "And of the eclipses of the sun," i. e. eclipses and their causes.—743. *Ignes*. "The fires of heaven," i. e. the lightning.—744. *Arcturum*. Arcturus is a star near the tail of the Great Bear (*ἄρκτος, οὐρα*), in the constellation of Boötes.—*Pluviasque Hyadas*. "And the rainy Hyades." The Hyades are stars at the head of the Bull, whose setting, both in the evening and morning twilight, was a sure harbinger of rainy weather. Their number is variously given; most commonly, however, as seven. The name *Hyades* (*Ἰάδεις*) is derived from *hū*, "to rain."

Geminisque Triones. "And the two Bears," i. e. the Greater and

the Less. The literal meaning of *Triones* is "the ploughing oxen," this being the name more commonly applied to the two bears by the Romans. Hence *Septentrio*, and also *Septemtriones*, "the North," i. e. the seven stars, or oxen (*triones*), forming the constellation of the Great Bear, near the North Pole.

745. *Quid tantum Oceano, &c.* "Why the winter-suns hasten so much to dip themselves in the ocean, or what delay impedes the slow-moving nights," i. e. why the days are so short in winter, and the nights so long.—747. *Ingeminant plausu.* "Redouble their plaudits." More poetical and elegant than *ingeminant plausum*.—*Troësque sequuntur.* "And the Trojans follow their example."

748. *Vario noctem sermone trahebat.* "Prolonged the night in varied converse." More elegant than *sermonem trahebat in noctem*.—749. *Longumque bibebat amorem.* "And drank in long draughts of love."

751. *Auroræ filius.* Memnon, who was slain by Achilles. Servius says that the arms of Memnon were fabricated by Vulcan, but this is a mere figment of the grammarians. Dido's curiosity was excited by Memnon's having come from the remotest East, and she was anxious merely to ascertain his particular costume.—752. *Diomedis equi.* The horses of Rhesus, which had been carried off by Diomedes. Consult l. 472.—*Quantus.* i. e. how great in bodily strength and in heroic valour. No allusion is meant to any greatness of size.

755. *Septima ætas.* "The seventh summer," i. e. year.

BOOK SECOND.

1. *Conticuere omnes, &c.* "All became silent, and kept their looks (fixed upon him) in deep attention." The aorist *conticuere* denotes an instantaneous result; the imperfect, *tenebant*, a continued action.—*Intenti.* Much stronger than *attenti* would have been. The latter is merely opposed to *negligentes*; whereas the former is a metaphorical expression, borrowed from the bending of a bow, and indicates, therefore, an eager degree of attention.

2. *Alto.* "Lofty." A mere ornamental epithet. The couches of the ancients, at banquets, were generally high, in order to display to more advantage the rich coverings and other ornaments, and were ascended by means of a bench or steps. Æneas begins his narrative while reclining on one of these.

3. *Infandum.* "Unutterable."—4. *Ut.* "To tell how."—*Lamentabile.* "Worthy of being lamented."—5. *Quæque ipse miserrima vidi, &c.* "As well as those most afflicting scenes which I myself beheld, and of which I formed a large part," i. e. and in which I personally took a conspicuous share.—6. *Quis talia fando, &c.* "Who of the Myrmidons, or Dolopians, or what soldier of the cruel Ulysses, can refrain from tears while relating such things?" Observe the unusual employment of the gerund, equivalent to *quum talia fatur*.—*Myrmidonum, &c.* The Myrmidones and Dolopes were both Thesalian tribes under the sway of Achilles, and forming part of his forces before Troy. The Dolopes were under the immediate command of Phoenix, the friend and former preceptor of the son of Peleus.—8. *Temperet.* *Supply sibi.* Observe the difference between *temperare*

with the accusative, "to regulate," and *temperare* with the dative, "to restrain."

9. *Præcipitat*. Supply *se*. Night is here personified, and, like the sun, moves through the heavens in a chariot. Her course is from east to west, along an imaginary arc, or semicircle, the middle point of which is the zenith, or the part of the heavens directly over our heads. The first half of her course is an ascending, the latter half a descending one, and on completing her route she plunges with her car into the western ocean. *Præcipitat* here refers to the latter half of her course, when the chariot of night plunges downward, after leaving the zenith, and hence the time indicated by the words of *Æneas* is shortly after midnight.

Suadentque cadentia sidera, &c. "And the sinking stars invite to repose." Literally, "advise slumbers." *Cadentia* must not be rendered "setting." The idea intended to be conveyed is merely this, that the stars had now passed the meridian, and commenced their downward course; in other words that it was now past midnight. Ruseus, therefore, is entirely wrong in making *Æneas* not begin his story until the stars were *setting*, that is, until near break of day. As the narrative is a long one, and occupies two books, it could not possibly have been concluded until broad daylight, which would be inconsistent with the commencement of the fourth book.

10. *Amor*. "A desire."—*Cognoscere*. "To become acquainted with." The infinitive is here employed, by a Græcism, for the genitive of the gerund, *cognoscendi*, "of becoming acquainted with." So in the next line, *audire* for *audiendi*. 11. *Supremum laborem*. "The last (sad) effort."

12. *Meminisse horret*, &c. "Shudders at the remembrance, and habitually shrinks back through grief." *Refugit* is here employed, not, as Servius thinks, merely for the sake of the metre, but as the aorist to denote what is habitual and customary. It is equivalent therefore, to *refugere solet*.—13. *Incipiam*. "I (nevertheless) will begin."

Fracti. "Broken in spirit."—*Fatisque repulsi*. "And repelled by the Fates," i. e., in their every attempt to take the city. It was fated that Troy should not be taken until after a siege of nine years. 15. *Instar montis*. "As vast as a mountain." Consult note on vi. 865. 16. *Sectâ abiete*. "With cut fir," i. e. with planks of fir. *Abiete* must be pronounced here as a word of three syllables, *âb-yê-te*. 17. *Votum pro reditu simulant*. "They pretend that it has been vowed for a (safe) return," i. e. that it is a votive offering to Minerva, intended to propitiate the goddess, and secure a favourable return to their homes. *Votum* here is not a noun, but is put for *votum esse*, as referring to *equum*.—*Vagatur*. "Spreads."

18. *Huc delecta virum*, &c. "Hither, having selected them by lot, (they bring, and) shut up within its dark sides chosen warriors." Literally, "chosen bodies of warriors." Observe the double construction in *huc includunt*, implying a bringing to, and shutting up within.—20. *Arnato milite*. "With armed soldiery." This story of the wooden horse was derived from the *Odyssey*, and from the *Cyclic poets*; but the skill with which Virgil has raised this idle fiction into importance is worthy of all praise.

21. *Est in conspectu Tenedos*. "There lies in view (of the Trojan land) Tenedos." The distance between this island and the mainland is only forty stadia, or a little more than four and a half miles.—

Notissima famâ. Heyne refers these words to the reputation which the temple and worship of Apollo Smintheus procured for the island. The poet, however, would rather seem to have had in view the sentiments and opinions of later times, when the island had become conspicuous in the songs of the posthomeric bards.

22. *Dives opum.* "Abounding in wealth." Heyne refers this to the riches of the temple. The allusion, however, seems to be a more general one, to the wealth of the inhabitants.—23. *Nunc tantum sinus, &c.* "At present there is merely a bay there, and a faithless station for ships," i. e. a station on the security of which no continued reliance can be placed.

25. *Nos abiisse rati &c., i. e. nos rati sumus eos abiisse.* "We concluded that they were gone and had sought Mycenæ with the wind."—*Mycenas.* By synecdoche, for Greece in general; the capital of the leader of the expedition, for the whole country whence his forces came.

26. *Omnis Teucra.* "All Troy." Servius supplies *gens*; Heyne *regio*. The former is preferable. The country itself was generally called after Dardanus; the people themselves, after Teucer, son of the river-god Scamander.—27. *Dorica castra.* "The Grecian camp." A more euphonious reading would have been *Doria castra*. Virgil here follows the later and posthomeric poets, in making *Dorica* equivalent to *Græca*. Homer calls the Greeks by the general name of *Achæi*, *Argivi*, and *Danai*, but never by that of Dorians; and the reason is because the Doric race did not become a ruling power in Greece until eighty years after the fall of Troy, when they invaded the Peloponnesus along with the Heraclidæ.

29. *Dolopum.* The Dolopians are not mentioned by Homer among the forces of Achilles; still, however, as we learn from Eustathius, they formed part of his troops. They were under the sway of Peleus, and, as we have already remarked in note, l. 3, were led to the Trojan war by Phoenix. Virgil, in the conspicuous mention which he makes of them, appears to have followed some posthomeric legend.—*Tendebat.* "Lay encamped." Literally, "stretched their tents." Supply *tentoria*. There is an anachronism in *tendebat*. The Grecian troops at Troy were in huts not in tents.

30. *Classibus hic locus.* "Here was the spot for the vessels of the fleet," i. e. here was the naval encampment. The Greeks, after landing, drew their vessels up on shore, and surrounded them on the land side with a rampart. *Classibus* properly denotes here the armaments of the several tribes and communities, as forming, in the aggregate, the main fleet.—*Hic acie certare solebant.* "Here (the respective armies) were wont to contend in battle array." The common text has *acies*, but *acie* is much more elegant and spirited.

31. *Pars stupet, &c.* "Some gaze stupidly at the fatal offering to the spotless Minerva, and (then again) they express their wonder at the vast bulk of the horse." The horse is here called the offering of (i. e. intended for) that goddess. Some think that *stupet* and *mirantur* are inconsistent with each other, but the poet does not mean to indicate contemporaneous, but successive emotions. The feeling of stupid amazement comes first, and then that of active wonder succeeds.

32. *Thymætes.* Servius cites a legend to the following effect: It had been predicted that a boy should be born on a certain day, who would prove the ruin of Troy. On the day fixed by this prophecy,

both the wife of Thymoetes, and Hecuba, Priam's queen, were delivered of sons, and the monarch immediately thereupon ordered the wife and child of Thymoetes to be put to death, which was accordingly done. Hence Thymoetes, on the occasion mentioned in the text, was actuated in the advice which he gave by a desire of vengeance.—33. *Duci* put for *ut ducatur*. So *locari* for *locetur*. Virgil makes the Trojans display somewhat more wisdom than Homer ascribes to them on this occasion. With the former they deliberate before the horse enters the city; with the latter, after it has reached the citadel. (*Odys.* viii. 504, *seqq.*)

Arce locari. Heyne thinks that this means in the temple of Minerva in the citadel. The size of the horse, however, militates against such an idea.—34. *Dolo*. Consult note on line 32.—*Seu jam Troja*, &c. "Or (because) the destinies of Troy now determined so." Literally, "now brought it so (along with them)."

35. *Capys*. Already mentioned among the followers of Æneas, in i. 183.—*Et quorum melior*, &c. "And they whose minds were influenced by wiser sentiments." Literally, "to whose mind there was a better opinion."—36. *Aut pelago Danaûm*, &c. "Bid us either cast headlong into the deep the treacherous snare and suspected offerings of the Greeks, and consume it by flames placed beneath." *Insidias Danaûm* and *suspecta dona* refer to the horse.—37. *Subjectisque*. We have retained this reading with Wagner in place of *subjectisq.*, which is adopted by Hunter, Voss, and others. The copulative is here perfectly correct, the proposition being twofold, either to destroy or bore through the horse, and the first part being subdivided into destruction by water and by fire. (Consult *Wagner, Quæst. Virg.* xxxiv. 1.)

38. *Terebrare et tentare*. "To bore through and explore." *Tentare*, literally, "to make trial of," is here elegantly used for *explorare*.—39. *Scinditur incertum*, &c. "The wavering population are divided into conflicting opinions."

40. *Primus ante omnes*. "First before all." Alluding to the crowd that followed him.—41. *Ardens*. "With impetuous zeal."—42. *Et procul*. "And while yet afar (exclaims)."—43. *Avectos*, i. e. have sailed away to Greece.—44. *Sic notus Ulixes?* "Is Ulysses thus known to you?" i. e. do you know so little of the deep and crafty character of Ulysses, as to suppose that he would allow such an opportunity as this to pass unimproved?

47. *Inspectura domos*, &c. "To command a view of our dwellings, and to come down from above upon our city." The idea is borrowed from some large military engine, or tower, which is filled with men and brought near to some city. They who are within this machine obtain first a view of the place from their high position, and then, by means of small bridges (*pontes*), descend upon the city walls. Somewhat in a similar way the armed men in the belly of the horse will descend upon the city of Troy.

48. *Aut aliquis latet error*. "Or else some other guile lurks within it." *Aliquis* for *alius quis*.—49. *Et dona ferentes*. "Even when bringing gifts," i. e. unto the gods, or even when wearing the garb of religion.

50. *Validis ingentem viribus*, &c. "He hurled his huge spear with powerful strength against the side and against the belly of the beast swelling out with its joined timbers," i. e. where the timbers, let into one another, imitated the curvature of a horse's side.

52. *Tremens*. "Quivering."—*Uteroque recusso*, &c. "And the womb being shaken by the blow, its hollow caverns resounded and gave forth a groan."

54. *Et si fata deum*, &c. "And if the destinies of heaven had not been against us; if our own minds had not been infatuated, he would have impelled us to mutilate with the steel the Grecian lurking-places." "Observe the zeugma in *læta*, which has one meaning as applied to *fata*, and another when referring to *mens*.—55. *Impulerat*. Heyne and others make this stand for *impulisset*. But the indicative implies that he would *certainly* have impelled them to the step, had not the two causes just mentioned operated against him. On the other hand, *impulisset* expresses *uncertainty*; "he might perhaps have impelled," &c. *Impulerat*, therefore, may be literally rendered "he had impelled."

Fœdare. A strong term. To hack and hew, and thus render an object all unsightly and repulsive; in other words, *fœdum aliquid facere*.—56. *Trojaque nunc staret*, &c. "And Troy would now be standing, and thou, lofty palace of Priam, wouldest still remain." We have adopted *staret*, with Wagner, instead of *stares*, which makes a disagreeable jingle with *maneres*. Virgil evidently wrote *staret* to avoid this similarity of termination; and, besides, there is far more of feeling in the sudden change from the nominative to the vocative. So vii. 684: "*Quos dives Anagnia pascit; Quos, Amasene pater.*"

57. *Manus reinctum*. "Bound tightly as to his hands." *Manus* is the accusative of nearer definition.—59. *Dardanidæ*. Equivalent to *Trojani*.—*Qui se ultro*, &c. i. e. who had purposely thrown himself in their way.—60. *Hoc ipsum ut strueret*. "That he might bring about this very result," i. e. to be arrested by them and brought before Priam. More literally, "that he might put this same thing in train."

61. *Fidens animi*. "Resolute of spirit." More poetical than *animò fidenti*.—*Atque in utrumque paratus*, &c. "And prepared for either issue, whether to execute his treacherous purpose, or to encounter certain death." 62. *Versare* equivalent to *agitare* or *exercere*, "to put into active and unremitted operation."

63. *Visendi*. For *videndi* or *aspiciendi*.—64. *Circumfusa ruit*. "Pour tumultuously around." Equivalent to *circumfunditur*.—*Certantque illudere capto*. "And vie with one another in insulting the captive."

65. *Accipe nunc*, &c. "Listen now to the treachery of the Greeks, and from one instance of wickedness learn the character of the whole nation." With *accipe* supply *auribus*.—*Crimine ab uno*. Equivalent, in fact, to *ab (or ex) scelere unius*. "From the wickedness of one of their number."

67. *Namque ut conspectu*, &c. "For, as he stood amid the gaze of all, with an agitated air, completely defenceless, and looked all around with earnest gaze upon the Trojan bands."—*Turbatus, inermis*. Observe the force imparted to the clause by the absence of the connective conjunction.—68. *Oculis circumspexit*. An expression beautifully graphic. We see Sinon looking slowly around him, and fixing his earnest gaze in succession on various parts of the surrounding group. Observe, also, the art of the poet in making the line a spondaic one, so that the cadence of the verse may be an echo to the sense.

70. *Quid mihi*, &c. *Sinon* means that the land is shut against him

by the Trojans, while the sea is now equally forbidden to him since it swarms with the vessels of the Greeks.—71. *Locus*. "Any place of shelter."—*Et super ipsi*, &c. "And, moreover, the Trojans themselves, with imbibited feelings, demand punishment together with my blood."—72. *Pœnas cum sanguine* is equivalent to *pœnas et sanguinem*, or *pœnas sanguineas*.

73. *Quo gemitu*, &c. "By this cry of sorrow our feelings were completely changed, and every act of violence was checked."—74. *Cretus*. Supply *sit*.—75. *Quid ferat*. "What he may have to communicate." More literally, "what (account) he may bring (with him)."—*Memoret, quæ sit fiducia capto*. "To declare what ground of confidence there may be to him a captive," i. e. on what grounds he hopes for mercy, now that he is a captive in our hands. Or, in other words, with what hope he had allowed himself to be made prisoner.—76. *Ille hæc, depositâ tandem*, &c. Some critics object to this line, partly because it is wanting in several MSS., and partly because, as they think, the words *depositâ formidine* do not suit the bold and reckless character of Sinon; and, besides all this, the same line occurs at iii. 612, and seems hardly needed, as we have *inquit* following in the 78th line. The second objection is of no force whatever, since *depositâ formidine*, like *turbatus*, in the 66th line, refers to a mere piece of acting on the part of Sinon; but the other arguments against the admissibility of the verse in question have a considerable weight.

77. *Fuerit quodcumque*. "Whatever may be the result."—78. *Argolicâ de gente*. "Of Grecian race." Sinon's speech is composed with wonderful art. It begins with truth and ends in falsehood.—79. *Hoc primum*. "This I will first acknowledge." Supply *fatebor*.—80. *Fortuna improba*. "Evil fortune."—*Vanum*. "Unworthy of reliance."

81. *Fando aliquod si forte*, &c. "If perchance, in the course of conversation, any mention of Palamedes, the descendant of Belus, has come unto thine ears." The common text has *aliquid*, which must then be joined with *fando*. "If perchance, in the course of any conversation, the name," &c. Heinsius, however, and the best editors after him, read *aliquod*, and join it with *nomen*, giving this last the meaning of "mention," or "account."—*Fando*. Equivalent here to *narrando*, or *aliorum narratione*.

82. *Belidæ*. This patronymic, as coming from *Belus*, ought to have a short penult, *Belidæ*. But Ovid has *Belide* (*Ep.* xiv. 73); and Statius, *Belidæ fratres* (vi. 291). Priscian, besides, informs us that certain patronymics lengthen the penult contrary to rule, and among the examples of this that are mentioned by him we find *Belides*.

83. *Falsâ sub proditiōe*. "Under a false charge of treachery." He was falsely charged by Ulysses with having been bribed to furnish supplies to the Trojans.—84. *Infando indicio*. "On wicked information," i. e. testimony wickedly untrue. His condemnation was brought about by Ulysses, who hid a sum of money in his tent, and counterfeited a letter from him to Priam. The Greeks stoned Palamedes to death for his supposed treachery.—*Quia bella octabat*. "Because he gave his opinion against the war." Sinon here introduces a falsehood of his own, in order that the Trojans, regarding *Palamedes* as having been friendly to them, might be the more inclined to feel compassion for his follower.—85. *Demisere neci*. "Sent down to death." *Neci* for *ad necem*. Compare *demittere aliquem*

Oroo, for *ad Oroum*.—*Cassum lumine*. Equivalent to *vita lumine pri-
catum*.

86. *Consanguinitate propinquum*. "Nearly related by blood."—87. *In arma* for *ad arma gerenda*.—*Primis ab annis*. "From its very commencement." Equivalent to *ab initio belli*. They who make it signify "from early youth," will find a difficulty in reconciling it with the "*dulces nati*" in verse 138.

88. *Dum stabat regno incolumis*. "As long as he stood firm in regal power," i. e. as long as his regal authority, his power as one of the Grecian princes, remained unimpaired. With regard to *stabat incolumis*, it may be remarked, that the prose form is generally *sto et incolumis sum*; the poetic, *sto incolumis*.

Regumque vigeat conciliis. "And as long as he was wont to have weight in the councils of the Grecian princes." Some read *regnum* instead of *regum*, but this appears to have arisen from a misconception of the meaning of *regno incolumis*.—90. *Gessimus*. "Enjoyed."

Pellacis. "Wheedling." It embraces not only the Homeric *ποικιλομήτης*, but also the other striking characteristic of Ulysses, his skill in the employment of bland and cajoling words, *αἰνυλίοισι λόγοισι*.—91. *Haud ignota loquor*. "I speak of things not unknown." A litotes for *bene nota*.—*Superis ab oris*. "From these regions of upper day."—*Concessit*. For *decessit*.—92. *In tenebris*. "In private," i. e. in the gloom of my own tent, shunning all converse with my fellow-men.

94. *Demens*. "Fool that I was," i. e. in provoking the resentment of so powerful a chieftain as Ulysses.—*Fors si qua tulisset*. "If any chance should bring (such a result along with it)," i. e. should bring about such a result.—95. *Victor ad Argos*. Heyne thinks that this is too arrogantly said for a private soldier, and thinks that *in agros* would have been a better reading. In this, however, he follows the modern rather than the ancient manner of thinking and writing. To a Roman ear the expression *victor miles* presented nothing uncommon.

96. *Promisi me ultorem*. "I promised myself as an avenger," i. e. that I would avenge his death.

97. *Hinc mihi prima mali labe*, &c. "Hence for me the first plague-spot of ruin. From this time forth Ulysses kept continually seeking to alarm me with new accusations; from this time forth to disseminate dark rumours among the crowd, and, conscious of guilt, to seek for the means of defending himself."—*Labe*. A strong term here. It is the spot on the surface that shows decay or corruption lurking beneath.—98. *Terrere*. The historical infinitive for *terrebat*. So *spargere* and *querere*.—*Voces ambiguas*. Ambiguously-worded rumours, tending to excite suspicion against Sinon.—99. *Conscius*. Heyne and Wagner make this mean "communing with his accomplices," and then *arma* will denote "the means of ruining Sinon." This, however, is much less natural than the interpretation above.

100. *Donec Calchante ministro*. "Until, by means of Calchas his (ready) tool." Calchas was the soothsayer of the Grecian host, and nothing of importance could be done without his having previously ascertained by divination the will of the gods. Sinon says just enough here to excite the curiosity of his auditors, and then breaks abruptly off.

101. *Sed quid ego hæc autem*, &c. "But then, again, why do I, to

no purpose, recal to mind these painful themes!" Some editors make *autem* redundant here. Others give *autem* the force of *tandem*. Neither, however, appear to be correct. *Sed* denotes a direct opposition; *autem*, on the other hand, serves to distinguish and contrast, or marks a transition from one subject to another.

102. *Quidte moror, si omnis*, &c. "Or why do I delay you, if you regard all the Greeks in one and the same light, and if it be sufficient for you to hear this, (namely, that they are Greeks)!" So the old saying, "Know one, know all."

103. *Jamdudum*. "This very instant." A poetical usage, *jamdudum* being equivalent here to *quam primum*. The prose form of expression will be *jamdudum debetis sumere pœnas*. "You ought long since to have inflicted punishment."—104. *Hoc Ithacus velit*, &c. "This, doubtless, the chieftain of Ithaca will wish for, and the Atreidæ will purchase for a large amount." Observe the force of the subjunctive: "This, if I know the men, &c.—*Ithacus*. Ulysses, as chieftain of Ithaca. Otherwise called *Ithacensis*, Ἰθακήσιος, &c.

105. *Causas*. "The causes of what he states," i. e. the grounds on which his assertions are based.—106. *Pelagæ*. For *Græcæ*.—107. *Ficto pectore*. "With guileful heart."

108. *Fugam moliri*. "To prepare their flight." *Moliri* equivalent to *parare*. Literally "to bestow labour upon."—110. *Fecissentque utinam!* "And would that they had done so!" Sinon wishes by this to convey the idea that, if they had done so, his present misfortunes would never have occurred.—*Aspera ponti hiems*. "Some violent storm of ocean."—111. *Euntes*. "When on the point of departing." The use of the present for the future participle is of rare occurrence in Virgil, and is only met with in the verb *eo*. On the other hand, we have but two instances of the use of *iturus* by the poet, namely, vi. 680, and 758. (Wagner, *Quæst. Virg.* xxxix. 2.)

112. *Præcipue quum jam*, &c. Observe the art of Sinon in merely making this slight allusion to the horse, in order to excite the curiosity of the Trojans.—*Trabibus acernis*. In verse 16 it was "*sectâ abiete*."—114. *Suspensi*. i. e. doubtful what to do.—*Eurpylum*. A Grecian hero, mentioned by Homer, *Il.* ii. 734, and elsewhere.—*Scitantem*. We have adopted this reading, with Wagner and Jahn, as more elegant than *scitatum*, and as resting also on the authority of numerous MSS. Wagner, who adduces many similar instances from other writers, explains *mittimus Eurpylum scitantem*, by "*mittimus Eurpylum, isque scitatur*."

116. *Sanguine et virgine cæsâ*. "By blood and a virgin slain," i. e. by the blood of a virgin slain. Alluding to the sacrifice of Iphigenia at Aulis. Virgil here deviates from the common account, which makes the daughter of Agamemnon to have been carried off by Diana, and a hind to have been substituted by the goddess.

117. *Quum primum Iliacas*, &c. "When first ye came to the Trojan shores." A mere general allusion to the commencement of the war; not meaning that the maiden was sacrificed after the Grecian fleet had reached the coast of Asia. The scene of the fable was laid at Aulis in Greece.—118. *Reditus*. The plural is used as referring to the return of the chieftains to their several homes in Greece.—*Aninâque litandum Argolicâ*. "And Heaven must be propitiated by a Grecian life." The full form is, *vobis litandum est deos*, "you must propitiate the gods." *Litare* is "to propitiate," or "appease by sacrifice," and is analogous to the Greek κάλλειπτα.

120. *Per ima ossa*. "Through their inmost bones."—121. *Cui fata parent*. "Through fear, for whom the fates may be preparing this; whom Apollo may demand," i. e. as the victim.—*Parent*. Supply *hoc*, as referring to the *animâ litandum Argolicâ*.

123. *Protrahit*. "Drags forth."—*Quæ sint ea numina*, &c. "He demands (of him) what may be the pleasure of the gods in this case." More literally, "what this will of the gods may be," i. e. the will or pleasure of the gods, as shadowed forth by the response of the oracle.—124. *Crudele caneant artificis scelus*. "Foretold unto me the cruel wickedness of the artful plotter," i. e. Ulysses.—125. *Et taciti ventura videbant*. "And in the silence of their own bosoms saw the things about to come," i. e. saw plainly what my fate would be. *Taciti* equivalent to *apud se*, or *secum*.

126. *Quinos*. For *quinque*. The poets disregard very commonly the distinction between distributive and cardinal numerals, and use the former, as in the present instance, for the latter.—*Tectusque*. "And dissembling." *Tectus* occurs frequently in this same sense in Cicero, and Ernesti explains it by "*qui occultat concilia, negotia; dissimulat*." (Clav. Cic. s. v.) 127. *Prodere voce suâ*. Literally, "to indicate by his voice."

129. *Composito*. "In accordance with previous compact." Put for *ex* or *de composito*.—*Rumpit vocem*. "He breaks silence."—130. *Et quæ sibi quisque timebat*, &c. "And the very things which each feared for himself, he endured with patience when turned off to the ruin of one wretched individual," i. e. when turned to effect the ruin, &c.

132. *Mihi sacra parari*. "The sacred rites began to be prepared for me, and the salted meal and fillets to be placed around my temples." *Parari* is the historical infinitive.—133. *Salsæ fruges*, i. e. the *mola salsa*, or sacrificial cake, made of roasted barley-meal bruised and mixed with salt. Voss (*ad Eclog.* p. 429) informs us that the *salsæ fruges* or *mola salsa* of the Romans was different from the *ὀλοχύραι* of the Greeks. Virgil here ascribes to the Greeks the ceremonies that were observed at sacrifices among the Romans, a practice quite common to him. This *mola salsa* was sprinkled on the head of the victim before it was slain.—*Vittæ*. Not only was the victim adorned with garlands, but the persons offering the sacrifice generally wore them around their heads, and sometimes also carried them in their hands. The reference here is to those intended for the victim.

134. *Vincula*. The reference is, not to the *vittæ*, as some suppose, but to the bonds by which, as a victim, he would be kept fettered until the day of sacrifice.—135. *Limosoque lacu*, &c. "And, through the night, I lay hid in a miry lake, screened from view amid the tall grass."

136. *Dum vela darent*, &c. "Until they should give their sails (to the wind), if haply they intended to give them." Heyne, who suspects that the words *si forte dedissent* form a spurious completion of an imperfect line, punctuates as follows: *dum vela, darent si forte, dedissent*. The old pointing, however, is far superior in melody, and, besides this, *dedissent* is here put for *daturi essent*, the pluperfect subjunctive frequently taking the place of the periphrastic future, in both prose and poetry.

139. *Fors*. "Perhaps." Put for *forsan*.—*Ad pœnas ob nostra*, &c. "Will demand for punishment in my stead, on account of my escape."

Observe the force of *reposcent*, "to demand in the place of another," analogous to ἀνταρτεῖν.—140. *Et culpam hanc*, &c. "And will expiate this offence of mine by the death of those wretched ones." *Piabunt* equivalent to *expiabunt*, which itself takes the place of *uloiscentur* or *punient*.

141. *Quod te oro*. "I entreat thee, therefore." *Quod* is, literally, "on account of which," being in the accusative, and governed by *propter* understood.—*Conscia veri*, i. e. witnesses of the truth of my words.—142. *Per, si qua est*, &c. "By whatever pure regard for what is just and right may still, as yet, remain any where among mortals." An elliptical expression. The full form would be: *per intemeratam fidem, si qua intemerata fides est, quæ restet adhuc usquam mortalibus*. "By pure regard for what is just and right, if there is any pure regard, &c., that may still, as yet, remain," &c.—143. *Fides*. We have followed the explanation of Heyne, who makes this word equivalent here to "*justi rectique observantia*."

145. *His lacrymis*. "Prompted by these tears of his."—*Ultrò*. "Readily."—146. *Arta vincula*. "Close-confining cords," with which the shepherds had tied his arms behind his back. *Arta* old form for *arcta*.—*Levari*. "To be removed."—148. *Amisos hinc jam*, &c. "Henceforth forget the Greeks whom you have lost," i. e. your lost fatherland.—149. *Mihique hæc edissere*, &c. "And declare the truth unto me, asking these things (that follow)."

150. *Quo molem hanc immanis equi*, &c. "With what view have they placed (here) this vast structure of a huge horse? Who was the author of the step? Or what object have they in view? What religious motive prompted, or what machine is it of war?"

152. *Ille, dolis instructus*, &c. "The other, practised in wiles, &c.—154. *Eterni ignes*, &c. "Ye never-dying fires (of the sky)."—*Et non violabile*, &c. i. e. and your divine power not to be outraged by perjury without condign punishment.—155. *Ensesque nefandi*. "And horrid knives." Alluding to the knife of sacrifice, the plural being put for the singular, in order to give more intensity to the expression.

157. *Fas mihi Graiorum*, &c. "Be it allowed to me to undo the (once) revered ties that bound me to the Greeks; be it allowed me to hate the whole race, and to bring all their secrets to the light." With *fas* understand *sit*. Sinon makes this adjuration lest he should be reputed a traitor to his country. He conceives himself now released from all obligations to his native land.—159. *Si qua tegunt*. "If any such they keep concealed." Observe the force of the indicative *tegunt* with *si*, implying that the Greeks do conceal certain secrets.

160. *Promissis maneat*. "Remain (stedfast) in thy promises." So the Greek ἐμπέτειν τοῖς ἐπημένους.—*Servataque serres fidem*. "And having been preserved (by me from ruin), preserve (unto me) thy plighted faith." *Servata* refers to the revelations which he is about to make.—161. *Si magna rependam*. "If I make thee an abundant return," i. e. repay thy kindness richly. Literally, "if I pay thee back largely."

162. *Et cœpti fiducia belli*. "And their confidence in the war begun (by them)," i. e. their firm hope of a favourable issue to the war which they had undertaken. *Fiducia* is equivalent to *spes certa*.—

163. *Palladis auxiliis semper stetit*. "Ever rested on the powerful aid of Minerva." Observe the force of the plural in *auxiliis*.—*Impius ex quo Tydides*, &c. "From the time, however, that the

impious Tydides, and Ulysses, the projector of many a crime (for they did the deed), having boldly undertaken to remove by force the fated Palladium from its holy temple." With *ex quo* supply *tempore*. Diomede is called "*impius*" from his having been the more prominent of the two in bearing off the Palladium.

164. *Sed enim*. Observe the peculiar force of these two participles in juxtaposition. "*Sed ex quo Diomedes et Ulixes (hi enim tanti sceleris auctores erant) aggressi,*" &c.—165. *Fatale Palladium*. The Palladium was a statue of Minerva, preserved in a temple in the citadel of Troy, and on the retaining of which the safety of the city depended. It was carried off by Diomede and Ulysses, who secretly penetrated into the city for that purpose. It is here called *fatale*, because "*fated*" to be the cause of either the destruction or safety of Troy.

167. *Manibusque cruentis*. Compare lines 718—720 of this book.—168. *Virgineas dice vittas*. "The virgin-fillets of the goddess," i. e. the fillets of the virgin-goddess. The fillets here stand for the person or statue itself of the goddess, which was not to be touched by unholy or polluted hands.—169. *Ex illo fluere*, &c. "From that very time the hopes of the Greeks began to give way, and, having lost their firm foot-hold, to be carried backward." *Fluere* put for *diffluere*, "to flow or melt away in every direction." The literal force of *sublapsa* is, "having slipped or slid gradually."—170. *Aversa*. "Was estranged." Supply *est*.

171. *Nec dubiis ea signa*, &c. "Nor did Tritonia give indications of this by means of doubtful prodigies," i. e. prodigies, the import of which could in any way be misunderstood. Literally, "nor did Tritonia give these indications."—*Tritonia*. An appellation of Minerva.—172. *Arsere coruscæ*, &c. "There blazed forth gleaming flames from its wide-distended eyes, and a salt sweat flowed over its limbs: thrice, too, did the goddess herself (wonderful to be told) leap upward from the ground," &c.

173. *Arrectis*. More freely "fiercely-staring." Equivalent to *erectis*, and denoting fierce indignation at the outrage that had been perpetrated.—175. *Emicuit*. Put for *exsiluit*, but conveying, also, the idea of gleaming or flashing on the view as she leaped up.

176. *Tentanda fugâ*, &c. "Declares that the seas must be tried in flight."—178. *Omnia ni repetant Argis*, &c. "Unless they take anew the omens at Argos, and then bring back the statue of the goddess, which they have (by this time) borne away with them over the deep, and in their curving ships." The Greeks, according to Calchas, must all go back to their native land, taking the Palladium along with them, and must take the auspices anew on the soil of Greece. They are then to return to the Trojan shores, bringing the statue back with them again. Sinon adds, that the home-voyage was, in all probability, already begun. The key to the whole passage, therefore, is to be found in *avexere*, which does not denote any previous voyage, but one just commenced.

Virgil has here ingrafted a Roman custom on a Grecian story. According to Servius and Pomponius, if any thing of evil omen had occurred, the Roman commanders were wont to return home and take the auspices anew. If they were far from Rome, they set apart for this purpose a portion of the country which was the seat of war, and called it the Roman territory.

180. *Et nunc, quod patrias, &c.* "And now, that they have sought," &c. *i. e.* and now that their homeward voyage has been commenced. *Quod* is equivalent to *quod attinet ad id, quod*.—181. *Parant.* "They intend to prepare." For *paraturi sunt*. The full form of expression, showing more clearly the true force of *parant*, would be: *Et quod nunc petiere Mycenæ, id eo consilio factum est, ut arma, &c., parent*.—182. *Digerit omina.* "Interprets the omens," *i. e.* those afforded by the Palladium. *Digerere* properly signifies "to arrange in order." Calchas, therefore, first arranges and classifies the different omens proceeding from the appearance and movements of the statue, and then deduces a general meaning from them.

183. *Hanc pro Palladio, &c.* "Warned (by him so to do), they have placed here this figure (*i. e.* the horse) in lieu of the Palladium, in lieu of the violated statue of the goddess, that it might atone for their foul impiety."—*Numine put for signo numinis*.

185. *Hanc immensam molem.* "This immense fabric."—186. *Roboribus textis.* "With interwoven timbers." *Texere* is a favourite word with the poets in describing the operation of building.—*Educere.* "To raise it." Literally, "to lead it forth."—187. *Portis.* "Within your gates."—*In mœnia.* "Into your city."—188. *Ne populum antiquâ, &c.* "Nor protect the Trojan people with all the sacred power of the former Palladium." Literally, "beneath the ancient sanctity." The horse would prove a new Palladium, if received within the walls of Troy.

189. *Nam si vestra manus, &c.* The whole drift of Sinon's speech is this: The Greeks, O Trojans, have left this horse here, in the hope that it may prove a snare to you, and that you may be induced to violate it with fire or sword, since such violation will bring down on you the vengeance of Minerva, and the anger of the goddess will then be transferred from them unto yourselves. On the other hand, they are afraid that you may draw it within your city, and thus find in it a second Palladium; and therefore they have made it so large of size as not to be capable of being admitted within your gates.

190. *Quod di prius omen, &c.* "An omen which may the gods rather turn on the seer himself," *i. e.* on Calchas.—191. *Futurum.* Supply *esse*. This infinitive depends on *dixit*, which is implied in *jussit* that precedes.—193. *Utro Asiam magno, &c.* "Asia (*i. e.* Troy), of its own accord, would come in mighty war unto the walls of Pelops, and that these destinies await our descendants."—*Utro.* Properly, "unprovoked." According to Wagner, *ultra* is originally the same in force with the Greek *περαιότερον*, and is properly said of a foe coming from a distant quarter (*ex ulteriore loco*), and bringing war: hence arise such phrases as *ultra petere aliquem, ultra lacessere, ultra accusare*, and the like. (*Quæst. Virg.* xxvii. 2.)

Pelopea ad mœnia. The reference is nominally to Argos and Mycenæ, but in reality to all Greece. *Pelopea* is put for the more common form *Pelopœia*.

196. *Res.* "The whole affair," *i. e.* as related by him.—*Captivæ.* "And we were ensnared." Supply *sumus*.—197. *Larissæus.* Equivalent here to *Thessalus*. This is not, however, very correct usage. Larissa, it is true, was a city of Thessaly, and Achilles came from Thessaly, so that "Larissæan," in one sense, will be the same as "Thessalian;" but then Larissa was not under the sway of Achilles; on the contrary, at the period of the Trojan war, it was inhabited by Pelasgi,

who were allies of the Trojans. (*Hom. Il. ii. 840.*)—198. *Mille carinæ.* A round number, not intended to be closely accurate. The Homeric catalogue gives 1186 ships.

199. *Hic aliud majus*, &c. "Another occurrence of greater moment, and far more appalling, is here presented unto us wretched, and fills with dismay our bosoms, altogether unprepared (for such a scene)," i. e. completely taken by surprise.

201. *Ductus Neptuno sorte*, &c. "Chosen by lot (to act) as priest to Neptune." Laocoon was properly a priest to Apollo; here, however, he is chosen to supply for a time the place of priest to Neptune, some sudden vacancy having probably occurred. In all such cases the choice was made by lot.—202. *Solemnes ad aras*, i. e. at the altars where solemn sacrifices were wont to be made.—*Mactabat.* Servius says that he sacrificed to Neptune, in order that shipwreck might overtake the Greeks. More probably, however, Virgil means it as a thank-offering to the god of the sea, for having, in conjunction with the other great deities, freed Troy from its long-protracted siege.

203. *Horresco referens.* "I shudder while relating it."—205. *Incumbunt pelago.* "Lie upon the deep." Their frames are seen resting, as it were, upon the surface of the waters.—*Pariterque ad litora tendunt.* "And with equal motion stretch their course towards the (Trojan) shores." *Pariter* equivalent to *pari conatu*, or *uterque conjunctim*.—206. *Pectora quorum*, &c., i. e. they swim with their head and breast raised above the waters, the former having a species of blood-red crest. Some commentators understand *jube* more literally, as indicating a kind of hair, of a ruddy or tawny colour. It is, however, a mere poetic image. The ancients speak of bearded serpents with hair and manes, of all which modern science knows nothing.

207. *Pars cetera pontum*, &c. "The rest of their body sweeps the sea behind." The idea in *legit* is borrowed from an object's passing lightly over any surface.

209. *Fit sonitus spumante salo.* "A loud noise is made by the foaming sea," i. e. by the sea as they lash it into foam. We have removed the comma after *sonitus*, and have thus made *salo* the ablative of the instrument. This is far more forcible than the ablative absolute, which becomes the construction when the comma is retained.

Aræa tenebant. "They were holding possession of the shores," i. e. they had just reached the shores. *Aræa* for *litora*. The imperfect is very graphic here, and describes an action as having just commenced, and beginning to go on.—210. *Ardentesque oculos suffecti*, &c. "And having their burning eyes all spotted with blood and fire," &c.—211. *Linguis vibrantibus.* "With quivering tongues." *Vibrantibus* admirably expresses the peculiarly rapid motion of the tongue of the serpent. So Valerius Flaccus (i. 61), "*Draco multifidas linguas vibrans.*"

212. *Æxanguis.* "Pale (with terror)."—*Agmine certo.* "In steady course."—214. *Amplexus implicat.* "Having embraced, twines around." Literally, "enfolds."—215. *Morsu depascitur*, i. e. lacerates with its bite.—216. *Post, ipsum*, &c. "After this they seize upon Laocoon himself, while in the act of coming up to their aid."

217. *Et jam bis medium amplexi*, &c. "And now, having twice encircled him around the middle, twice having thrown their scaly backs around his neck, they overtop him with their head and lofty necks."—218. *Bis collo squameo circum*, &c. Literally, "twice having been

given as to their scaly backs unto his neck round about." *Collo* is the dative.

221. *Perfusus sanie vittas*, &c. "His sacred fillets all smeared with gore." The fillets, which he wore as priest, were wont to be regarded as peculiarly sacred and inviolable.—223. *Quales mugitus, fugit*, &c. "Such bellowings as a bull raises, when, wounded, it has fled from the altar, and has shaken off from its neck the erring axe." The full form of expression will be, "*quales mugitus taurus tollit, quum fugit saucius*," &c.

225. *At gemini*, &c. "But the two serpents flee gliding to the lofty shrine." Literally, "flee with a gliding."—*Delubra ad summa*. Referring to the temple of Minerva in the citadel. Hence the citadel itself is called "*Tritonidis arcem*."—226. *Tritonidis*. Literally, "of the Tritonian goddess."—227. *Deæ*. Not the Palladium, for that had been carried off, but another statue of the goddess. Heyne thinks that Virgil conceived the idea in the text, from the circumstance of Minerva's statues having sometimes a serpent represented at their feet. An enduring celebrity has been gained for the story of Laocoon, from its forming the subject of one of the most remarkable groups in sculpture which time has spared us. This superb work of art originally decorated the baths of Titus, among the ruins of which it was found in 1506. It is supposed to have been executed about the time of the early Roman emperors. As Virgil's priest was habited in his robes during the exercise of his priestly functions, and the group under consideration is entirely naked, it is most probable that the poet and artist drew each from a common source, and treated the subject in the way best adapted to the different arts they exercised: the sculptor's object being concentration of effect; the poet's, amplification and brilliant description. For further remarks, consult Anthon's Classical Dictionary, *s. v. Laocoon*.

229. *Cunctis insinuat*. "Insinuates itself into all." Supply *se*.—229. *Et scelus expendisse*, &c. "And they say that Laocoon, deserving (such a fate), has paid the penalty of his wickedness, for having violated with his spear-point the hallowed wood, and having hurled his accursed weapon against the body of the steed."—230. *Qui læserit*. Literally, "since he has violated." Observe the force of the relative with the subjunctive.—231. *Tergo* for *corpori*. According to lines 50, 51 of this book, Laocoon struck with his spear the "*latus*" and "*curvam alcum*," so that *tergo* here cannot be rendered in its literal sense.

232. *Ad sedes*. "To its true abode," *i. e.* to the temple of Minerva, there to take the place of the Palladium.—*Orandaque divæ numina*. "And that the holy might of the goddess be propitiated by prayer."—234. *Didimus muros*, &c. "We cleave a passage through the walls, and lay open the defences of our city." Servius, and almost all the commentators after him, including even Heyne, make *muros* refer to the city-walls, and *mænia* to those of the private dwellings within the walls, and which obstructed the route of the horse. Nothing can be more incorrect, nor in worse taste. *Muros* are the walls that surround the city; *mænia*, the parapets, battlements, and fortified parts of the wall generally. In other words, *mænia* denote the defences or bulwarks of the city, and so the line is rendered by Voss: "*Stracks sind die Mauren getrennt und der Stadt Bollwerke geöffnet*." [*"Momently rent are the walls, the city's bulwarks laid open."*]

The horse stood near the Scean gate : as, however, this was too small to admit it, the walls were opened for the purpose.

235. *Rotarum lapsus*. "Gliding rollers." Literally, "the gliding of rollers." The reference is to cylindrical rollers. *Rotarum* here is commonly but incorrectly rendered "wheels."—236. *Et stuppea rinoula*, &c. "And stretch hempen bands around the neck."—237. *Scandit*. "Passes over," i. e. comes within. *Scandit* is a very graphic term to express the slow motion of the ponderous machine, which advanced, as it were, step by step.—238. *Fœta armis*. "Teeming with arms," i. e. armed warriors.—240. *Subit*. "Comes slowly on."—*Illabitur*. "Glides into."—*Urbi*. Some join this with *minans*, which gives a feeble meaning.

241. *Divium domus*. "Home of the gods." Alluding to the numerous temples that graced the city, and the frequent rites celebrated there.—Servius informs us that this line is borrowed from Ennius.

242. *Quater ipso in limine*, &c. It was thought a bad omen to touch the threshold either in entering or coming out. As in the present case, however, it was impossible for such a fabric as the horse not to touch the threshold of the gate or entrance, the evil omen consisted in its stopping four times on the very threshold itself.—244. *Immemores*, &c. "Unmindful of the omen, and blinded by rash phrensy."—245. *Monstrum infelix*. "The monster fraught with woe."

246. *Fatis aperit futuris ora*. "Opens her lips for our coming destiny," i. e. to disclose unto us our approaching ruin.—247. *Dei*. Referring to Apollo.—248. *Quibus ultimus esset*, &c. "Since that was to be our last day," i. e. of national existence. These words are explanatory of *miseri*, showing why they were truly deserving of that appellation ; and hence *qui*, as stating the cause or reason, takes *esset* in the subjunctive mood.—249. *Velamus*. "Deck." *Velo* is the proper verb on such occasions, and means to hang thickly with crowns and garlands, so as almost to veil the shrine or temple from the view.

250. *Vertitur interea cælum*, &c. "Meanwhile the sky changes, and night advances rapidly from the ocean." *Vertitur* is used in a kind of middle sense. According to the popular belief of antiquity, the sky was divided into two hemispheres, one of day, the other of night, which constantly succeeded each other. The hemisphere of darkness is now coming up, and Night in her chariot travels up along are with it from the eastern ocean. The words *Vertitur interea cælum* borrowed from Ennius.—252. *Myrmidonum*. "Of the Greeks."—*Fusi per mœnia*. "Scattered throughout the city."—*Mœnia*, the defences of the city, are here taken by synecdoche, as the most important part, for the city itself.

254. *Argiva phalanx*. "The Grecian host." Heyne applies *phalanx* here to the fleet ; it is better, however, to refer it, with Wagner, to the troops themselves.—*Instructis navibus ibat*. "Began to move in their marshalled vessels," i. e. all prepared and ready for advancing. *Ibat* is connected virtually with *flammas quum regia puppis extulerat*. The fleet began to move after the royal galley of Agamemnon had raised a torch as the signal for departure. We have altered the common pointing, changing the colon after *petens* into a comma.—255. *Tacitæ per amica*, &c. "Amid the friendly silence of the quiet moon," i. e. of the quiet night. The poet connects the idea of silence by a beautiful image with the moon herself. The ancients had a tradition that Troy was taken at the full moon. That the moon was

shining at the time appears also from line 340 of this book. Those commentators, therefore, are altogether wrong, who make *silentia lunæ* mean the absence of the moon.

257. *Fatigue deum defensu iniquis*, &c. "And Sinon, (therefore,) shielded (from discovery) by the partial decrees of heaven, gives freedom to the Greeks shut up within the womb of the horse, and loosens secretly the barriers of pine."—259. Observe the zeugma in *laxat*, which verb, when construed with *Danaos*, becomes equivalent to *liberat*, or *emittit*.

Defensus. Heyne and many other commentators give this term the force of *servatus*, and make it refer to Sinon's having been preserved from death by the clemency of Priam and the Trojans. The interpretation, however, which we have assigned to it is much more natural.

260. *Se promunt*. "Issue."—261. *Tisandrus*. We have adopted here the reading of the Palatine manuscript. The common text has *Thessandrus*. But *Thessandrus*, or, more correctly, *Thessander*, the son of Polynices and Argia, had fallen in battle, by the hand of Telephus, at the commencement of the war.

262. *Demissum lapri per funem*. "Gliding (to earth) by means of a rope let down."—The size of the horse may be inferred from this. Servius, in his comments on *Æn.* ii. 150, gravely informs us, on the authority of certain authors whom he does not name, that the Trojan horse was 120 (he does not say whether feet or cubits) long, and 30 broad; and that its tail, knees, and eyes moved!

Aomasque, Thoasque, &c. From Athenæus (xiii. 9), it appears probable that Virgil derived his list of heroes on this occasion from Sacadas, a poet of Argos, who wrote on the subject of the taking of Troy.—263. *Primus*. "The first that descended."—264. *Doli fabricator*. "The fabricator of the fraud," i. e. the maker of the horse. Its invention was ascribed to Ulysses, under the guidance of Minerva. 265. *Somno vinoque sepultam*. The result of the festivities of the evening. See verse 249.—266. *Vigiles*. "The watches."—267. *Conscia*, i. e. well aware of what was doing.

268. *Mortalibus ægris*. "For wretched mortals." Burmann translates "wearied." This, however, is too prosaic. Compare Silius Italicus (iv. 794): "*Heu primæ scelerum causæ mortalibus ægris, Naturam nescire deum*."—269. *Et dono divum*, &c. "And steals upon them through the bounty of the gods." Observe the force of *serpit*, as denoting the gentle influence of sleep creeping over the frame.

270. *Mœstissimus*. "Plunged in deepest sadness."—272. *Raptatus bigis ut quondam*, &c. "Such as he had formerly (appeared), after having been dragged by the two-horse chariot, and black (i. e. defiled) with gory dust, and pierced with the thongs through his swelling feet." Literally, "pierced as to the thongs." The full expression, in plainer language, would be, "*visus est adstare sic, ut quondam videbatur, cum raptatus erat*," &c.

274. *Qualis erat!* "What was his appearance!" i. e. what an appearance did he present!—275. *Qui redit exuvias indutus Achilli*. "Who returns (from the battle-field) arrayed in the spoils of Achilles," i. e. which he had won from Patroclus, whom he slew in fight. The Grecian warrior had appeared in the arms of Achilles, and had spread terror among the Trojans, who believed for a while that it was the hero himself.—*Rediit*. The present, not the contracted *perfect* for *rediit*, as is shown by the scanning, for the contracted *it*

would have been long. The poet uses the present tense, to bring the past more vividly before the eyes.—276. *Vd Danaúm Phrygios, &c.* "Or after having hurled the Trojan fires against the vessels of the Greeks." The allusion is to the battles at the ships, as described in the *Iliad* (xiii. and xv.), when the victorious Trojans set fire to the vessels of the Greeks: *τοὶ δ' ἔμβαλον ἀκάματον πῦρ Νηϊ θοῷ.*

277. *Concretos.* "Matted."—278. *Gerens.* "Displaying to the view." Literally, "bearing (on his person)."—279. *Accepit.* "He received (when dragged)." The reference is not to wounds received in battle, but to lacerations when dragged along the ground by the chariot of Achilles, and also to marks inflicted on his corpse by the vengeful Greeks. See *Hom. Il.* xxii. 371: *οὐδ' ἄρα οἱ τις ἀνουρητὶ γε παρίσσει.*

Utro flens ipse videbar, &c. "Bathed in tears, I seemed myself to address the hero of my own accord," i. e. before he uttered a single word to me.

281. *O lux Dardaniæ!* "O light of Troy!" i. e. O thou that wast our only light of safety amid the gloom of national calamity. *Lux* is equivalent to the Homeric *φῶς*.—282. *Quæ tantæ tenere moræ?* Æneas forgets that Hector is dead: amid the confusion of the dream he merely thinks that he has been absent from his native city, and he asks him the cause of his having so long delayed his return.

Quibus Hector ab oris, &c. "From what (distant) shores, O long-expected Hector, dost thou come?"—283. *Ut.* "With what joy." Heyne gives *ut*, in this passage, the force of *quomodo*, "in what state," or "condition." Wunderlich and Wagner, on the other hand, connect it with *defessi*, "how wearied out by woes," i. e. by how great calamities exhausted. Our interpretation, however, appears by far the most natural.—*Multa tuorum funera.* "The many deaths of thy friends."—285. *Serenos vultus.* "Thy calm, majestic features."

287. *Ille nihil.* Supply *respondet.*—*Nec me quærentem, &c.* "Nor does he attend to me asking idle questions," i. e. nor does he pay any attention to the idle questions that were put by me. The use of *moratur* in this passage is based upon the well-known phrase, *nil moror*, equivalent to *nihil æstimo*, or *non curo*.

289. *Heu fuge.* "Ah! fly." *Heu*, when joined with the imperative, indicates increased earnestness of exhortation.—290. *Habet muros, i. e. have possession of the city.*—*Ruit alto a culmine Troja.* "Troy is falling from her lofty height," i. e. her proud elevation as a state. 291. *Sat patriæ Priamoque datum.* "Enough has been done by thee for thy country and for Priam." Literally, "enough has been given by thee unto thy country," &c. With *datum* supply a *te.*—*Si Pergama dextrâ, &c.* "If Troy could have been defended by the right hand (of man), it would have been defended even by this (of mine)." *Hão* is supposed to be uttered with an accompanying gesture. Hector admonishes Æneas to fly, since he had already done enough for his country and king, and all human aid was now unavailing.

293. *Sacra mosque penates.* By the *penates* are here meant the public or national deities of Troy, who presided over the city. The whole passage is the same as, "her national gods, and the rites connected with them."—294. *Mœnia.* "A city."—295. *Magna pererrato status, &c.* "Which, large of size, thou shalt find at length, after the sea has been roamed over by thee." The reference is to La-

vinium. In *magna*, however, there appears to be a lurking allusion also to Rome, which owed its origin to Lavinium.

296. *Vestanteque potentem*. Vesta, the same with the Greek Hestia, was the deity that presided over the public as well as the domestic hearth; or, in other words, over public and private union and concord. Her symbol, of course, was fire, and this was kept continually burning in her temple. If allowed to go out, it could only be rekindled from the rays of the sun. By consigning the statue of Vesta, therefore, to Æneas, Hector means that the public hearth of the city had been broken up, or, in other words, that Troy was no more.

298. *Diverso interea*, &c. "Meanwhile, the city is thrown into confusion by cries of woe from various quarters.—299. *Quamquam secreta parentis*, &c. "Although the mansion of my father Anchises was separated, i. e. at a distance (from the Scean gate), and stood back (from the public way) thickly shrouded by trees." The Greeks entered through the Scean gate, and the dwelling of Anchises was in an opposite quarter of the city.—301. *Armorumque ingruit horror*. "And the horrid din of arms comes thickening upon us."—302. *Et summi fastigia tecti*, &c. "And gain in rapid ascent the loftiest elevation of the roof."—303. *Ascensu supero*. Literally, "I conquer in the ascent." Ornamental language, equivalent to little more than the simple *ascendo*.

304. *In segetem veluti*, &c. Æneas compares himself, as he stands lost in amazement at the flames of Troy, to a shepherd who, from some height, beholds the standing crop in flames, or a mountain torrent devastating the fields.—*In segetem*. "Upon the standing corn."—*Furentibus austris*. "While the southern blasts are raging." Poetically for any blasts.—305. *Sternit agros*, &c. "Desolates the fields, lays low the joyous crops."—*Bomque labores*, i. e. all the varied results of laborious husbandry.—308. *Accipiens sonitum*. Supply *auribus*.

309. *Tum vero manifesta fides*, &c. "Then, indeed, was manifest the (false) faith, and then the plot of the Greeks begins to unfold itself to my view." *Fides* refers to the lying faith of the Greeks, as exemplified in the case of Sinon. This is certainly the most natural interpretation. Heyne supplies *rebus*, and translates, "then, indeed, all was plain." Others refer *fides* to the words of Hector in the dream: "then, indeed, was the truth of Hector's words manifest." This last, however, requires a fuller expression than that given in the text, and the introduction of Hector's name seems too abrupt. On the other hand, Heyne's explanation appears rather far-fetched.

310. *Dedit ruinam*. "Sank with a crash to the ground." Deiphobus had, after the death of Paris, married Helen. His palace, therefore, according to the old commentators, was attacked one of the first. Compare the account of the interview between Æneas and Deiphobus in the lower world. (*Æn.* vi. 494, *seqq.*)—311. *Vulcano superante*. "The flames gaining the mastery." *Vulcano*, by metonymy, for *flammis*.—*Jam proximus ardet Ucalegon*. "Ucalegon now blazes next," i. e. the mansion of Ucalegon. This is the name in Homer of one of the aged leaders of the Trojans and counsellors of Priam. (*Il.* iii. 148.)

312. *Sigæa freta igni*, &c. "The broad Sigæan waters shine brightly with the flame," i. e. to one looking forth from the city, the waters

in the neighbourhood of the distant Sigæan promontory are seen reflecting strongly the light of the conflagration. The Sigæan promontory was in Troas, at the mouth of the Hellespont, where the strait opens out on the Ægean; hence the expression *lata freta*.

313. *Tubarum*. Virgil follows Euripides and the other tragic writers in this mention of trumpets. They were, strictly speaking, unknown in Trojan times, and Homer is silent respecting them.—

314. *Amens capio*. "I madly seize."—*Nec est rationis in armis*. "Nor yet was there enough of wisdom in arms (to warrant the attempt)," i. e. and yet, to take up arms seemed the part of folly, since the city was not only in the hands of the foe, but already a prey to the flames.

315. *Glomerare manum bello*, &c. "My feelings burn to gather together a band for the conflict, and to rush with (these) my companions into the citadel," i. e. the plan that presents itself to his excited bosom is to seize upon the city with a body of followers, if he can collect any, and attempt to hold the place against the foe.—316. *Mentem præcipitant*. "Precipitate my resolve," i. e. leave me no time for calm reflection.—317. *Succurritque*. "And the thought presents itself unto me."

319. *Panthūs*. With the final syllable long, as formed by contraction. The name is of Greek origin: thus, Πάνθους, contracted Πάνθους, in Latin *Panthūs*. Hence we have, in verse 322, the vocative *Panthu*, in Greek Πάνθου, contracted Πάνθου.—*Othryades*. "Son of Othrys." In Greek, Ὀθρυάδης.—*Arcis Phœbique sacerdos*, i. e. priest of the temple of Apollo in the citadel. *Arcis Phœbique* for *Phœbi in arce*.—*Panthus* is mentioned in the Iliad (iii. 146) among the Trojan elders. His sons were Polydamas and Euphorbus, and are often spoken of by Homer. The idea of his sacerdotal character is derived from the 15th book of the Iliad, line 522.

320. *Sacra*, i. e. the holy utensils, &c. *Manu*. In construction, join *ipse manu*. "Himself, with his own hand."—321. *Curruque amens ad limina tendit*. "And, distracted, hastens with eager pace to my threshold." The common text has *cursum*; but *curru* is preferable, as denoting more of celerity and trepidation.

322. *Quo res summa*, &c. "How stands the main affair, Panthus?" *Summa res* equivalent to *summa salus*. "Our country's safety."—*Quam prendimus arcem?* Æneas had resolved to seize upon the citadel; but as Panthus has just come from that place, he concludes that it is no longer tenable, and therefore asks, "On what citadel, or place of safety, are we now to seize, since thou hast left the very one towards which I was about to rush?"

324. *Summa dies*, &c. "The last day, and the inevitable period of Troy." *Tempus* denotes here that period in a nation's history which must come sooner or later, the period, namely, of its downfall.

[325. *Fuimus*, i. e. We Trojans have been, but are no longer: it is all over with us and Troy.]—329. *Incendia miscet*. "Spreads the conflagration," i. e. scatters the fire in all directions.—330. *Portis alii bipatentibus*, &c. "Others are present at the gates open on both sides," i. e. having both valves opened. Heyne thinks that *bipatentibus* is equivalent merely to *patentibus*; but a more correct explanation is given by Wagner, who remarks, "*intelligemus portas duarum calvarum*." The gates alluded to are the Scæan. Compare note on book x. 5.

331. *Millia quot magnis*, &c. "As many thousands as ever came

from great Mycenæ." Equivalent to *tot millia quot unquam venire, &c.* The meaning is merely this : the Greeks who rushed in at the gates appeared so numerous, that one would have imagined them almost equal in number to those who came in the first instance from Greece. Bryant, who takes the line in its literal sense, considers it spurious, because large numbers of the Greeks had fallen on the plains of Troy. So also Heyne. Symmons reads *nunquam* for *unquam*, as others do, and remarks, "If the line be not an interpolation, it seems to indicate the speaker's suspicion of treason, that Troy was assailed by some of her own sons, united with the Grecians." This is very absurd.

332. *Obsedere alii telis, &c.* "Some of whom, opposing themselves unto us, have (already) blocked up with weapons the narrow avenues of the streets." *Obsedere* is from *obsido*. This *alii* is equivalent, in fact, to *horum*, or *quorum quidam*, and is not opposed to, but forms part of, the *alii* in line 330. Unless we adopt this mode of explanation, Virgil will be made to say of a part, what can be true only of the whole ; namely, *millia quot magnis, &c.—Angusta. Supply loca.*

333. *Stat ferri acies, &c.* "The keen-edged sword stands drawn with gleaming point." Literally, "the edge of the sword." *Mucro*, from *macer*, is the point, running out very thin.—334. *Neci.* "For the work of death."—335. *Et cæco Marte resistent.* "And resist in blind encounter," i. e. in nocturnal combat, where one can with difficulty, if at all, distinguish friend from foe.

336. *Et numine dirum, i. e.* as if impelled by some divinity.—337. *Quo tristis Erinys, &c.* "Whither the gloomy Fury, whither the din of battle calls me." Heyne makes *Erinys* equivalent to *animi impetus*. This is hardly in accordance, however, with the epithet *tristis*. *Erinys* is one of the Furies, a goddess inciting to slaughter, and hence termed *tristis* as the cause of death and woe. We have written *Erinys*, in place of the common form *Erinyes*, on the authority of Blomfield (*ad Æsch. Prom. V. 525.—Gloss. p. 110*), and more especially Hermann (*Præf. ad Soph. Antig. ed. 3, p. xix., seqq.*).

340. *Oblati per lunam.* "Offered to my view by the light of the moon." They mutually recognized one another by means of the moonlight. We have placed a comma after *Epytus*, instead of the semicolon of the common text, since it does not appear why Hypanis and Dymas alone should have been recognized by the moonlight.—342. *Illis diebus, i. e.* during those latter days of Troy's national existence.

344. *Gener.* "A son-in-law (in hope and expectation)."—345. *Qui non sponsæ, &c.* "In that he did not heed the admonitions of his prophetic bride." The relative with the subjunctive assigns the reason for applying the epithet *infelix* to Coræbus. Cassandra had warned him not to join the Trojans, and not to hope for her hand, if he wished to save his own life.—*Furentis, i. e.* raving (with inspiration).

347. *Confertos audere in prælia.* "In compact order, and filled with daring for the fight." *Audere* is equivalent to "*audaciâ accendi.*"—348. *Super his.* "Upon this."—*Fortissima frustra.* "Most valiant in vain," i. e. whose valour can now prove of no avail in saving your country.—349. *Si vobis audentem, &c.* "If unto you there be the fixed resolve to follow me while daring the extremest perils : you see what is the fortune of our affairs," &c.—350. *Sequi*, by a poetic idiom based on a Græcism, for the genitive of the gerund,

sequendi. Heyne thinks that we must either include the words *quæ sit rebus*, &c., down to *urbi incensæ*, in a parenthesis; or else must understand *agite, sequimini me*, after *certa sequi*. But a parenthesis of so great length would be altogether out of character with the tone of excitement that pervades the whole address; nor is an ellipsis needed if we only make the apodosis commence at line 350. The general meaning of the whole passage will then be as follows: If you have determined to follow me, you do this because you see that every thing is lost. Let us, therefore, as the only thing left for the vanquished, meet our death like men.

351. *Excessere*. "Have departed from among us." We make *adytis* and *aris* ablatives absolute.—352. *Steterat*. Observe the force of the pluperfect, "*had stood and remained until lately standing*."—353. *Moriamur et in media*, &c. "Let us die, and rush (for that purpose) into the midst of the conflict." Grammarians call this *ὑστερον πρότερον*, i. e. "last first," an imaginary figure, for which there is no necessity either here or any where else. We have merely in the text the strong language of excited feeling.—354. *Una salus victis*, &c. "The only safety," i. e. an honourable death, by which they may free themselves from the power of the foe, is all that remains for the vanquished.

355. *Inde, lupi ceu raptores*. "Then, like ravenous wolves." So the Greek *λύκοι ἀρπακτῆρες*.—356. *Atrá in nebulá*. The wolves, it is said, prefer prowling when the sky is shrouded in clouds, or when mists and fogs add to the darkness of the night.—*Improba*. The leading idea in *probus* is that of softness and mildness. (Compare the Greek *πρῶτος*, *πραῦς*, of which it is only another form.) Hence the original force of *improbus* is "harsh," "urgent," "strong," "powerful," &c., the preposition *in* having a negative force here in composition.—357. *Cæcos*. This properly denotes, blind to all danger. Their hunger makes them see nothing, and fear nothing.

359. *Mediæ urbis*. Equivalent to *per mediam urbem*.—360. *Nox atra*. Thiel supposes that it was now about midnight, and that the moon had gone down.—*Cavá*. The shade is here called "hollow," because forming a kind of covering around them.

361. *Funera*. "The deaths."—362. *Aut possit lacrimis*, &c., i. e. or can shed as many tears for our misfortunes as they deserve.—363. *Dominata*. "After having borne sway," i. e. over the neighbouring cities of Troas.—364. *Inertia corpora*. "Corpses of the unresisting." *Inertia* is here equivalent to *non repugnantia*, and refers to the old men, women, and children.

367. *Quondam etiam victis*, &c. "At times, their courage returns even to the breasts of the vanquished." *Quondam* for *aliquando*.—369. *Plurima*. "Very many a form of death," i. e. numbers slain in every way.

371. *Androgeos*. Not mentioned elsewhere in the legends of the Trojan war. He must not be confounded with the son of Minos.—*Credens inscius*. "Ignorantly believing us to be." Supply *nos esse*.

373. *Quæ tam sera*, &c. "What sluggishness, so retarding (in its nature), delays you?" *Sera* equivalent to "*quæ seros* (i. e. *tardos*) *faciit*."—374. *Rapiunt incensa feruntque Pergama*. "Are plundering blazing Troy." *Rapiunt feruntque* is in imitation of the Greek *ἀγροῦσι καὶ φέρονσι*.—375. *Itis*. For *venitis*.

377. *Fida satis*, i. e. on which he could rely without suspicion.—*Sensit medios delapsus in hostes*. "He perceived that he had fallen

into the midst of foes." *Delapsus* for *delapsus esse*. An imitation of the Greek idiom, namely, the nominative before the infinitive, in place of the accusative. This takes place regularly whenever the verb that follows has the same subject with the one that precedes. Thus, *ἔφη οὐλὸς ἀμύναι*, "he said that he alone warded off;" *ἔφασαν δίκαιοι εἶναι*, "they said they were just," &c.—378. *Retroque*, &c. "And checked his footstep, together with his voice," i. e. became instantly silent. Equivalent to *polem retulit et vocem repressit*.

380. *Humi nitens*. "Treading on the ground."—*Improvisum*. "Previously unseen."—*Refugit attollentem iras*, &c. "Has in an instant fled back from it, raising its head in anger, and swelling as to its azure neck."—382. *Abibat*. "Was beginning to retreat."—383. *Circumfundimur* has here a kind of middle meaning, "we pour around."—384. *Ignaros loci*, i. e. not as familiar with the localities of Troy as the Trojans themselves were.—385. *Aspirat primo*, &c. "Breathes (propitious) on our first effort." A metaphor taken from the breathings of a favouring gale.

386. *Successu exultans*, &c. "Exulting with success, and animated by fresh courage." Observe the zeugma in *exultans*, and the force of the plural in *animis*.—387. *Prima monstrat*. "First points out."—388. *Quâque dextra*. "And where, with favouring influence."—389. *Mutemus clypeos*. It would seem from this that there was some difference of shape between the Grecian and Trojan shields. The former, at least in Homeric times, were circular, and therefore an Argolic shield is likened to the sun. (*Virg. Æn. iii. 637.*) The clypeus, however, as represented in Roman sculpture, is an oblong oval, and this, perhaps, makes the distinction between the common buckler and that of Argos, or between the earlier and later Greek shield. The projection in the centre was called the *umbo*, or boss (in the Greek shield, *ὀμφαλός*), and sometimes a spike, or other prominent excrescence, was placed upon this.

Danaûnque insignia, &c. "And let us fit to ourselves the badges of the Greeks." These badges, or *insignia*, are explained immediately after, consisting of the *galea*, *ensis*, *clypei insigne*, &c. The last refers evidently to some peculiar device or emblazonment on the shield.

390. *Dolus an virtus*, &c. "Who stops to inquire, in the case of a foe, whether it be stratagem or valour?" Supply *sit*. The meaning is simply this: it matters not how we subdue a foe, whether by artifice or open fight, if we only do succeed in our object.—391. *Ipsi*. Referring to the Greeks who had just been slain by them.—392. *Deinde comantem Androgei*, &c. "He then assumes the helmet of Androgeos, with its flowing crest," &c.

393. *Argivum ensem*. The early Greeks used a very short sword. The ancient Homeric sword had generally a straight, two-edged blade (*ἀμφηκες*.—*Hom. Il. x. 256*), rather broad, and nearly of equal width from hilt to point.

396. *Haud numine nostro*. "Under auspices not our own." There is no allusion here, as some suppose, to the party of Æneas bearing the effigy of Minerva, the protectress of the Greeks, on their changed shields. This is too far-fetched. The meaning merely is, that they were now fighting in Grecian arms, and, as far as mere externals went, under Grecian auspices.

398. *Demittimus Oroo*. "We send down to the world below." *Oroo*, the dative (literally, "for Orcus"), by a poetic idiom, based on a

Græcism, for in *Oroum*. 399. *Litora*. The shores are called *ſida* (literally, "trusty"), because here their vessels lay, into which they might retreat.—401. *Conduntur*. "Strive to conceal themselves." Observe the middle force of the verb.

402. *Hec ! nihil invitis*, &c. "Alas ! it is right for one to trust to nothing when the gods are adverse ;" i. e. notwithstanding all their efforts, the little band of Trojans were able to obtain no lasting success, since Heaven itself was adverse. It is most correct to make this the introduction to the passage that follows, for which it seems naturally to pave the way.—404. *Minervæ*. She had fled as a suppliant to the shrine of Minerva.

405. *Ardentia lumina*. "Her burning eyes," i. e. wildly glaring. So Voss, in his German version, "die brennenden Augen."—406. *Lumina, nam teneras*, &c. "Her eyes—for cords secured her tender hands." The turn here given by the poet to the legend of Cassandra is different from the more common account, as alluded to in the note on line 41 of the first book. The expression, *Lumina, nam teneras*, &c. is successfully defended by Wagner, who derives his principal reason for thinking it genuine from the use of *tendens* on this occasion. *Tendere lumina* is not the usual Latin expression, but *tendere manus* ; and when Virgil, therefore, wrote *tendens lumina*, he immediately subjoined, by way of explaining so unusual a phrase, *lumina, nam teneras*, &c.

407. *Hanc speciem*. "This spectacle."—408. *Et sese medium*, &c. "And (therefore), resolved to perish, threw himself into the midst of the moving band." *Agmen* always denotes motion, and here refers to the party who were hurrying away Cassandra.—409. *Et densis incurrimus armis*. "And rush upon them in close array." *Densis armis* equivalent to *denso agmine*, a meaning for which *consequimur* prepares us.

410. *Delubri*. Referring to the temple of Minerva. This building was in the citadel, so that the party of Æneas had now reached the quarter which he had originally in view.—411. *Obruimur*. Last syllable lengthened by the arsis or cæsura.—412. *Armorum facie*, &c. "From the appearance of our arms, and the mistake occasioned by our Grecian crests." Their countrymen on the temple roof mistook them for Greeks. Observe the force of the genitive here : literally, "the error proceeding from our Grecian crests ;" so *vulnere Ulixi* in line 436.

413. *Gemitu atque ereptæ*, &c. "With a groan of indignation, and through rage for the maiden rescued from their hands," i. e. through grief and rage for the loss of their captive.—414. *Acerrimus Ajax*. The son of Oïleus is meant ; the same who, according to Virgil's version of the legend, had dragged Cassandra from the shrine of the goddess. See note on line 41 of the first book.—415. *Dolopum*. See note on line 29 of this book.

416. *Adversi rupto ceu quondam*, &c. "As at times a hurricane having burst forth," &c. *Rupto* equivalent to *prurupto*.—*Quondam*. Equivalent to *aliquando*. So line 367.—418. *Equis*. Heyne refers this to the chariot of the winds ; but Wagner, Thiel, and other commentators take the term in its natural sense, and cite, besides other passages, the following from Horace : "*Eurus per Siculas equitavit undas*." (*Od.* iv. 4. 44.) There is more good taste, however, in Heyne's explanation. The steeds of *Eurus* are termed *Eois*, because that wind blows from the south-east.

419. *Spumeus*. Foam-covered. Equivalent to *spumæ maris adspersus*. Nereus, an ancient god of the sea, here takes the place of Neptune, and is represented as fiercely plunging his trident into the sea, in order to call up the waters from their lowest depths.

420. *Illi etiam*. Compare lines 370, 383, &c.—*Si quos fudimus insidiis*. "Whomsoever we had put to the rout by our stratagem." Literally, "if any we had put to the rout." *Quos* for *aliquos*, but *si quos* more freely for *quoscunque*.—422. *Mentitaque tela*. "And false weapons." *Mentitus* is often used with the force of a deponent participle.—423. *Atque ora sono*, &c. "And mark our tones of voice at variance in sound with their own." The allusion here is merely to an organic variety in pronunciation, the result of climate, and other local causes, not to any actual difference of language. Homer nowhere states that the Trojans spoke a language different from that of the Greeks. This was a discovery reserved for the later Greek and Roman poets. Virgil here follows Homer.

425. *Penelei*. The Peneleus here mentioned is not the Boeotian leader of whom Homer speaks, for he had been slain by Eurypylus, son of Telephus.—*Diræ arripotentis*. Minerva.—426. *Iustissimus unus*, &c. "Who was pre-eminent above all others for justice among the Trojans, and for rigid adherence to what was right." *Unus*, when joined to a superlative, carries with it the idea of something exclusive and pre-eminent, and becomes at one time equivalent to *præcipuus*, *insignis*, &c.; at another, to *præ cæteris*. It has the latter force in the present instance.—428. *Dis aliter visum*. Supply before this clause, "(Such then ought not to have been his fate; but) it seemed otherwise to the gods," i. e. his virtues ought to have secured him a more lengthened existence.

429. *A sociis*. "By their own friends," i. e. on the temple roof, and who mistook them for Greeks.—430. *Apollinis infula*. He wore this as priest of Apollo.

431. *Iliaci cineres*, &c. "Ye ashes of Troy, and thou last expiring flame of my countrymen, I call you to witness, that as you fell, I shunned neither the missiles, nor any onsets of the Greeks, and that if the decree of the fates had been that I should fall, I deserved it by the work of my hand," i. e. by the slaughter which I made of the foe. The hero wishes it to be known that he continued fighting until the very last, until all hope of saving his country had completely fled. For the truth of this he invokes the *ashes* of Troy, which beheld him, as they fell to the ground, still contending manfully against the foe; and also the last flame from the great funereal pile of his country, which, as it sank expiring, witnessed his final efforts.

432. *Nec tela, nec ulla*, &c. *Tela*, missiles hurled from afar; *vices*, a close conflict hand to hand, with all its accompanying *chances* and *changes*.

434. *Divellimur inde*. "We are forced away from this quarter in different directions,"—435. *Mecum*. "Remain with me."—436. *Gravior*. "Enfeebled."—*Pelias et vulnere*, &c. "Pelias also was retarded by a wound (he had received) from Ulysses." Observe the peculiar force of the genitive *Ulixi*, and see note on line 412.—437. *Vocati*. "We are summoned." Supply *sumus*.

438. *Hic vero*. Supply *videmus*, implied in *cernimus*.—*Cen cetera nusquam*, &c. "As if the other conflicts were prevailing nowhere; as if none were dying elsewhere throughout the whole city." Observe the

force of *cetera*, as referring to the other conflicts that were actually raging in other parts of the city at this same time. *Alia* would have been too general.—439. *Nulli*. Supply *ceu*, before this word.—440. *Sic Martem indomitum*, &c. “So fierce a conflict do we behold.”—441. *Obocsumque*, &c. “And the entrance beset by a *testudo* (of shields) advanced against it.” The *testudo* here meant was not the machine of that name, but was formed by the soldiers locking their shields together over their heads, and advancing under this cover to storm a place.

442. *Parietibus*. To be pronounced, in scanning, as a word of four syllables, *paryëtibus*.—*Postesque sub ipsoe*, &c. “And they mount by the steps (of these) close to the very door-posts.” By *gradibus* are meant the steps of the scaling-ladders, not those of the palace entrance, as some erroneously suppose.—443. *Clypeosque ad tela sinistra*, &c. “And, protected (by them), they oppose their shields to the missiles with their left hands,” &c. With *protecti* supply *is*, i. e. *clypeis*. Some commentators very unnecessarily make *protecti* equivalent here to *ut protegantur*.—444. *Fastigia*. The battlements of the palace-wall.

445. *Tecta culmina* are the tiles and whatever else went to form the roof of the building.—446. *His se quando ultima cernunt*, &c. “With these missiles, since they perceive that their last hour has come, they prepare to defend themselves in their final death-struggle.” Literally, “that the last (i. e. most imminent) dangers are present,” *ultima pericula adesse*. So the Greek, τὰ ἔσχατα, and οἱ ἔσχατοι κινδύνοι.

448. *Veterum decora alta parentum*. “The lofty decorations of their ancient sires,” i. e. of earlier times. What the kings of other days had put up as decorations of their abode.—449. *Imas obsedere fores*. “Blocked up the entrance below.”

451. *Instaurati animi*. “Our courage was renewed. Supply *nostri*, as referring to Æneas and his two companions.—452. *Auxilioque levare viros*. “And to lighten by our aid (the labours of) the men.” *Victis*, i. e. the Trojans as fighting with no hope whatever of ultimate success.

453. *Limen erat*, &c. “There was an entrance, and private portal, and a free communication (by means of it), between the different quarters of Priam’s palace, and a gate left neglected in the rear.” Observe the different modes employed by the poet of specifying one and the same entrance.—*Perius usus*, &c. Compare the explanation of Heyne: “*Quâ commeare et convenire se invicem commode poterant qui inhabitabant regiam*.”—454. *Tectorum Priami*. The palace of Priam, according to the poet’s idea, appears to have been a square, with an open place in the middle. (Compare line 512.) The attack of the Greeks was made on the front, while the private entrance through which Æneas came was on the opposite side, in the rear. There were several buildings or royal residences under one and the same roof.

456. *Incomitata*. Marking the private character of the visit. It would have been a violation of decorum for her to have appeared without attendants had the visit been an open and a public one.—457. *Ad soceros*. “To her parents-in-law.” Referring to Priam and Hecuba. Andromache was the wife, and Astyanax the son of Hector. Observe the peculiar use of *soceros* (properly, “fathers-in-law”), to denote both parents. So, in line 579, we have *patres* for *parentes*.—

Trahēbat. "Brought." A very graphic term. It represents the child unable to keep pace with its mother, and therefore gently drawn along by her.

458. *Evado ad summi*, &c. "I mount to the summit of the highest part of the roof." Æneas enters the palace by means of the gate which he has just been describing, and ascends to the roof. Here the Trojans, in their despair, are casting fruitless weapons at the enemy. Æneas induces them to desist from this, and with united strength they loosen from its base, and hurl a large turret on the foe.

460. *Turrim in præcipiti stantem*, &c. The accusative *turrim* depends, in construction, on *convellimus impulsusque*. In translating, however, it will be neater, and, at the same time, more convenient, to commence with the accusative case: "A turret, standing, with precipitous front, and raised from the topmost palace-roof unto the very stars, &c.; having assailed it all around with iron instruments, where the highest stories afforded feeble joinings, we tore with united strength from its lofty seats and pushed upon the foe."

In præcipiti. The turret stood on the roof of the palace, and its front was in a line with that of the building. It stood, therefore, like a steep precipice, frowning upon the enemy.—*Sub astra*. A figurative expression, to denote its great height.—463. *Ferro, i. e. securibus*.—*Quâ summa labantes*, &c. They did not cut away the tower where it rose from the palace-roof, but where the upper stories rendered the joining of the timbers comparatively feeble. The tower was not of stone, it was entirely of wood.—464. *Convellimus impulsusque*. We have here the aorist, and in the next line the present (*trahit*). In such constructions, the present generally indicates the consequences of a previous act.—465. *Ea*. "It," i. e. the tower (*turris*).—*Lapsa*. "Having slipped from its resting-place."—*Ruinam*. A term well employed here, to denote the fall of various fragments in rapid succession.

470. *Exultat*. "Exults." Equivalent to *pugnat exultans*. Pyrrhus, elsewhere called Neoptolemus (line 263), was the son of Achilles.—*Telis et luce coruscus ahenâ*. "Gleaming on the view with his (brandished) weapons and the brazen light of his armour," i. e. the flashing of his brazen arms. *Tela*, offensive weapons, *Arma*, defensive ones. *Coruscus*, when united with the former, will refer to the rapid brandishing of sword or spear; when joined with the latter, to the brazen corslet, helmet, shield, &c., emitting gleams of light.

471. *Qualis ubi in lucem*, &c. We have adopted the punctuation of Wagner, who removes the comma after *qualis*, and places one after *terga*. He also very properly connects *in lucem* with *convolvit*, and regards *ad solem* as a pardonable redundancy, the more especially as the whole force of the comparison lies in Pyrrhus's being likened as he gleams in arms, to the snake that has come forth into the light of day with a new and brilliant skin.

Mala gramina pastus. "Having fed on noxious herbs."—472. *Tumidum*. "Swollen," i. e. swollen with poison.—473. *Nunc, positus novus exuvii*, &c. "Now, renewed (to the view), his (former) skin being laid aside, and sleek with youth, with breast erect rolls his slippery back into the light, raising himself towards the sun, and brandishes in his mouth his three-forked tongue."—475. *Micat*, &c. More literally, "and makes a rapid, quivering motion."

476. *Et equorum agitator*, &c. "And the charioteer of Achilles, the armour-bearing Automedon," i. e. and Automedon, formerly the

charioteer of Achilles, now the armour-bearer of Pyrrhus.—477. *Scyria pubes*. "The youth of Scyros." Scyros was one of the Cyclades, where Pyrrhus was born of Deidamia, one of the daughters of Lycomedes, its king, and from which island he came with his followers to the Trojan war.—478. *Succedunt tecto*. "Advance to the building," i. e. attack the entrance of the palace.

479. *Ipsæ, i. e. Pyrrhus*.—*Dura limina*. "The strong thresholds," i. e. the strong oaken doorway.—480. *Perrumpit*. "Strives to break through." So again, *vellit*, "endeavours to tear away." Observe in both these verbs the force of the present, as describing an action going on at the time, and not yet brought to a close.—481. *Jamque excisa trabe, &c.* "And now, the thick plank being cut through, he has pierced the solid timber (of the door), and has made a huge gap therein, with wide-yawning mouth." Observe the beautiful change from the unfinished action indicated by the present, to the complete one denoted by the perfect.

483. *Apparet*. The present is again employed, to bring the action more fully before the eyes.—*Patescunt*. "Open on the view."—484. *Priami penetralia*. "The inmost recesses of the palace of Priam."—485. *Armatusque vident, &c.* Nöhdén makes *vident* agree with *penetralia* understood, and takes the "armed men," of course, for Pyrrhus and his followers. But the more natural interpretation is to refer *vident* to the Greeks, and *armatos* to the Trojans already mentioned in lines 449, 450.

487. *Gemitu miseroque tumultu miscetur*. "Is thrown into confusion with groaning and wretched tumult." The prose form would be, "*gemitus in domo miscetur, misereque tumultus*."—*Penitus*. "Far within."—488. *Ululant*. The verb *ululo* properly means to send forth a wild cry or howl. It is then applied generally to sounds of lamentation and wo, more particularly such as proceed from females. (Compare the Greek *δολιύω*.) Observe here the poetic usage by which *ululant* takes the meaning of *resonant*.

489. *Errant*. This is said to heighten the effect, the females being otherwise, according to ancient usage, secluded in their apartments.—490. *Oscula figunt*. There is something very touching in these few words. They imprint kisses on the door-posts in token of a last farewell, as being about to be torn away for ever from a beloved home.

491. *Vi patriâ*. "With all his father's might."—*Claustra*. "Any barriers." Referring particularly to the palace-gates, or, as Heyne terms them, the *fores roboreæ*.—492. *Sufferre*. "To withstand him."—*Ariete crebro*. "With oft-repeated blows of the battering-ram." In scanning, *ariete* must be pronounced *ar-yete*, as if of three syllables. The allusion here is to the ram in its simplest state, as it was borne and impelled by human hands without other assistance. The battering-ram was a large beam, made of the trunk of a tree, and having a mass of bronze or iron fastened to one end, and resembling a ram's head. This shape, as well as its name, was given to the engine in question, on account of the resemblance of its mode of action to that of a ram butting with its forehead. In an improved form, the ram was surrounded with iron bands, to which rings were attached, for the purpose of suspending it by ropes or chains to a beam fixed transversely over it.

493. *Enoti*. "Wrenched."—*Procumbunt*. "Fall to the ground." Literally, "fall forward."

494. *Rumpunt aditus*. "They burst an entrance." 496. *Non sic*. "Not with such impetuosity." To be construed with *fertur*.—*Aggeribus*. "Its embankments."—497. *Oppositasque evicit*, &c. "And hath overcome with its eddying flood the opposing mounds," i. e. the mounds built to regulate its course.—498. *Furens cumulo*. "Raging with its heap of waters."

501. *Centumque nurus*. "And her hundred daughters-in-law." The number here given is mere poetic amplification. Priam and Hecuba had fifty sons and fifty daughters, so that *centum* is equivalent here to but half its own number.—501. *Per aras*. "At the altars." 502. *Sacraverat*. "Had consecrated," i. e. had kindled in honour of the gods." Every reader of taste will condemn the poet for making his hero a quiet spectator of the murder of his aged king. It is this same hero who is afterwards on the point of slaying a defenceless female, when his mother interferes and prevents him!

503. *Quinquaginta illi thalami*, &c. "Those fifty bedchambers, the fond hope of a numerous posterity." More literally, "so great a hope of posterity." *Illi* has here a peculiar force, and is equivalent, in some degree, to "*tam magnifice exstructi*." According to Homer (*Il.* vi. 243), there were in the palace of Priam fifty bedchambers for his sons, and twelve for his daughters. Virgil, indulging in an equal license, gives but fifty in all.—504. *Barbarico auro*, &c. "Proud to the view with barbaric gold."—*Barbarico*. Oriental or Phrygian, i. e. Trojan. An imitation of the Greek mode of speaking, which made every thing not Greek to be barbarian: *πᾶς μὴ Ἕλληνα, βάρβαρος*.—*Spoliisque*. Spoils taken from the enemy were fixed up on the door-posts, or in the most conspicuous part of the dwelling.—505. *Tenent Danaï, quā*, &c., i. e. whatever the fire spares the Greeks seize on as their own.

507. *Convulsæque limina tectorum*. "And his palace-gates torn down."—510. *Et inutile ferrum cingitur*. "And is girded with his useless sword," i. e. girds himself.—511. *Fertur moriturus*. "Hurries, resolved to die."

512. *Ædibus in mediis*, &c. "In the centre of the mansion, and beneath the open vault of heaven." The palace of Priam, according to Virgil's conception, was, as we have already remarked, of a square form, with an open court in the centre.—513. *Ara*. The Greek poets all make Priam to have fallen at the altar of Herceæan, or Domestic, Jove (*Ζεὺς Ἐρκεῖος*); but then they place this altar in the *αὐλή*, or front court, into which a person came after passing through the *ἔρκος*, or main enclosure. Virgil, on the other hand, transfers this altar to the open court in the centre of the building, in doing which he would seem to have had partly in view the Roman peristylum, which was an open space in the centre of a mansion, planted with trees. The Roman poet also mentions other altars (*altaria*) in connexion with the main one, and which appear to be altars to the penates, for the statues of the latter are mentioned by him.

Veterrima laurus. The aged bay carries back the mind to the good old times, when all was tranquillity and peace.—515. *Nequidquam*. Because not destined to be protected by the sanctity of the place.—*Altaria*. The altars of the penates, which were distinct from the *ingens ara* of Herceæan, or Domestic, Jove.—516. *Præcipites atrâ cou*, &c. "Crowded together like doves driven headlong to

earth by some gloomy tempest."—517. *Divum*. Hercæan Jove and the penates.

519. *Mens tam dira*. "So dire a resolve," i. e. a resolve fraught with consequences so direful to thee and to us all. A resolve, namely, calculated to excite only the wrath of the foe, and make them strangers to mercy.—521. *Non tali auxilio*, &c. "The crisis needs not such aid, nor such defenders as thou art." Observe the force of *istis*, in referring to the person addressed.—522. *Non, si ipse meus*, &c. "Even if my Hector were now present, he would not be able to defend." Supply with *non* the words *defendere posset*.

523. *Huc tandem concede*. "Yield to me, I entreat, and come hither." Observe the double meaning implied in *concede*.—524. *Simul*. "Along with us." Supply *nobiscum*.—*Recepit ad sese*, &c. "She drew the aged monarch unto her, and placed him on a sacred seat," i. e. on one of the steps of the altar.

526. *Pyrri de cœde*. "From the slaughtering hand of Pyrrhus."—528. *Porticibus longis*. "Through the long galleries."—*Vacua atria lustrat*, &c. "Traverses the deserted halls."—*Vacua*. A well-selected and touching expression, as referring to the complete dispersion of the Trojans.—529. *Infesto vulnere*. "With weapon ready (again) to strike." Literally, "with hostile wound."—530. *Premiit*. "Is in the act of transfixing him with his spear." Literally, "presses on him."

531. *Ante oculos evasit*, &c. "He came before the eyes and the presence of his parents."—532. *Concidit*. Polites fell exhausted by the previous wound which he had received.—533. *Quamquam in mediâ*, &c., i. e. although instant death impends over him.

537. *Persolvant grates dignas*. "Make thee a fit requital."—538. *Coram cernere*. "To see with my own eyes." More literally, "openly to behold." The expression *fecisti me cernere* is an imitation of the Greek idiom for *fecisti ut ego cernerem*.—539. *Et patrios fœdâsti*, &c. "And hast defiled with his death a father's sight." A dead body was always believed by the ancients to have a polluting effect on those who were near it, or touched it. The poet, by a beautiful image, makes the contamination extend to the very look which the parent directs towards the corpse of his son.

540. *At non ille*, &c. "But that Achilles, from whom thou dost lyingly assert that thou art sprung, was not such in the case of Priam, though a foe." Priam, after the death of Hector, betook himself to the Grecian camp, in order to redeem his son from the hands of Achilles. The latter received him well, and granted his request.—542. *Erubuit*. Literally, "he blushed at," i. e. he shrunk from the idea of violating them.

544. *Senior*. "The aged monarch."—*Sine ictu*. "Without inflicting a wound."—545. *Rauco quod protinus ære*, &c. "Which was straightway checked by the hoarse-sounding brass." The spear of the aged monarch, thrown by so feeble a hand, struck the boss of his opponent's shield, but was checked in its passage by the brazen plate of the latter, and hung sticking in it without having penetrated to any depth. Heyne, with Ruseus and the greater number of commentators, considers the spear of Priam as hanging, when repelled by the brass, in the *leathern covering* of his adversary's shield. The brightness of the arms of Pyrrhus, however, before noticed by the poet, when he describes that hero as *telis et luce coruscus ahenâ*, seems to imply that his shield, which constituted so large and so conspicuous a part of his arms, was not covered; and then the words

rauco and *protenus* (the former of which intimates the ringing sound of the stricken brass, and the latter the *quick result* of the ineffectual spear) both make against this notion of a covered shield, and of the weapon's hanging in the hide which was over the brass. Valpy suggests that the boss may have been formed of folds of cloth, or any other soft substance, laid on the metal with which the shield itself was plated! Such a boss would be a very singular addition to a shield, and of very little valde in dashing aside a foe in battle.

547. *Pyrrhus*. Supply *respondit*.—548. *Illi mea tristia facta*, &c. A sarcasm. Tell him how much his son has fallen short of those same high qualities which thou hast just now so highly commended in the case of the father.

552. *Implicuitque comam lævâ*. "And twined his left hand in his hair."—553. *Extulit*. "Raised on high." Equivalent to *sustulit*. Erroneously rendered by some, "he drew from its sheath."

554. *Hic exitus illum*, &c. "This termination of existence took him off in accordance with the decree of destiny."—556. *Tot populis*. "Unto so many nations." The common form would be *populorum*.—

557. *Jacet ingens litore truncus*, &c. According to the legend here followed by Virgil, and which Pacuvius also is said to have adopted in one of his tragedies, the body of Priam was dragged to the shore, and there left unburied, and a headless trunk.—558. *Sine nomine corpus*. The headless trunk could not be recognised, and, consequently, named.

559. *At me tum primum*, &c. The poet now returns from the episode of the fall of Troy to the main object of his poem, the departure of Æneas from his native land.—560. *Subiit*. "Occurred to my thoughts." Supply *in mentem*.—561. *Æquævum*. "Of equal age with himself."—562. *Creûsa*. Creûsa was the wife of Æneas, and daughter of Priam and Hecuba.—563. *Casus*. "The peril."

564. *Quæ copia*. "What numbers." *Copia* in the singular for the plural *copiæ*.—565. *Deseruere*. "Had left (the place)." Æneas, it will be remembered, was still on the palace-roof, from which he had witnessed the scene of Priam's death.—*Et corpora saltu*, &c. "And had (either) flung their bodies, by a leap, to earth, or had yielded them exhausted to the flames."

567. *Jamque adeo super unus eram*. "And thus now I alone remained," i. e. I was now alone left. This line, and all that follow to the 588th inclusive, are enclosed by many editors in brackets, on the ground that the verses in question are not found in the oldest and best MSS. of Virgil, and contain also a sentiment unworthy of a hero. "That they are Virgil's has not been," observes Symmons, "and, from their intrinsic character, cannot be questioned; and it is also certain that they are made essentially necessary by what immediately succeeds in the speech of Venus. The tradition preserved by Servius is, that they were omitted by Tucca and Varius, on their revision of the Æneid, as inconsistent with the account given of Helen by Deïphobus, in the sixth book, and as unworthy of the hero, who is represented in them as about to war upon a defenceless woman. Neither of these objections, however, is a very strong one. For why might not Helen, in the beginning of this fatal night, betray Deïphobus; and subsequently, on not finding her treachery correspond with her hope of reconciliation with Menelaus, fly to the sanctuary of Vesta's temple! With respect to the second objection, it may be remarked, that the poet who could make his hero a passive

spectator of the murder of his aged monarch, might very naturally, after that, represent him as about to slay a woman."

Quum limina Vesta, &c. "When I espy the daughter of Tyndarus, keeping closely within the threshold of Vesta, and lurking silent in a secret place."—569. *Tyndarida*. Helen, called here, by a feminine patronymic, *Tyndaris*, because the daughter of Leda, who was the wife of Tyndarus.—570. *Erranti, passimque*, &c. "To me as I wander along, and direct my look towards all surrounding objects." *Cuncta*, as denoting union or aggregation, and as therefore more intensive in its character, is employed here instead of *omnia*. Heyne makes Æneas to have descended from the palace-roof, but to be still wandering through the deserted palace. It would rather appear that he had by this time left the palace, but was still on the high ground of the citadel, where the temple of Vesta stood. Compare line 632.

571. *Illa sibi infestos*, &c. The order is as follows: *Illa, communis Erinyas Trojæ et patriæ, præmetuens Teucros, infestos sibi ob eversa Pergama*, &c., *abdiderat sese*.—573. *Præmetuens*. "Fearing in anticipation," i. e. anticipating, in her fears, the vengeance of.—574. *Invisa*. "A hateful object." Heyne and others translate *invisa* "unseen," or "screened from the view." This, however, wants spirit. Voss connects it with *aris*, "an object of loathing unto the very altar," "*und sass, den Altären ein Abscheu*."

575. *Exarsere ignes animo*. "The fires (of indignation) blazed forth in my soul."—576. *Et sceleratas sumere pœnas*. "And to inflict the vengeance which her guilt deserved." Wunderlich makes *sceleratas pœnas* equivalent to *pœnas sceleris*.

577. *Scilicet* here expresses bitter irony. "Forsooth."—*Patriasque Mycenæ*. "And her native Mycenæ," i. e. her native land of Greece. *Mycenæ* is figuratively used for *Græciam*. Any particular reference to the city of Mycenæ itself would be wrong, since the native place of Helen was Sparta.—578. *Partoque ibit regina triumpho*. "And move along as a queen, a triumph having been obtained." *Ibit* equivalent to *incedet*, or *ingredietur in Græciam urbem*.

579. *Conjugium*. "Her husband," i. e. Menelaus. Put for *conjugem*.—*Patres*. For *parentes*. There are several complaints against this line made by the commentators: one of which is, that it would be impossible for Helen to see her parents, because Jove was her immortal sire, while Leda and Tyndarus were both by this time numbered with the dead. Wagner, therefore, excludes the line as spurious from the text. It may be urged in defence of it, however, that Æneas speaks generally, and under strong excitement. An acquaintance with the more minute parts of Helen's history would change the hero into a mythologist.—580. *Phrygiis ministris*. "By Trojan attendants," i. e. Trojan captives assigned to her as slaves.

581. *Occiderit ferro Priamus*. "Shall Priam have fallen by the sword."—583. *Non ita*. "It shall not be so."—*Nullum memorabile nomen*, i. e. no glory.—584. *Victoria*. "Such a victory."—585. *Exstinxisse tamen nefas*, &c. "Yet shall I be commended for having destroyed an abandoned female, and exacted from her well-merited punishment; and it will delight me to have sated my bosom with the burning desire of vengeance, and to have rendered full atonement (in her) to the ashes of my countrymen."—*Nefas* for *nefarium feminam*.—587. *Ultriciis flammæ*. The genitive after *explese* a verb of plenty.

588. *Jactabam*. "I was rapidly revolving."—*Ferebar*. "Was getting hurried away," i. e. from all self-control.—*Quam mihi*, &c. "When my benign mother, having confessed herself the goddess, presented herself unto me," &c.—592. *Prehensum*. Supply *me*.

594. *Quis indomitas*, &c. "What so great cause of resentment arouses (this) ungovernable wrath."—595. *Aut quonam nostri*, &c. "Or whither hath thy regard for us departed?" Literally, "gone for thee." There appears to be some reference in this to the aged Anchises, beloved in earlier days by Venus, and whom her son is now abandoning, instead of showing regard for his goddess parent by rescuing his father from harm.—597. *Supcret conjurne Creüsa*. "Whether thy wife Creüsa still survive."

599. *Et ni mea cura resistat*, &c. "And whom, unless my care oppose, (as oppose it does,) the flames will by this time have swept away (with them), and the hostile sword have drunk (their blood)." Observe the peculiar force of the present tense in *resistat*, indicating an action still going on. The guardian care of Venus is continually interposing to save, and the flames and hostile sword are as continually attempting to destroy. It is idle, therefore, to say, with some commentators, that *resistat*, *tulerint*, and *hausurit*, are for *restitisset*, *tulissent*, and *hausisset*.

601. *Non tibi Tyndaridis*, &c. Troy falls by the stern decree of fate, and Helen and Paris are but the intermediate agents in affecting its downfall.

604. *Quæ nunc obducta*, &c. "Which, now drawn over, renders dull thy mortal vision for thee beholding, and (all) humid spreads darkness around," i. e. and with its humid or misty veil conceals from thee the movements of higher powers. The *nubes* or "cloud" here meant is the Homeric *νέφος*, which conceals the gods from mortal view, and by which they at times rescue their favourites in the heat of battle, when about to fall before some overpowering foe.—606. *Tu ne qua parentis*, &c. "Do thou, (therefore), fear not any commands of thy parent," i. e. of me thy parent. These commands are given at line 619. Heyne finds fault with the present verse. He regards the words *tu ne qua*, &c., as "*parum commode interposita*." Wagner, on the other hand, maintains, very correctly, that they assign the reason why Venus removes the veil from the eyes of her son, namely, in order that he may trust in her and obey her commands; and that the passage in a prose form would run as follows: *ac, ne forte matris jussa timeas, omnem nubem eripiam*, &c. He therefore places a colon after *eripiam*, instead of the semicolon of the common text.

608. *Disjectas moles*, &c. "Massive fragments scattered about, and stones torn away from stones."—*Moles*, i. e. vast fragments of masonry originally belonging to the walls and stately edifices of Troy.—609. *Mixtoque undantem*, &c. "And waving smoke with intermingled dust." A graphic description of the overthrow of a city, which is partly destroyed by fire, partly levelled to the ground.—610. *Neptunus*. Virgil here imitates the passage in Homer, where Neptune and Apollo are represented as destroying the rampart of the Greeks (*Il.* xii. 17, *seqq.*) In this passage, and in what immediately follows, the deities most hostile to the Trojans are enumerated; namely, Neptune, Juno, and Minerva.

612. *Hic*. Pointing to another quarter.—*Juno Scæas scerrissima*, &c. "Juno, most implacable, occupies foremost the Scæan gates." Juno,

in advance of the rest, takes her station at the Scæan gate.—The Scæan gate faced the sea and the encampment of the Greeks. Hence most frequent mention is made of it by the poets. It was, moreover, the gate through which the Greeks entered the city. Troy had five other gates.—613. *Socium agmen*. "Her confederate band," i. e. the Greeks.—*Ferro accincta*. "Girt with the steel." So Voss: "umgürtet mit Stahl."

615. *Respice*. "Mark well." *Respicio* indicates more here than the common *adspicio*. It implies, also, *attende et considera*.—616. *Nimbo effulgens*, &c. "Refulgent to the view with her (gleaming) tempest-cloud, and cruel Gorgon." Most commentators make *nimbus* signify here "a bright cloud." This, however, is erroneous. A bright cloud would indicate a propitious deity, whereas a dark and stormy cloud denotes an angry one. The *nimbus* is a dark, storm-cloud, surrounding the form of the hostile Minerva, and rendered fearfully gleaming, along with the person of the goddess, by the fires of Troy.—*Gorgone sævâ*. Alluding to the ægis of Minerva, on which was the head of the Gorgon Medusa.

617. *Ipsæ Pater*. "Father Jove himself." Jupiter was not personally hostile to the Trojans, but he was compelled to obey the decree of fate.—618. *In Dardana arma*, i. e. against those of the Trojans who still resisted. Literally, "against the Trojan arms."—619. *Eripe fugam*. "Snatch a hasty flight."—*Labori*. Alluding to his exertions in the fight.—620. *Abero*. Supply *a te*.

622. *Diræ facies*. "Appalling forms."—623. *Numina magna deûm*. "The mighty divinities of the gods," i. e. the mighty gods.—The *diræ facies* and the *numina magna* are in strictness to be blended, and indicate, in fact, the same objects, the appalling forms of the greater divinities.

624. *Considerare in ignes*. "To sink amid the flames."—625. *Neptunia*. Troy is called "Neptunian," because its walls were built by Neptune in conjunction with Apollo.—626. *Ac veluti*, &c. Construe as follows: *Ac veluti quum agricolæ, in summis montibus, certatim instant eruere antiquam ornum, accisam ferro crebrisque bipennibus*. No apodosis, it will be perceived, follows here, yet one may easily be supplied by the mind. Troy seemed to fall, just as an aged tree yields to the frequent blows of the axe on the lofty mountains.—*Ornum*. Much of the beauty of the comparison lies in this single term. The ancient and time-honoured city of Troy is likened to the aged tree that has for many a year withstood the blast upon the mountains.

627. *Ferro accisam*, &c. "Cut into by the steel, and frequent (strokes of) axes."—628. *Instant eruere certatim*. "Vying with each other, press on to overthrow."—*Illa usque minatur*, &c. "It keeps continually threatening, and, trembling in its foliage, nods with shaken top."—629. *Comam*. The foliage of the tree is beautifully likened to the locks on the human head.—*Concussio vertice*. Because the shaking of the tree under the frequent blows is most perceptible at the top.—630. *Supremum congenuit*, &c. "It hath groaned deeply its last, and, torn away from the mountain-tops, hath dragged ruin along with it." By *ruinam* is here meant other trees, as well as earth, shrubs, stones, &c., which it has carried along with it in its fall.

632. *Descendo*. "I descend (from the citadel)," i. e. from the height on which the citadel, palace, and other buildings stood. Consult note on line 570.—*Ducente deo*. "The goddess being my guide."

BOOK SECOND.

[illegible]

650. *Fixus*. "Fixed in his resolve."—651. *Effusi lacrimis*. For *effusi in lacrimas*. "Burst into tears and begged." Equivalent to *multis cum lacrimis oravimus*.—652. *Vertere*. "To ruin." Put for *evertere*.—653. *Fatoque urgenti incumbere*. "And to hasten the doom that was urging on to overwhelm them."—654. *Inceptoque et sedibus*, &c. "And remains steadfast in his resolve, and in the same position as before."—*Isdem*. Contracted for *iisdem*.

655. *Rurnus in arma feror*. "Again I fly to arms." Compare lines 671, 672.—656. *Quod consilium*. "What expedient."—657. *Efferre pedem*. Equivalent to *discedere*.—658. *Tantum nefas*. "So unhallowed an idea."—660. *Et sedet hoc animo*. "And this resolution remains fixed in thy bosom."—661. *Isti leto*. "For that death which thou covetest." Observe the force of *iste* as referring to the person spoken to.—662. *Jamque aderit*, &c. "Pyrrhus will even soon be here."—663. *Qui obtruncat*. "Who butchers."

664. *Hoc erat, quod*. "Was it for this that." Literally, "was it this on account of which." *Quod* the accusative, governed by *ob* understood.—665. *Eripis*. "Thou dost rescue me from dangers," i. e. thou hast brought me here in safety through so many perils. Observe the beautiful use of the present tense. The hero wanders back in thought to the scenes through which he has just passed, and fancies that his goddess mother is still shielding him from harm.

Mediis in penetralibus. "Amid the inmost recesses of my home."—666. *Juxta*. "By their side."—668. *Arma*. On his return home, *Aeneas* may be supposed to have disarmed himself.—668. *Vocat lux ultima victos*. "Their last hour now calls upon the vanquished." Equivalent to *manet nos mors*, or *moriendum est*, but far more powerfully expressed.

669. *Sinite instaurata revisam praelia*. "Suffer me to revisit and renew the conflicts (in which I have already engaged)."—670. *Nunquam*. A strong negation for *nullo modo*.—673. *Ecce autem*. "When lo!"—674. *Hærebat*. "Kept clinging to them."—*Tendebat*. "Held out."

675. *Periturus*. "Resolved to perish."—676. *Expertus*. "Having tested their efficacy."—678. *Conjux quondam tua dicta*. "Once called your wife." Whom you once regarded as your wife, but now abandon to the foe.

680. *Monstrum*. "A prodigy."—681. *Manus inter mæstorumque, &c.* "Amid the embraces and parting words of his sorrowing parents," i. e. while his sorrowing parents held him in their fond embrace, and were bidding a last farewell to each other. We have made *ora* here, with *Thiel*, equivalent to *sermones*. Most commentators, however, explain it by *oculos*.—682. *Ecce levis summo*, &c. "Lo! from the very top of the head of Iulus, a light, tuft-like flame seemed pour forth bright coruscations, and this flame, harmless in its each, to lick his soft locks and feed around his temples."—*Apex* and *summa* are synonymous here.

685. *Trepidare*, the historical infinitive for *trepidabant*.—*Flagransque*. "Seemingly blazing."—686. *Fontibus*. Put for *fonte*, and this *fontibus*.—688. *Palmas*. Consult note, i. 93.

689. *Hoc tantum*. "This only do I entreat of thee."—691. *Atque visa firma*. "And confirm these omens," i. e. put the stamp of upon them, by giving us some sign clearly expressive of thy will.—693. *Intonsuit lævum*. "It thundered on the left." This was the same. Compare the remark of Minelli: "Quæ enim nobis læva,"

a deis dextra proveniunt.—*Per umbras.* "Through the shades of night." 694. *Facem ducens.* "Drawing after it a gleaming train."—697. *Tum longo limite, &c.* "Then the indented path gives forth light in lengthened course." *Sulcus* is literally "the furrow" traced by the star in the sky.—699. *Victus, i. e.* prevailed on, convinced by these signs.—*Se tollit ad auras.* "Raises himself erect," *i. e.* from the ground, on which he had been lying.

701. *Nulla mora est.* Supply in *me.*—702. *Servate domum, i. e.* preserve my family, &c. this is all that I ask.—703. *Vestrum hoc augurium, &c.* "This omen is yours, and Troy is now under your protection," *i. e.* this crowning omen comes clearly from you, and what remains of Troy is now taken into your heavenly care. Another Troy will therefore soon arise. Anchises skilled in augury, inferred, from the tufted flame on the head of Iulus, that the latter was destined to prove a great light unto Trojan affairs, and to reign in another land. The peal of thunder confirms him in his belief, and he now exclaims that Troy is under the protection of Heaven.

705. *Et jam per mœnia, &c.* "And now throughout the city the roar of the flames is becoming more and more distinctly heard. Observe the force of the present in *auditur*, and of the plural in *incendia.*—707. *Imponere.* "Place thyself upon." Literally, "be thou placed upon." Present imperative passive, and equivalent to *imponere te.*—708. *Ipse subibo humeris.* "I myself will go under thee with my shoulders," *i. e.* I will bear thee on my own shoulders.—*Nec me labor iste gravabit.* "Nor will that burden oppress me." There is something very beautiful in the employment of the pronoun *iste*, but which cannot very well be conveyed in a direct translation, "nor will that burden oppress me, since it is thou whom I shall be bearing."

709. *Quo res cumque cadent.* "In whatever way things shall fall out," *i. e.* whatever may be our lot. *Quo* is separated from *cumque* by Tmesis.—711. *Sit comes mihi, i. e.* take me by the hand.—*Et longe sercet vestigia conjux.* "And let my wife mark our footsteps at some distance," *i. e.* follow at some distance. Cretusa is directed to follow at some distance in the rear of the party, and the domestics are sent off in different directions, lest so large a number of persons keeping together might lead to discovery on the part of the foe.

712. *Quæ dicam, animis, &c.* "Attend to what I am going to say." Literally, "turn yourselves in your minds to those things which I shall say:" *verte vobismetipsos in vestris animis ad ea quæ dicam.*—713. *Est urbe egressis, &c.* "There is to those who have gone out from the city a rising ground, and an ancient temple of deserted Ceres," *i. e.* an old temple of Ceres which has been left deserted during the siege. Some make *deserta* mean "bereft of her daughter Proserpina." This, however, is too far-fetched. Others see in it an allusion to the temple's being without a priest, Polyphœtes, who had filled that station, having been slain in the course of the war. (*Æn.* vi. 481.) We have given, however, what seems the most natural interpretation.

716. *Hanc ex diverso, &c.* "To this one place we will all come from different directions." More closely, "(each) from a different quarter." With *diverso* supply *itinere* or *loco.*—718. *Bello e tanto digressum.* "Having just come from the midst of so great a conflict."—719. *Flumine vivo.* "In some running stream." Nothing sacred

could be touched, no sacrifice offered, without purification by washing in some flowing water ; but particularly this must be observed by a person polluted by blood.

721. *Latos humeros, &c.* "I am covered over as to my broad shoulders and stooping neck with the hide of a tawny lion, and I bend to receive my burden."

725. *Per opaca locorum.* A Græcism for *per opaca loca*.—726. *Quem dudum, &c.* "Whom but a moment before no weapons hurled by the foe alarmed, nor any Greeks gathered together from the adverse host."—*Adverso glomerati ex agmine Graii.* Wunderlich insists that *glomerati ex agmine* cannot be joined in construction, and he accordingly makes *glomerati* equivalent to *densi*, and *ex adverso agmine* to *stantes in acie adversâ*. This, however, is far from correct. The expression *glomerati Graii* refers merely to parties of Greeks breaking off at different times from the main body, which last itself was continually in motion ; such being, as is well known, the force of *agmen*.

730. *Omnemque videbar, &c.* "And seemed to have accomplished in safety my whole route (through the city)." So Wagner. We have retained the reading of the ordinary text, *viam*. Heyne, however, adopts in its stead *vicem*, the conjectural emendation of Markland, giving it the meaning of "*periculum*," or "*fortunam*." This cannot be allowed, since, if we read *vicem*, correct Latinity will require that *evasisse* be changed to *evitasse*. Compare line 443 : "*Nec ullas vitasse vias Danaûm*."

733. *Prospiciens.* "Looking forth into the distance." Being raised on the shoulders of Æneas, he could see farther before him.—734. *Ardentes clypeos, &c.* "I discern their blazing shields and arms of gleaming brass." *Ardentes* and *micantia* refer to the reflected light of the conflagration.

735. *Hic mihi nescio quod, &c.* "Here, I know not what adverse power robbed me, trembling with alarm, of my already bewildered mind," i. e. deprived me, already in a state of confusion and alarm, of all calm reflection.—736. *Namque, avia cursu, &c.* "For while in rapid course I pursue routes remote from the usual path, and quit the known direction of the road."—738. *Heu, misero conjux, &c.* Construe as follows : *Heu, incertum (est) conjunxne Creûsa erepta misero fato, substitit, errapine viâ, &c.* Heyne supplies *mihi* with *misero*, and joins *fato* in construction with *substitit*, &c., which is extremely harsh.—739. *Substitit.* "Stopped by the way."—740. *Post.* "Thereafter."

741. *Nec prius amissam, &c.* "Nor did I observe that she was lost, and direct my thoughts towards her." More literally, "bend back my thoughts."—744. *Una defuit, et comites, &c.* "She alone was wanting, and (in leaving us) had escaped the notice of her companions, and son, and husband." Wagner very correctly remarks, that the idea of abandonment is to be implied from *defuit*, and that *sefellit* is to be regarded as equivalent to *ἐλαθεν ἀπολιπούσα*.

745. *Amens.* "Driven to distraction."—*Deorumque.* Weichert, in order to avoid the hypermeter, reads *Deûmque*. Virgil, however, appears purposely to have employed the hypermeter here, in order to avoid the unpleasant sound produced by the four times repeated syllable *umque*, namely, *natumque, virumque, hominumque, deûmque*.—746. *Crudelius, i. e. more cruelly affecting.*—750. *Stat casus renovare*

omnes. "My resolution stands fixed to encounter anew every risk." Literally, "to renew all risks."—*Reverti*. "To retrace my steps." 751.—*Caput objectare*. "To expose my life."

752. *Obscure limina portæ*, i. e. the threshold obscured by the gloom of night, and therefore more screened from observation than another entrance would have been.—753. *Qua gressum extuleram*. "By which I had gone forth."—754. *Lumine lustrò* equivalent merely to *circumspicio*.

756. *Si forte pedem*, &c. "If perchance, if perchance, she might have betaken herself thither." The repetition of *si forte* well represents the mixed hopes and fears of Æneas.—759. *Exsuperant flammæ*, &c. "The flames gain the mastery; the tide of fire rages to the skies."

760. *Procedo ad Priami sedes*, &c. Finding his own abode wrapped in flames, and discovering no traces of Creûsa, Æneas now hastens to the citadel, and to the palace of Priam, hoping to find her there, near her father's ruined home.—761. *Porticibus vacuis, Junonis asylo*. "In the deserted porticos, in the asylum of Juno," i. e. in the deserted porticos of the temple of Juno. The porticos are called "*vacuis*," because deserted by their usual occupants.—*Junonis asylo*. There was, according to the poet, a temple of Juno on the high ground of the citadel, which enjoyed the privilege of an asylum, or place of refuge for criminals.

762. *Phœnix*. The friend and preceptor of Achilles.—764. *Mensæque decorum*. "And the tables of the gods." Cerda thinks that these were tripods, from which oracles were given. It is more probable, however, that tables of solid gold or silver are intended, on which costly viands and other offerings were wont to be exhibited. The Romans had such at their Lectisternia.—765. *Auro solidi*. For *e solidò auro*.—766. *Pueri et matres*. The captives, about to be dragged into slavery.

768. *Voces jactare*. "To send forth my voice."—770. *Ingeminans*. "Oft repeating (the name)."—771. *Teotis urbis*. "Amid the dwellings of the city."—773. *Et notâ major imago*. "And her image larger than the one known (in life)," i. e. larger than life, indicating, according to Cerda and Heyne, that she had already become a divinity. Numerous passages illustrate this belief.—774. *Stetêrunt*. By systole, to adopt the language of grammarians, for *stetêrunt*. It is probable, however, that we have here the ancient pronunciation. (Consult Anthon's *Latin Prosody*, p. 127, note.)

775. *Tum sic affari*, &c. This verse is said to have been wanting in the greater number of MSS. It is, however, found in all at the present day.—With *affari* and *demere* we may supply *cæpit*, although it is neater to make them historical infinitives, for the imperfect. Wunderlich understands *visa est*, from the previous sentence.—778. *Nec te comitem portare Creûsam*. The reading of Wagner. That of Heyne is *Nec te hinc comitem asportare Creûsam*, which is the lection also of the common text. *Asportare* is altogether too prosaic.—779. *Ille regnator*. "Yon ruler." Pointing to the sky.

780. *Longa tibi exilia*, &c. "Long exiles await thee, and a wide extent of sea is to be ploughed by thee." Supply *sunt*. By *exilia* are meant wanderings from his native land, and hence the plural is used.—781. *Terram Hesperiam*. Compare book i. line 530.—*Ubi Lydius arta*, &c. The Tyber is called Lydian because for a great part of its course it washes Etruria on one side, and tradition assigned the

origin of Etrurian civilization to a colony from Lydia in Asia Minor. 782. *Agmine*. A term beautifully descriptive. The banks of the stream keep its waters in dense *column of march*.—*Virum*. "Of a race of warriors." The Latin race are meant. Burmann, with very little propriety or taste, joins *opima virum* in construction, "populous," "rich in men."—A grave objection is here made by some critics. Æneas hears from Creüsa that he is destined to settle in Hesperia, near the River Tiber, and yet in the next book we find him attempting a settlement first in Thrace and afterward in Crete. See Wagner and Heyne in their editions of the poet.

784. *Parta tibi*. "Have been obtained for thee," i. e. from the fates.—*Lacrimas dilectæ*, &c. "Banish thy tears for thy beloved Creüsa." *Creüsa*, the dative, is equivalent to *propter Creüsam*.—786. *Aut Graiis servitum matribus ibo*, &c. "Nor shall I go to wait upon Grecian matrons, I, a daughter of the line of Dardanus, and a daughter-in-law of the goddess Venus." Literally, "nor shall I go to be a slave unto, &c. *Servitum* is the supine after a verb of motion.

788. *Magna deüm genetrix*. "The great mother of the gods," i. e. Cybele. The poet implies that Creüsa was taken as a companion by Cybele, and made a nymph in her native land. In further illustration of this passage, it may be remarked that, according to a legend given by Pausanias (x. 26), Creüsa is said to have been made captive by the Greeks, but to have been rescued from them by Cybele and Venus.—789. *Nati communis*. "For our common son," Iulus.

797. *Invenio admirans*. "I find with wonder."—798. *Collectam exilio pubem*. "A band collected for exile." *Pubes* must be referred back to *viros*, that precedes. "It is almost the same as *populus*.—799. *Animis opibusque*. "In spirit and in resources."—802. *Ducebat*. "Was ushering in the day."—803. *Nec spes opis ulla dabatur*. "Nor was any hope afforded of lending aid to my country."—804. *Cessi*. "I submitted to my lot."—*Montes*. The reading of Wagner, in place of *montem*, as found in the ordinary text. The mountains generally in the neighbourhood of Troy are meant, not Ida in particular.

BOOK THIRD.

1. *Res Asiæ*. "The power of Asia," i. e. the powerful kingdom established by the Trojans in Asia. By Asia is here meant what we call Asia Minor.—2. *Immeritam*. "Undeserving of such a fate."—*Ceciditque superbum*, &c. Observe, in this whole passage, the gradual descent from generals to particulars: *res Asiæ*; *Priami gens*; *superbum Ilium*; *Neptunia Troja*. On *Neptunia Troja*, consult note on i. 625.

4. *Diversa exilia*, &c. "A far-distant place of exile." *Diversus* obtains this meaning from the intermediate one of "very different," or "unlike." Mark the force of the plural in *exilia*.—*Desertas terras*. The allusion is to lands thinly peopled, if peopled at all, wherein the Trojan colonists would find room for their new settlement. Wagner

objects to this, that Latium was by no means a "*deserta terra*;" but he forgets that Æneas is merely speaking to Dido of a country in which he is to settle, and, having no accurate knowledge of it himself, presumes, of course, that he will find room there for his intended settlement, or else the gods would not have determined to send him to it.

5. *Auguriis divum*. "By prophetic intimations from the gods." These were the declarations made to him, respecting his future fate, by the apparition of Hector (*Æn.* ii. 295, *seqq.*); the lambent flame that played about the temples of Ascanius (ii. 681); the course of the falling star, and the thunder on the left (ii. 694); and, lastly, the interview with the shade of Creûsa.

Sub ipsâ Antandro. "Under the very walls of Antandros." This city was situate on the coast of Troas, at the foot of Mount Alexandra, one of the summits of Ida. Its vicinity afforded an abundant supply of timber for building ships. We must suppose the city to have stood, of course, on ground somewhat elevated, and hence the force of the preposition *sub*.—6. *Et Phrygiæ montibus Idæ*. "And at the base of the mountain-range of Phrygian Ida." For "*Phrygiæ*," consult note on i. 182.—7. *Sistere*. "To settle." Literally, "to place (i. e. establish) ourselves." Supply *nostræ*.—8. *Contrahimusque viros*. "And we draw together our followers."

8. *Prima ætas*. "The first days of summer." Equivalent to *ætatis prima pars*. Troy is said to have been destroyed in the beginning of spring.—9. *Dare fatis vela*. "To give our sails to the fates," i. e. to sail forth with Heaven as our guide. Heyne makes *fatis* the ablative, and equivalent to *propter deorum jussa et monita*; and he condemns the dative as incorrect in point of Latinity. He manages in this way to spoil a very poetic idea. Besides, if we can say *vela dare ventis*, we surely can, with equal correctness, say *vela dare fatis*.—11. *In altum*. "Into the deep." Supply *mare*.—12. *Penatibus et magnis dis*. "The penates (of Troy), and the great gods (of the nation)." The penates and great gods must not be confounded together. The penates are the deities who watched over Troy as over a large household, and had charge of the public hearth of the city. The great gods are those worshipped by the whole Trojan race, as well within as without the walls of Troy. The great gods, therefore, were always the same, but the penates were different in different cities of the same land.

13. *Terra procul vastis, &c.* "At some distance (from Troy) a land is inhabited, sacred to Mars, with plains of vast extent." The reference is to Thrace, a land where, according to Homer, Mars had his favourite abode. [So Gray, "On Thracia's hills the lord of war," &c.]—*Vastis campis*. The allusion here is specially to the Thracian Chersonese.—14. *Aori Lyourgo*. "By the stern Lycurgus." He is spoken of in fable as an enemy to Bacchus, whom he drove from Thrace and compelled to seek protection from Thetis.—15. *Hospitium antiquum Trojæ, &c.* "A land connected with Troy from early times by the ties of hospitality, and whose penates were in friendly league with our own." Literally, "an ancient place of hospitality for Troy," &c. The tie of hospitality was cemented, in ancient times, between not only individuals, but whole communities. All strangers, therefore, coming from the one nation would be hospitably received by the other.—*Sociique penates*. Amounting to what we should style a

league offensive and defensive.—16. *Dum fortuna fuit.* "While fortune was ours."

17. *Mœnia prima loco.* "I found my first city." The Roman writers generally call this place *Ænos*, which is the name of a city on the coast of Thrace, at the mouth of the Hebrus. But, according to Homer (*Il.* iv. 520), *Ænos* existed before the Trojan war. As *Æneas* calls the inhabitants of his new city *Æneadæ*, the poet must have had in view some such name for the place as *Ænea* (*Aiveta*). Of course the settlement in question is purely fabulous.

Fatis ingressus iniquis. "Having entered on the work with adverse fates."—18. *Æneadasque meo nomen, &c.* "And I form from my own name the name *Æneadæ* (for its inhabitants)."

19. *Dioneæ matri.* "To my Dionean mother," i. e. Venus. She was, according to Homer, (*Il.* v. 370), the daughter of Dione and Jove. The more common legend made her to have sprung from the foam of the sea.—*Dirisque.* Equivalent to *et ceteris deis*. So the well-known Greek form of expression, *Ζεῦ καὶ θεοί*.—20. *Auspiciibus.* "The favourers."

22. *Quo cornea summo, &c.* "On the top of which were cornel twigs, and a myrtle all bristled with thick-clustering, spear-like shoots." The long, tapering branches of the tree are properly termed *hastilia*, "spears," or "spear-shaped; but the word has a peculiar propriety here, as it alludes to the spears and darts with which Polydorus had been transfixed, and which had grown up into those trees.

24. *Viridem silvam.* "The verdant wood," i. e. the shoots of the myrtle.—25. *Ramis tegerem, &c.* In sacrifices, the altar was usually shaded with garlands and boughs. On the present occasion, as the sacrifice was intended for Venus, the myrtle, a tree sacred to that goddess, would be peculiarly appropriate.

27. *Nam quæ prima, &c.* "For drops of black blood ooze forth from that same tree, which is first pulled up from the ground, its roots being torn." The literal translation, following at the same time the natural order of the text, is as follows: "For as to that tree, which is first pulled up, &c. from this ooze forth drops of black blood."—This prodigy of the bleeding myrtle, and the bleeding corpse of Polydorus, has been censured as too marvellous for the epic muse.

We may observe, however, in defence of it, that it was written for a people who did not refuse their belief in prodigies, and in whose histories they were frequently recorded. In the "Jerusalem Delivered" we find a bleeding and speaking tree (x. 41); and in Spenser's "Faery Queen" a still closer imitation of Virgil's prodigy. (B. i. c. 2, s. 30, 31.)

30. *Gelidusque coit, &c.* "And my chilled blood curdles through fear."—31. *Lentum vimen.* "The pliant shoot."

34. *Venerabar, &c.* "I entreated in prayer the woodland nymphs." By the *Nymphæ agrestes* are here meant the Hamadryads, who came into being with a tree, and died with it. *Æneas*, therefore, feared lest this might be the blood of one of their number. So Servius.

35. *Gradivumque patrem.* Mars is invoked as presiding deity of the land of Thrace, for by the *arva Getica* the country of Thrace is meant. The Getæ were a Thracian race, allied, perhaps, to the Goths of a later age.—*Gradivum.* Mars was called Gradivus; but the etymology of the appellation is altogether uncertain. The latter part of the name resembles the Sanscrit *deva*, "god."—36. *Râta*

secundarent, &c. "That they would in mercy bless what had been seen by me, and turn the omen to a good account."—*Rite*. When applied to men, this adverb means "in due form," or "order," &c.; but when spoken of the gods, it refers to the kindness and mercy which they are wont to show to the human race when duly propitiated.—*Omenque levarent*. Literally, "and would lighten the omen," i. e. remove from it the threatening load of evil that seemed to be connected with it.—Commentators consider the use of *visus* for *visa*, and the employment of the phrase *omen levare*, as novelties on the part of Virgil (*novæ dicta*).

38. *Genibusque*, &c. "And struggle on my knees against the opposing soil."—41. *Jam parce sepulto*. "Oh, spare me, now that I lie buried here," i. e. let it suffice that I suffered so much while alive; let me now, at least, enjoy repose in my grave, as far as I can find it there.—42. *Parce scelerare*. "Forbear polluting."—*Non me tibi Troja*, &c. Polydorus was son of Priam and brother to Creïssa, the wife of Æneas. He might well, therefore, say that he was no stranger (i. e. not unknown) to the latter.—43. *Haud cruror hic de stipite manat*. To complete the idea, we may add, *sed de meo corpore*.

44. *Litus atarum*. The shore is called "covetous," in allusion to the cupidity of its king.—45. *Confixum*. "Me pierced through by them."—46. *Et jaculis inorevit acutis*. "And hath grown up over me with its sharp javelins," i. e. and the javelins of which it was originally composed have now grown up over me. The weapons thrown at him, and which had pierced his body and become fixed in the ground, had taken root, become shrubs, and covered his corpse, and the hillock had been gradually formed by the drifting sand. Heyne, with far less propriety makes *jaculis* the dative, and equivalent to *in arbores unde jacula petuntur*. It will now be perceived why the poet covered the hillock with cornel-twigs and myrtle-shoots, both of these being used by the ancients for making handles to spears and javelins. Compare *Georgics* ii. 447: "*At myrtus validis hastilibus, et bona bello cornus*."—The myrtle, moreover, loves the sea shore: "*Litora myrtetis lætissima*." (*Georg.* ii. 212.)

47. *Ancipiti formidine*, i. e. by perplexity and fear.—49. *Hunc Polydorum*. Homer gives a quite different account of the death of Polydorus. He makes him to have been slain in battle by Achilles. (*Il.* xx. 407, *seqq.*) Euripides, on the other hand, who follows in part the same legend with Virgil, makes him to have been slain with the steel by the Thracian monarch, and his corpse to have been flung into the sea. (*Hecuba* i. *seqq.*)—50. *Furtim mandarat*, &c. "Had secretly confided, &c. to the Thracian king, to be brought up by him." More literally, "for a bringing up," so as to preserve for the gerund its active force.—51. *Threicio regi*. Euripides, who has founded a tragedy (the *Hecuba*) on the story of Polydorus, calls the Thracian monarch Polymestor. He was the son-in-law of Priam, having married his daughter Ilione.

53. *Ille*. "The other."—54. *Res Agamemnonias*, &c. "The fortunes of Agamemnon, and (his) victorious arms."—55. *Fas omne abruptit*. "Violates every tie that men hold sacred." By the murder of Polydorus, Polymestor violated not merely the laws of justice, but the ties of affinity, of hospitality, and of honour.—56. *Quid non mortalia*, &c. "Accursed craving after gold, what dost thou not force mortal bosoms to perpetrate?"

60. *Idem animus*. "There is one and the same mind."—61. *Pol-*

lutum hospitium. "This scene of hospitality foully violated."—*Et dare classibus austros*. "And to give the southern breezes to our fleet." Not an hypallage, as the grammarians call it, but a highly poetical form of expression; equivalent, in fact, to saying, "and to invite the southern breezes with outspread canvass."

62. *Ergo instauramus, &c.* "We therefore celebrate funeral rites for Polydorus." The expression *instauramus funus* is the customary one in such cases, being what is termed *religiosum vocabulum*. It must be observed, also, that this expression and *aggeritur tumulo tellus* do not denote different things, but the former mark the whole, and the latter merely one of the component parts of the ceremony. Hence we have, with Wagner, placed a colon after *funus*. The whole passage is worthy of notice, as containing a full account of the ceremonies customary in the interment of the dead, after the ashes had been obtained from the funereal pile.

Et ingens aggeritur, &c. "And (first) a vast mound of earth is heaped up for a tomb." The higher the mound, the greater the honour paid to the dead.—63. *Stant manibus aræ*. "Two altars stand erected to his manes." Two altars, says Voss, were often erected, not only to deities, but in the funeral ceremonies also of distinguished mortals.—64. *Mœstæ*. "Mournful to the view."—*Atræque cupressu*. "And with funereal cypress." The cypress is called *atra*, "gloomy," not from any dark colour possessed by its wood, but from the gloomy associations connected with it as a funereal tree.—65. *De more*. "According to custom," i. e. with dishevelled locks. The Trojan females stand around the tomb, their hair dishevelled, beating their breasts and uttering cries of woe.

66. *Inferimus trepido, &c.* "(After this) we bring cups frothing with warm milk." The milk and blood were brought to the altars, and then poured out in libation to the gods below, and to the manes or shades of the dead. Sometimes wine was added. These and similar offerings to the dead were called *inferiæ*.—*Tepido*. Freshly milked.—*Cymbia*. Cups in the shape of boats.—67. *Sanguinis sacri*. The blood of the victim.—68. *Condimus*. It was a prevalent opinion among both the Greeks and Romans that the soul could not rest without burial. Hence their extreme anxiety about funeral rites.—*Et magnâ supremum, &c.* The last thing done at an interment was to bid farewell to the deceased, by calling upon him thrice, and thrice uttering the word *Vale!*

69. *Ubi prima fides pelago, i. e.* as soon as we could trust the deep. Literally, "when the first confidence was unto the deep."—*Placata*. "Hushed to repose."—70. *Crepitans*. "By its cliding accents," i. e. by its rustlings, that seem to chide our delay.—71. *Deducunt*. On completing a voyage, the ancients generally drew their vessels up on shore, and brought them down again when about entering on one.

73. *Sacra mari colitur, &c.* "An island, most pleasing (unto these divinities), is inhabited in the midst of the sea, sacred to the mother of the Nereïds and to Ægean Neptune." The island here meant is Delos; the mother of the Nereïds is Doris, wife of Nereus; and Delos is said to have been sacred to Doris and Neptune long before it became the natal isle of Apollo and Diana.—*Mari medio*. We have made this in accordance with the Homeric manner of expression equivalent merely to *in alto*. Some translate it "in the middle of the

sea," and make it allude to the supposed position of Delos in the centre of the Cyclades.

75. *Quam pius Arcitenens*, &c. "Which the bow-bearing god, with grateful piety," &c. Apollo is meant, and the epithet *pius* implies a feeling of gratitude on his part towards Delos, as having afforded shelter to his mother Latona, and having been his own natal island.

—76. *Errantem*. The more received legend makes Delos to have become stationary for the purpose of receiving Latona. Here, however, Apollo fixes it firmly.—*Gyaros celsâ Myconoque*, &c. "Bound firmly by means of lofty Gyaros and Myconus," i. e. bound firmly to these. Gyaros and Myconus were two islands in the group of the Cyclades, between which Delos lay. Wagner reads *Errantem Myconoe celsâ Gyaroque revinxit*; but the epithet *celsâ* is an awkward one to apply to Myconus, which is represented by travellers as all low ground.—77. *Contemnere ventos*. Because, before this, it was driven about as the sport of winds and waves.

79. *Egressi veneramus*, &c. "Having landed, we pay reverent homage to the city of Apollo." The town of Delos is meant, of the same name with the island.—80. *Rex idem hominum*, &c. "As well king of men as priest of Phœbus," i. e. uniting in himself, according to early custom, the offices of king and priest.—81. *Sacrâ lauro*. "The sacred bay." The *laurus*, or bay-tree, was sacred to Apollo. It must not be confounded with our modern laurel.—82. *Veterem Anchisen*, &c. Servius says that Anchises had come to Delos before the Trojan war, to inquire of Anius whether he should accompany Priam to Salamis. Hence he is now recognised by Anius as an old acquaintance and friend.

85. *Da propiam*, &c. "O Thymbrean Apollo, (I exclaimed,) grant unto us a home that we can call our own; grant unto us, wearied, walls and offspring, and a city destined to remain," i. e. a permanent city, and a race to perpetuate our name. Apollo was called "Thymbrean," from Thymbra, a town of Troas, where he had a grove and temple. It was in this temple that Achilles is said to have been mortally wounded by Paris.—Observe the peculiar force of *da* in this passage: "Give unto us," &c., i. e. show us by oracles how these things may all be obtained; for Apollo had not the power to bestow them, but merely to unfold the secrets of the future as regarded their attainment.

86. *Serva altera Trojæ Pergama*. "Preserve this other Pergamus of Troy," i. e. which we, as we hope, are destined to erect in another land. The Pergamus was the citadel of Troy, and, of course, the strongest part of the city, or, rather, the city itself, κατ' ἐξοχὴν. Hence it means, "Preserve the new city of Troy in all its strength."

—87. *Reliquias Danaûm*, &c. See note on line 30, book i.—88. *Quem sequimur?* "Whom do we follow?" i. e. whom dost thou point out to us as our guide? what one of gods or mortals? Observe the use of the indicative with the interrogative pronoun, the action of the verb denoting something certain, the only thing uncertain being the person whom they are to follow.—89. *Da, pater, augurium*, &c. "Oh, father, grant us an oracle, and glide into our minds," i. e. and instruct us as regards the future.

91. *Liminaque*. Observe the force of the arsis or cæsura in lengthening the short syllable *que*.—*Laurusque dei*. The sacred bay in front of the temple.—92. Mons. Mount Cynthus, from which Apollo derived the surname of Cynthus. It raises its barren summit

to a considerable height above the plain.—*Et mugire adytis*, &c. "And the sacred tripod to send forth a low moaning sound, the recesses of the temple being unfolded to the view." *Cortina*, in its primary sense, means a large circular vessel for containing liquids, a kind of caldron. It was afterwards applied to the table or hollow slab, supported by a tripod, on which the priestess at Delphi sat to deliver her responses. Hence it sometimes means, as here, the whole tripod; at other times the oracle itself, as in *Æn.* vi. 347. The tripod was placed over the sacred spiracle or vent, and the low moaning sound is produced by a subterranean wind or gas struggling to escape.

93. *Submissi petimus terram*. "In lowly reverence we fall to earth."
—94. *A stirpe parentum*. "From the stock of your ancestors." The allusion is to the land which produced the main stock of the Trojan race.—95. *Ubere lato*. "In her fertile bosom."—96. *Antiquam exquirite matrem*. The oracle means Italy, but its meaning is clothed in so much studied ambiguity as easily to mislead.—97. *Domus Æneæ*. "The line of Æneas." Referring to the Romans as descended from the Trojans.

99. *Hæc Phœbus*. Supply *dixit*.—100. *Quæ sint ea mœnia*. "What may be this city (to which the god alludes)."—102. *Veterum colvens monumenta virorum*. "Revolving in mind the legends of the men of old."—103. *Et spes discite vestras*. "And learn your hopes," i. e. and learn, from what I am about to say, what you have to hope for.—The remarks of Anchises, that follow, again give rise to the question, how Æneas, unto whom Cræusa had foretold that Hesperia was to be his new home, should have happened to forget this at the present moment. See Wagner and Heyne.

104. *Jovis magni insula*. Jupiter was fabled to have been brought up in Crete, in the cave of Mount Dicte. His mother Rhea carried him thither to save him from his father Saturn, who sought to devour him.—105. *Mons Idæus ubi*. "Where is an Idæan Mount." Crete had its Mount Ida as well as Troas.—*Cunabula*. "The cradle," i. e. the parent home.—106. *Centum urbes habitant*, &c. "(Its people) inhabit a hundred cities, most fertile realms." Crete is called in the *Iliad* (ii. 649) *ἑκατόμπολις*, from its hundred cities.

107. *Maximus pater*. "Our eldest father," i. e. the founder of our race, our great progenitor. With *maximus* supply *natus*.—108. *Rhœteas ad oras*. The shores of Troas are called "Rhœtean," from the promontory of Rhœteum.—109. *Arceæ Pergamææ*. "The tower-crowned heights of Pergamus."

111. *Hinc mater cultrix Cybelæ*. "Hence came the mother-goddess, the inhabitant of Cybela." The allusion is to Cybele, the mother of the gods, who is here called the inhabitant of Cybela, because fabled to have dwelt on a mountain of that name in Phrygia major, and from which she derived her name (*Κυβέλη*, *Æol.* *Κύβελα*, *Lat.* *Cybelæ*).—*Corybantique æra*. "And the brazen cymbals of the Corybantes." The Corybantes were the priests of Cybele, who celebrated her rites with loud cries and howlings, the clashing of cymbals, &c.—112. *Idæumque nemus*. The poet means that the name of Ida originally belonged to a grove and mountain in Crete, where the rites of Cybele were wont to be celebrated. This name, and these rites were carried from Crete, to Troas, in which latter country a new Idæan grove and mountain, marked by the same rites, accordingly arose.

Hinc fida silentia sacris. "Hence faithful secrecy in her sacred rites," i. e. hence, too, came the Idæan mysteries, the secret rites of Cybele faithfully kept by her votaries.—113. *Et juncti currum, &c.* "And hence yoked lions drew the chariot of their queen." The meaning is, and from Crete, too, came the custom of representing Cybele, in these sacred rites, seated in a car drawn by lions.

115. *Placemus ventos.* "Let us propitiate the winds," i. e. by sacrifices. The winds must be here regarded as so many personifications.—*Gnosia regna.* Gnosus or Cnosus (Κνωσός, more correct than Gnosus or Cnosus, if we follow the language of coins and inscriptions) was the royal city of Crete, on the northern coast. Hence "Gnosian" becomes synonymous with "Cretan."

116. *Modo Jupiter adsit.* "Only let Jove be present (to our aid)," i. e. be propitious.—118. *Meritos honores.* Literally, "the victims that were their due," i. e. that ought to be sacrificed according to established custom.—119. *Neptuno.* Neptune and Apollo are here mentioned, the former as god of the Ocean, who, if duly honoured, will still its waves; the latter, as the deity who has just opened the future to their view.—120. *Nigram Hiemi pecudem.* "A black sheep to the storm-wind, a white one to the propitious Zephyrs." The black victim is offered to the gloomy storm-god, the white one to the favouring deities of the western wind.

121. *Fama volat, i. e. a flying rumour meets us.*—122. *Idomeneæ ducem, &c.* Idomeneus, the Cretan leader, was expelled by his subjects on his return from Troy, and settled in Magna Græcia. (See line 400.)—123. *Hoste vacare domos, &c.* "That its habitations were free from any foe, and that its settlements stood abandoned."—124. *Ortygiæ portus.* "The friendly harbour of Ortygia." Observe the force of the plural in *portus*. Ortygia, or the quail-island (ὄρυξις, "a quail"), was another name for Delos.

125. *Bacchutamque jugis Naxon, &c.* "And we coast along Naxos, whose mountain-tops are the scene of the orgies of Bacchus." Literally, "Naxos revelled on its mountain-tops." Naxos was sacred to Bacchus, and his rites were accordingly celebrated here with more than ordinary spirit.

Viridenque Donyzam. Servius explains *viridem* by making it refer to the green marble contained in it; but it is in far better taste to make it applicable to the verdant appearance of the island, as seen by navigators in passing by. So *niveam*, "snowy," in the case of Paros, ought to be referred to the appearance of its marble cliffs when viewed from a distance.—127. *Et crebris freta consita terris.* "And we pass through the narrow seas, sown thick with many an island." These words are supposed to describe their passage through the group of the Sporades.

128. *Nauticus exoritur, &c.* "The cries of the seamen arise, while engaging with emulation in their various duties."—130. *Prosequitur surgens, &c.* "A wind springing up astern, accompanies us on our way," i. e. a favourable wind. Compare the Greek οὐρος.—131. *Curetum oris.* "The shores of the Curetes," i. e. Crete. The Curetes carry us back to the first establishment of the Cretan race and name.

133. *Lætæ cognomine.* "Rejoicing in the name," inasmuch as it reminded them of home, and seemed like a restoration of their ancient city.—134. *Arcemque attollere tectis.* "And to raise a citadel with lofty roof," i. e. the lofty roof of which would make it appear truly an *arx*.

135. *Jamque fere*, &c. "And now the ships were mostly drawn up on the dry shore." That which is most conspicuous after the vessel has been drawn up, namely, the stern, is put by synecdoche, for the whole.—136. *Connubiis arvisque novis*, &c. "The youth were engaged in forming matrimonial connexions, and in the tillage of their newly acquired-lands." The *jura* were the laws and regulations necessary to be established in a new settlement. By *domos* are meant portions of ground whereon to build.

137. *Subito cum tabida membris*, &c. "When, on a sudden, our quarter of the sky becoming filled with infection, a slow-consuming and lamentable pestilence came upon the frames of men, and upon the trees and crops, and the year (was) pregnant with death," i. e. a pestilential blight arising from a vitiated atmosphere attacked, &c. 139. *Satis*. A participle from *sero*.—*Letifer annus*. Supply *erat*.

141. *Tum steriles*, &c. "Then, too, the Dog-star began to parch the sterile fields," i. e. to parch and render them sterile.—142. *Arebant herbæ*, &c. "Vegetation withered, and the sickly crop refused its wonted sustenance."—144. *Veniamque precari*. On the supposition that they had committed some offence against the gods, and that the pestilence and drought had been sent for their punishment.—145. *Quem fessis finem*, &c. "(To ask of the god) what end to our weary wanderings he will be pleased to point out." *Ferat* is here equivalent to *oraculo monstret*.

147. *Animalia habebat*. "Was holding all living things under its influence."—150. *Visi ante oculos*, &c. "Appeared to stand before my eyes as I lay slumbering." 151. The true reading is *in somnis*, "amid my slumbers," not *in somnis*, "sleepless," as many insist. The expression *nec sopor illud erat* (line 173) proves this. Heyne thinks that Æneas could not have been asleep, since the images of the gods were seen by him amid the light of the moon. He forgets, however, that this statement about the moonlight forms part of the dream.

154. *Dicturus est*, i. e. stands ready to tell, or would tell.—155. *Ulro*. "Unasked."—*Limina*. Not the threshold of his dwelling, for they were under his roof already, but that of his sleeping apartment.—157. *Sub te*. "Under thy guidance."—158. *Idem venturos*, &c. i. e. we the same will crown thy posterity with glory, and thy city with the empire of the world.—*Idem*. Contracted for *idem*.—159. *Mænia magnis magna*. "A great city for a great race."—160. *Ne linque*, i. e. give not over through weariness.—161. *Sedes*. "Your present settlements."—162. *Crætæ considerare*. "To settle in Crete." *Crætæ* the dative, by a Græcism, for *in Crætâ*.—*Apollo*. To be taken with *Delius*.

163—166. *Est locus*, &c. These lines have already occurred in the first book (530—533), where consult notes.

168. *Genus a quo principe nostrum*. "From which chieftain springs our race." There is a difficulty here. Iasius was not the father, but the brother of Dardanus, and *pater*, therefore, is merely a term of respect, as in the case of Æneas. According to the collocation of the words, however, *principe* must refer to Iasius, and not to Dardanus, when, in truth, it ought to be just the other way, since Dardanus was the real founder of the line. Heyne, therefore, makes *a quo principe* apply to both brothers, and to be equivalent to *a quibus principibus*. This, however, is extremely harsh, and we have preferred inclosing *Iasiusque pater* in a parenthesis, by which the reference to Dardanus is saved in the words *a quo principe*.

170. *Corythum*. Corythus, the founder of Cortona in Etruria, and is first put for the city itself, and then the latter for all Italy, or, at least, for Etruria and the neighbouring country of Latium.—171. *Didæa arva*, i. e. Crete, so called from Mount Dicte, in a cave of which Jupiter was nurtured.

173. *Nec sopor illud erat*, &c. "Nor was that a sound sleep; but I seemed to recognize openly," &c. Observe the force of *sopor* here. Æneas was not at the time in a deep sleep, but in that kind of imperfect or incomplete slumber from which dreams naturally arise; hence the vivid nature of the one which he relates. For the construction with *illud* in the neuter (literally, "nor was that thing a sound sleep"), compare the well-known *dulce satis humor*, &c.: "*Non est illud liberalitas*." (*Sen. Benef.* ii. 8): "*Si hoc profectio et non fuga est*." (*Liv.* ii. 35, 5.)

176. *A stratis*. "From the couch."—*Supinas*. Consult note on i. 99.—177. *Et munera libo*, &c. "And (with due ceremonies) I pour forth pure libations upon the hearth-fires." 178. The *foci* stand here for the domestic altar.—*Intemerata*. Not merely of pure wine, but with due precautions and ceremonies. So that the term answers nearly to our epithet "solemn."—*Perfecto honore*, i. e. the libation over.

180. *Agnovit prolem ambigam*, &c. He recognized (instantly) the double stock, and the two founders of the line, and (confessed) that he had been misled by a mistake of later days relative to places of ancient date. Anchises calls himself "a modern," and his error that of a modern (*novus error*) compared with the remote date of the legends to which he alludes.—*Prolem ambigam*. Alluding to the double origin of the Trojans, from Dardanus and Teucer. Hence, by *geminos parentes*, Dardanus and Teucer are meant.

184. *Nunc repeto*, &c. "Now I recollect that she foretold that these things were destined unto our race, and that she often talked of Hesperia," &c.—*Hæc*. The same with *tales casus* in the previous line, namely, that the Trojans were destined to return to Italy, whence Dardanus came.—*Debita*. Supply *fato*.—187. *Aut quem tum vates*, &c. According to the legend, Apollo decreed that no credit should ever be attached to her predictions, as a punishment for a deception she had practised upon him.—188. *Meliora*. "Better counsels."

190. *Paucisque relictis*. This is said in order to account for the appearance of a Pergamus, at a later day, among the cities of Crete. It is supposed to be the modern *Peramo*. Servius says it was near Cydonia.

192. *Altum tenuere*, i. e. had gained the deep.—194. *Cernulus imber*. "An azure rain-cloud."—195. *Inhorruit*, &c. "Grew fearfully rough amid the gloom."—*Noctem* denotes the darkness arising from the dank atmosphere.—Heyne thinks that the storm was encountered by the Trojans in doubling around the Peloponnesus, and passing from the Ægean into the Ionian Sea. There was always a strong current to be stemmed here. (Compare *Hom. Od.* ix. 80.)

197. *Gurgitis vasto*. "Over the vast surface of the boiling deep."—198. *Involvere diem nimbi*. "The storm-clouds inwrapped (in their folds) the light of day."—230. *Cecis in undis*. "In an unknown sea."

201. *Palinurus* was the pilot of the fleet. He can no longer recognize his true route.—203. *Tres adeo incertos*, &c. i. e. for three days

rendered all uncertain by the darkness. There is some doubt about the proper construction of *adeo* in this sentence. "Accordingly," appears to be the most natural meaning. It may be joined, however, with *incertos* ("rendered *thus* uncertain"), or it may be connected with *tres* ("for three *whole* days").

205. *Se attollere*. "To rise on the view."—206. *Aperire procul montes*, &c. "To disclose mountains in the distance, and roll up smoke." The fleet is all the time gradually drawing nearer. First, the land itself rises above the distant horizon; then, as the vessels approach, mountains begin to appear; and at last, when near the land, they see smoke ascending, which gives token that the island is inhabited. There is no reference here as some think to the smoke of a volcano.—207. *Vela cadunt*, i. e. we lower sail. *Remis insurgimus*. "We rise to the oars," i. e. row vigorously. In active rowing, the body is partially raised at each stroke of the oar, in order to impart more force to it.—208. *Adnizi*. "Exerting their utmost endeavours."

210. "The islands called Strophades, by a Grecian name, stand (conspicuous to the view) in the great Ionian Sea." For the scanning of line 210, see Metrical Index.

213. *Metu*. Because driven off to the Strophades by Zethes and Calais, the winged sons of Boreas.

214. *Tristius*. "More loathsome."—215. *Ira deum*. That which is created by the angry gods for the punishment or discomfort of mortals.—216. *Virginei volucrum vultus*. "The countenances of these winged creatures are those of maidens."

220. *Laeta armenta*. "Fair herds."—222. *Vocamus*. "We invoke," i. e. we vow to offer up to them if successful, a portion of what we may take.—223. *In partem prædamque*. "To a share of the booty." By hendiadys, for *in prædæ partem*.—224. *Toros*. "Couches," on which to recline while eating.—*Epulamur*. "Proceed to banquet on."

225. *At subito*. "But the Harpies, on a sudden." Literally, "but the sudden Harpies."—226. *Magnis clangoribus*. "With loud flappings."

229. *Rursum in recessu longo*. "Again, in a far-distant retreat."—230. *Horrentibus*. "Gloomy."—231. *Arisque reponimus ignem*. "And replace the fire on the altars." Virgil here follows the Homeric custom, according to which the fire was kindled on the altars at a repast, and a portion of the viands offered thereon to the gods. Virgil makes no mention of altars in line 224; but still, from the use of *reponimus*, it may be fairly inferred that he had there also the same custom in view.

232. *Ex diverso cæli*. "From a different quarter of the sky." Supply *tracto* or *loco*.—233. *Turba sonans*. "The noisy crew."—234. *Arma capessant*. "To take their arms." Supply *ut*.—236. *Haud secus ac jussi faciunt*. "They act just as they were commanded."—237. *Disponunt*. "They place here and there."—*Et scuta latentia condunt*. "And stow away their hidden shields," i. e. stow away their shields so as to hide them from view.

238. *Ubi delapsæ*, &c. Heyne refers *sonitum* to the *clangor alarum* mentioned in line 226: "The noise of their pinions."—239. *Dat signum speculâ*, &c. "Misenus gives the signal with his hollow brass from a lofty place of observation." Misenus was the trumpeter of *Aeneas*.—240. *Ære caro*. With his brazen trumpet.—*Nota prælia*.

"An unusual kind of combat." More literally, "novel combats," i. e. each one singling out a harpy in this strange encounter.—241. *Obscenas pelagi ferro*, &c. "To wound, (namely) with the steel, these filthy birds of ocean." For the peculiar force of *foedere*, consult note on ii. 286.—The Harpies inhabited isles of ocean.

243. *Sub sidera*. "Upward to the stars." Literally, "to beneath the stars," i. e. high in air.—*Semiesam*. To be pronounced as a word of three syllables (*sem'ēsam*). We have adopted this form in place of the common *semesam*, as more consistent with *semianimis* and *semi-hominis*, which occur in the course of the poem.

245. *Una*, &c. "Celaeno alone, harbinger of ill."—247. *Bellum etiam pro cœde*, &c. "Is it even war, is it war, that ye are preparing to bring on us, ye fell brood of Laomedon, for the slaughter of our oxen and our prostrate steers?" i. e. are you not content with what has already been done, and must you even bring war in addition, and, in place of atoning for your misdeeds, add outrage to outrage!—248. *Laomedontiadæ*. There is a latent sarcasm in this appellation. Laomedon was a faithless prince; and the Trojans are therefore called the wicked descendants of a wicked progenitor.

249. The words "*patrio regno*" are only meant to indicate a region which had for a long period been assigned to the Harpies as a dwelling-place.

251. *Quæ Phæbo*, &c. It was the popular belief of antiquity, that Apollo derived his knowledge of the future from Jove.—252. *Furiarum maxima*. Supply *natu*. In Homer, the Harpies and Furies are distinct classes of deities. They were confounded, however, by a later age, since both were regarded as instruments of punishment and annoyance. See note on vi. 605.

253. *Ventisque vocatis*, &c. i. e. and having obtained favouring winds, &c.—255. *Datam*. "Granted by the fates."—*Antequam vos dira fames*, &c. "Before dire hunger, and the outrage offered by our (attempted) slaughter, shall compel you to gnaw all around, and consume your very tables with the teeth." *Ambes malis absumere* is the same as *ambedere et ita consumere mensas malis*.—257. *Malis*. Literally, "with the jaws." Ablative plural of *mala*. This fear-inspiring prediction terminates amusingly enough, as will appear in a subsequent book. (*Æn.* vii. 116.) Virgil, however, is not to blame for this, nor is it right to charge him with puerility in causing so alarming a prophecy to have so silly and unsatisfactory a fulfilment. He merely follows a legend of his own day, and clothes it to the best of his ability in the garb of poetry. Strabo relates the same story at large in his twelfth book. See the Life of Virgil at the commencement of this volume.

260. *Nec jam amplius armis*, &c. "Nor now any longer do they desire me to seek for peace by force of arms, but to sue for it by vows and prayers." Here is a blending of two ideas, amounting, in effect, to a species of zeugma; so that *exposcere* must have one meaning when joined with *armis* (namely, that of *quærere*), and its own proper force when construed with *votis precibusque*.—262. *Sive deæ, seu sint*, &c. In either case, the Trojans wished to propitiate them.

263. *Passis de litore palmis*, i. e. his hands extended towards the ocean, with the palms turned upward. This was the mode of addressing in prayer the deities of Ocean.—264. *Numina magna*. "The great divinities of Ocean." These are invoked because the Harpies

belong to their dominions, being "*pelagi volucres*."—*Meritosque indicit honores*. "And directs due sacrifices (to be offered up to them)." *Meritos* equivalent to *debitos*.—266. *Placidi*. "Rendered propitious."

267. *Diripere*. "To tear." Denoting eagerness to be gone.—*Excussosque laxare rudentes*. "And to uncoil and ease the sheets." *Rudentes* are the ropes fastened at the bottom of the sail to its two corners, in Greek *πρόδες*. Before setting sail, these ropes, which our seamen call the *sheets*, would lie in a coil or bundle. In order, therefore, to depart, the first thing was to uncoil or unroll them (*excutere*); the next, to adjust them according to the direction of the wind and the aim of the voyage. With a view to fill the sail and make it expose the largest surface, they were let out, which was called *immittere*, or *laxare*. *Laxate rudentes*, among the Romans (*Ovid, de Ponto*, iv. 9, 73), was equivalent to "ease the sheets" with us.

270. *Nemorosa*. "Grove-crowned."—272. *Scopulos Ithacæ*. Homer also calls Ithaca rocky, *Κρavan Ἰθάκη*. (*Il.* iii. 201.)—*Laertia*. Laertes was the father of Ulysses.—274. *Nimbosa cacumina, &c., et formidatus nautis, &c.* "The cloudy summits," &c., "and (then) the temple of Apollo, dreaded by seamen, open on the view." *Aperiunt* applies to both *cacumina* and *Apollo*, though, in grammatical strictness, *cacumina* has *aperiuntur* understood.—275. *Apollo*. The reference is to the temple of Apollo at Actium, not to that on the promontory of Leucate, and we must therefore regard the line *Et formidatus, &c.*, as marking a progressive course. Hence Heyne supplies after *et* the words *ulterius progressis*, "to us having advanced beyond this." We have inserted the term "then," which answers just as well.—*Formidatus nautis*. The adjacent shore was rocky and dangerous.

276. *Et parvæ succedimus urbi*. "And approach the little city." The town of Actium is meant, off which in later days the famous sea-fight took place between Augustus and Antony. Virgil purposely alludes to this locality, in order to flatter Augustus, and with the same view makes mention of games having been instituted there by Æneas. These games, then, would be the precursors of those celebrated every five years, at Actium, by order of Augustus, after his victory over Antony.—277. *Stant litore puppes*. "The sterns stand on the shore." The prow being turned towards the deep, and the stern towards the land, the latter extremity is fixed upon the shore (*stat litore*). The prow remains in the deeper water, and therefore the anchor is thrown out to attach it to the ground.

278. *Insuperatâ tandem tellure potiti*. "Having gained at length land we had despaired of reaching," i. e. land sufficiently remote to place them out of the reach of their Grecian foes. Compare lines 282, 283.—279. *Lustramurque Jovi, &c.* "We both perform a lustral sacrifice to Jove." The sacrifice was one of expiation for the attack on the Harpies.—*Votis*. "For the fulfilment of our vows." Some render this "with our offerings," taking *totum* for the thing vowed.—280. *Actiæque Iliacis, &c.* "And we render the Actian shores renowned by Trojan games." The common form of expression would be, "We celebrate Trojan games on the Actian shore: "*Iliacos ludos Actio litore celebramus*. Virgil, however, gives it a more poetic turn.—*Iliacis ludis*. Games are said to have been celebrated at Actium before the era of the naval victory; so that Augustus, in fact, merely re-established them. Virgil adroitly avails himself of the previous existence of these games, to ascribe their institution to

Æneas, and thus connect them, from their very origin, with the Roman name.

281. *Exercent patrias*, &c. "My companions perform the gymnastic exercises of their native land, (anointed) with slippery oil." Among the ancients, the *athletæ*, or persons who contended at the games, had their bodies anointed with oil preparatory to their entering the *palæstra*. The chief object of this anointing was to close the pores of the body, in order to prevent much perspiration, and the weakness consequent thereon. To effect this object, the oil was not simply spread over the surface of the body, but was also well rubbed into the skin. The oil was mixed with fine African sand.

282. *Evasisse tot urbes Argolicas*, &c. Alluding to their whole voyage from Troy, but more especially to the portion from Crete to Actium.—283. *Fugam tenuisse*, i. e. to have made good our flight.—

284. *Magnum sol circumvolvitur annum*. "The sun rolls round the great year." The same as saying that the sun, by its revolution, completes the year. *Magnum* a mere ornamental epithet. It savours too much of trifling to make this term apply to the solar year as longer than the lunar.

286. *Magni gestamen Abantis*. "Once wielded by the mighty Abas." Abas appears to have been some distinguished chieftain among the Greek forces at Troy, unless we make him, what is far more probable, a mere poetical creation.—287. *Postibus adversis*. "On the confronting doorposts," i. e. on the doorposts fronting upon the view.—288. *Æneas hæc*, &c. Supply *consecratit*. In inscriptions of this kind the verb is frequently omitted. In Greek the form would simply be, *Αἰνείας ἀπὸ τῶν Δαναῶν*. We must not, as some do, regard this as a trophy put by *Æneas* for successes over the Greeks, since such successes had no existence, and a trophy would ill accord with the character of a fugitive. The offering is a purely votive one, and is meant as an expression of gratification on the part of *Æneas* for having been preserved from his foes.

289. *Considere*. "To take their seats in order."—291. *Protinus æriæ Phæacum*, &c. "Forthwith we lose sight of the lofty summits of the Phæacians," i. e. we pass rapidly by, and soon lose sight of the island of Corcyra. One of the earlier names of this island was Phæacia.—*Abscondimus*. A nautical term, the very reverse of *aperitur* in line 276.—*Arces*, i. e. the mountain summits of Corcyra, and not, as some think, the two conical hills (*κορυφῶ*) of the city itself, from which the modern Greek name *Korfo* is supposed to be derived.—292. *Portu Chaonio*. The *Pelodes portus*, or "muddy haven," is here meant. It formed the outer bay and channel of Buthrotum.

294. *Hic incredibilis rerum*, &c. "Here an incredible report of occurrences engrosses our attention." Literally, "takes possession of our ears." Observe the peculiar force of *occupat*: "Seizes upon before any thing else can enter," engrosses," &c.—296. *Conjugio Æacidæ*, &c. "Having become possessed of the wife and sceptre of Pyrrhus, the descendant of Æacus." The explanation of this is given at line 328. Pyrrhus, as well as his father, Achilles, were of the line of Æacus.—297. *Patrio iterum cecisse marito*. "Had again fallen to a husband of her native land."

299. *Compellare*. In place of the infinitive, the gerund (*compellandi, cognoscendi*) would be employed in prose.—*Lingua*. "Leaving behind me."

301. *Sollemnes tum forte*, &c. "Andromache, by chance, was at that same moment offering up to the ashes (of her first husband) her yearly funereal banquet, and her mournful death-gifts, before the city, in a grove by the stream of a fictitious Simois, and was invoking his manes at the Hectorean tomb, which, a cenotaph of verdant turf, she had consecrated (unto him), and two altars (along with it), an incentive to tears." The Greeks and Romans were accustomed to visit the tombs of their relatives at certain periods, and to offer to them sacrifices and various gifts, which were called *Inferia* and *Parentalia*. The offerings consisted of victims, wine, milk, garlands of flowers, and other things.

302. *Falsi Simoëntis*. A stream which Helenus and Andromache had called the Simois, from the Trojan river of that name. (Compare line 349.)—304. *Hectoreum ad tumulum*, i. e. a tomb raised in honour of Hector, but not containing his remains. This last would be *Hectoris tumulus*.—*Inanem*. Equivalent to *cenotaphium*.—305. *Et geminas*, &c. Probably one was for Hector and one for Astyanax. Hence they are styled *causam lacrymis*, as reminding her of both her husband and son.

306. *Ut*. "As soon as."—*Troia arma*, i. e. warriors arrayed in Trojan arms.—307. *Amens*. "In wild amazement."—*Magnis monstriis*. "At these mighty wonders."—309. *Labitur*. "She sinks fainting (to earth)."—310. *Verane te facies*, &c. Literally, "dost thou, a true appearance, a true messenger, bring thyself unto me?" i. e. art thou really he whom thou appearest to be (*vera facies*), and whom thou sayest that thou art (*verus nuncius*).

311. *Aut si lux alina recessit*, &c. "Or, if the genial light (of life) hath departed from thee, oh (tell me), where is my Hector?" i. e. or, if thou belongest to the world of the dead, oh tell me, where is my Hector in the regions below?

313. *Vix pauca furenti*, &c. "With difficulty do I (in the intervals of her grief), utter a few words of reply to her raving wildly; and, deeply agitated, I stand with parted lips, and speak in interrupted accents." *Subjicio* is not exactly the same as *respondeo*. It means that Æneas is only able to utter a few words here and there, as the grief of Andromache lulls for the instant. He stands ready to speak, with distended lips (*hisco*); but, partly from his own agitation (*turbatus*), partly from the violent grief of Andromache, he can only utter a few words at intervals (*raræ voces*).

317. *Heu, quis te casus*, &c. i. e. what is now your condition, after having lost your Hector? Is it in any respect such as it ought to be?—*Dejectam conjuge tanto*. "Deprived of so great a husband." *Dejectam* equivalent to *privatam*.

319. *Hectoris Andromache*, &c. "Hector's Andromache, art thou the wife of Pyrrhus?" Heyne thinks that there is something wrong in this line, because Æneas has already heard that Andromache is united to Helenus. Wagner defends it, as more of an exclamation of sorrow than a real interrogation. "Hast thou, once the wife of Hector, come into the possession of Pyrrhus, both an enemy and a far inferior man!" According to this view of the subject, Æneas purposely conceals his knowledge respecting her third union with Helenus, and merely contrasts Pyrrhus with Hector. It may be added, in confirmation of Wagner's opinion, that the words *quæ digna satia fortuna revisit* prepare us for this allusion to Pyrrhus.

Pyrrhin. For *Pyrrhine*. Heyne and others read *Pyrrhin'*, which

is objectionable, since there is no actual apostrophe in *Pyrrhū*, coming before *connubia*. *Pyrrhū*, on the other hand, is an old contracted form.—*Connubia servas*. Equivalent, merely, to *matrimonio juncta es*.—320. *Dejecit cultum*, &c. Sir Uvedale Price remarks, "The very look of the speaker is imaged to us, and the true tone of voice indicated in this affecting picture of Andromache, when she hears from the cold blooded Æneas the unfeeling and unfounded reproach." This fling at the Trojan hero is all wrong. If we read *Pyrrhī*, there is reproach in what Æneas says; but *Pyrrhī* is the language of one who does not believe, or appears not to believe, what he has heard. Hence, too, Heyne is in error when he doubts whether Virgil ever employed the *n'* in this case.

321. *O felix una*, &c. "O especially happy before (all) others, the virgin daughter of Priam!" Alluding to Polyxena, who was immolated on the tomb of Achilles. As regards the peculiar force of *una* here, consult note on ii. 326.—322. *Trojæ sub manibus altis*. Euripides lays the scene of this on the coast of the Thracian Chersonese.—323. *Quæ sortitus non pertulit*, &c. "Who endured no castings of lot (for her person)." Alluding to the custom, common in Homer and the tragic writers, of distributing the captives as well as other booty by lot.

325. *Nos, patriâ incensâ*, &c. "We, after our country had become a prey to the flames, having been carried over various seas, (and) having brought forth in servitude, endured the contumely of the race of Achilles, and the haughty youth," i. e. we were compelled to endure the haughty contumely of Pyrrhus, fit scion, in this, at least, of the arrogant stock of Achilles.—327. *Enixæ*. Andromache, during her servitude, became the mother of a son named Molossus.

Qui deinde secutus, &c. "Who, afterward, having sought the Lædæan Hermione, and Spartan nuptials, made over to Helenus, his slave, me, a slave myself also, to be possessed (by him)," i. e. to be held as his wife.—*Ledæam Hermionenem*. Hermione was the daughter of Menelaus and Helen, and, consequently, the granddaughter of Leda.—329. *Famulamque* is equivalent to *famulam et ipsam*, or *quæ et ipsa famula eram*.

331.—*Ereptæ conjugis*. Hermione had been promised in marriage to Orestes, but was given to Pyrrhus.—331. *Scelerum Furiis*. The Furies were sent to punish Orestes for the murder of his mother Clytemnestra.—332. *Excipit incautum*. Literally, "catches off his guard."—*Patrias ad aras*. The scene of this assassination, according to some, was at Delphi, where Pyrrhus had erected altars to his father Achilles, and on which he was offering a sacrifice at the time. The altars were raised in the temple itself, according to Servius, who also states that this was done by him in insult to Apollo, his father having been slain in the Thymbrean temple of the god. Another account transfers the scene to Phthia in Thessaly.

333. *Regnorum reddita cessit*, &c. "A part of his realms, having been given over to, came into the hands of Helenus, who called the plains Chaonian by name, and the whole country Chaonia," &c.—334. *Cognomine*. A name superadded to some previous one. Compare note on line 350, "*Xanthi cognomine ritum*."—336. *Pergamæque Iliacamque*, &c. "And added a Pergamus, and this Trojan citadel to the mountain-tops." Observe the force of *hanc*, "this citadel here," pointing to it.

339. *Quid puer Ascanius?* "How fares the boy Ascanius?" Literally, "what is the boy Ascanius doing?" Supply *agit*.

Et vescitur aurá, &c. "And does she (too) breathe the vital air? who unto thee when Troy now—" The common text has a comma after *superatne*, and a mark of interrogation after *aurá*, making the whole line refer to Ascanius. In the next line, moreover, it has *quem* instead of *quæ*, again referring to the son of Æneas. We have adopted the excellent emendation of Wagner, which makes the words from *et vescitur aurá* contain a new interrogation, and relate to Cretisa. It seems very improbable that Andromache would confine her inquiries to Ascanius; and, therefore, according to the new reading, she begins to ask also about Cretisa, but stops suddenly on perceiving Æneas make a sign of sorrow, by which she discovers that he has lost the partner of his bosom. The sense thereupon is left suspended, and in the next line she resumes her inquiries about Ascanius. The presence of *tamen* in this latter line confirms the view that has been taken of the imperfect hemistich. Thus, for example, Andromache, after stopping short, and concluding from the manner of Æneas that his wife is no more, subjoins, in the following line, "Does the boy, however, feel the loss of his parent?"

340. *Quæ tibi jam Trojá, &c.* The view which we have taken of this verse makes it probable that Virgil left the line purposely incomplete. Some commentators, however, suggest various modes of completing it. Thus, for example:

Quem tibi jam Troja peperit fumante Creüsa.

Quem tibi jam Troja obsessa est enixa Creüsa.

Quem tibi jam Troja est obsessa enixa Creüsa.

Quem tibi jam Troja natum fumante reliqui.

Quem tibi, jam Troja incensa, dens obtulit orbem.

All of these are bad enough. Heyne, unjustly however, suspects the 340th and 341st lines of being spurious.

341. *Ecqua tamen puero, &c.* "Does the boy, however, feel any concern for his lost mother?"—342. *Eqquid in antiquam, &c.* "Do both his father, Æneas, and his uncle, Hector, arouse him to the valour of his line and to manly courage?"—*Antiquam virtutem*. Literally, "ancient courage." Equivalent, in fact, however, to *virtutem majorum*.—343. *Avunculus*. Creüsa, the mother of Ascanius, was the sister of Hector.

344. *Longosque ciebat, &c.* "And to no purpose was giving vent to copious floods of tears," i. e. and was shedding many and unavailing tears.—345. *A mœnibus*. "From the city," i. e. on the road leading from the city.—347. *Suos*. "His countrymen."—348. *Et multum lacrymas, &c.* "And pours forth tears in abundance," &c. *Multum*, equivalent to the Homeric *πολλόν*, or the Latin adverbs *valde*, *admodum*, &c.

349. *Simulataque magnis, &c.* "And a Pergamus assimilated to the great one," i. e. built in imitation of its great prototype. Supply *Pergamis* after *magnis*.—350. *Et arentem, &c.* "And a scanty stream with the name of Xanthus." *Cognomen*, a name superadded to a previous one. Here the cognomen of Xanthus was given to a stream, which had been previously called by some other name in the language of the country.—351. *Scææque amplector, &c.* "And I embrace the threshold of a Scæan gate," i. e. after the manner of returned exiles.

353. *Porticibus*. "Galleries," i. e. of the palace. The king received and entertained the great body of the Trojans (*illos*) in the spacious galleries. The more select banquet took place in the hall around which the galleries ran.—354. *Aulæi in medio, &c.* The poet

dismisses the banquet without much particularizing, the only two allusions being to the libation and the golden service. Heyne thinks that *paterasque tenebant* is a frigid addition, but Wagner makes *libabant paterasque tenebant* equivalent to *libabant pateras tenentes*. Still there is an awkward pleonasm in *pocula*.—*Aulaï*. Old form of the genitive for *aulæ*.—*Paterasque*. As regards the form of the ancient *pateras*, consult note on i. 729.

356. *Alterque dies*. "And a second day."—358. *Vatem*. "The prophet," i. e. Helenus, who is also called by Homer *οἰωνοπόλων ὄχ' ἀπύροσ*, "by far the best of diviners." (*Il.* vi. 76.)—359. *Qui Numina Phœbi*, &c. "Who understandest the will of Phœbus, the tripods, the bays of the Clarian god, the stars," i. e. whose breast is filled with the same prophetic spirit that actuates the Pythoness at Delphi, or the priests of the Clarian god, and who art able to read the stars, and draw from them sure omens of the future.—360. *Tripodas*. The sacred tripod at Delphi, on which the Pythoness sat. (Consult note on line 92.)—*Clarî lauros*. With *Clarî* supply *dei*. Apollo had a famous seat of divination at Claros, near Colophon, in Asia Minor. The oracle was in a cave, surrounded by a sacred grove.

361. *Et voluorum linguas*, &c. "And the notes of birds, and the omens of the rapid wing," i. e. afforded by the rapid wing. We have here the two great classes of omens accustomed to be drawn from birds, namely, those from their singing or cry, and those from their flight. Birds belonging to the former class were called *Oscines*; to the latter, *Præpeteres*.

362. *Namque omnem cursum*, &c. "(And well may I ask thee this), since favouring responses and omens have declared thy whole course to me." Observe the force of *namque*, equivalent to *kai γάρ*.—363. *Religio*. The term properly applies to religious rites and ceremonies, and then to all things connected with or flowing from them, such as responses, omens, auguries, &c.—*Numine*. "By an expression of their divine will."—364. *Et terras tentare repôstas*. "And to make trial of far-distant lands." i. e. to search there for a new home.—366. *Tristes iras*, &c. "Gloomy vengeance and loathsome famine," i. e. famine so severe as to compel us to eat the most revolting food.

370. *Exorat pacem divûm*. "Entreats the favour of the gods."—*Vittasque resolvit*, &c. "And unbinds the fillets of his consecrated head." Helenus, while performing the sacrifice, had his brow, as was customary, encircled with fillets. Now, however, that he is going to prophesy, he removes the fillets, and assumes more of that air of wild enthusiasm which the ancients ascribed to divine inspiration. Compare what is said of the Sibyl in vi. 48: "*Non compta mansere comæ*."—371. *Ad tua limina, Phœbe*. There appears to have been a temple of Apollo in this new Troy, after the example of the one which had stood in the Pergamus at home.—372. *Multo suspensum numine*. "Awestruck at the abundant presence of the god," i. e. struck with awe at the many indications around me of the presence of the god.

374. *Nam te majoribus*, &c. "For sure is my faith that thou art going through the deep, under higher auspices (than ordinary)," i. e. strong is my belief that thou art the peculiar favourite of heaven, and art traversing the ocean under loftier auspices, and with a higher destiny, than fall to the lot of ordinary men. *Nam* may be referred

either to *nate deb*, which goes before, or to *ponere fin* : neither, that follows after. If we refer it to the former, the sense then will be this, for, that thou art really the offspring of a goddess, moves me away from the higher auspices that are thine. If, as the other sense, we make *nam* relate to *ponere*, &c. then the meaning will be, I will take only a few things out of many. The remainder are of too common a character for a mere mortal prophet to understand or declare a hint. This last is far preferable to the other interpretation: and the manner order of the sentence, by which *nam* is made to introduce *ponere*, accords well with the agitated state of the prophet's mind, while making this disclosure. Hence, too, there is no need for the words from *nam* to *ordo* being included in a parenthesis.—374. *deus fides dedisse rex*, &c. “The king of the gods to persons not the secret of fate, and regulates the succession of events: this secret power of things is now undergoing its accomplishment.” Literally, “a new being made to revolve,” i. e. this revolution of events is now in operation.

377. *Quo tutior hospita*, &c. “In order that thou mayest remain in greater safety friendly sea.” *Tutior*, superlative of *tutus*. The allusion is to the *Mare Tyrrhenum*, or *Ionian* sea, being the cause of which the Ausones were settled, from whom the *Tyrreni* took nothing to fear. The Adriatic, on the other hand, was full of dangers for them, since its coasts were filled with *Trojan* warriors.—378. *Prohibent nam cetera*, &c. We have removed the sentence after *nam*, as to make both this verb and *feri* refer to *Helena*. In accordance with the explanation given of *nam* in line 374.

381. *Italiam*. Governed by *desiderat*.—382. *Trojanorum opem parat*, &c. “And whose harbours, ignorant of their true position, they are preparing to enter as if they were neighbouring seas.” i. e. as if they were in thy immediate vicinity. *Ecce* was used as *Ecce*, and imagined that all he had to do in order to reach Italy was to cross over the intervening Adriatic to the opposite shore. *Desiderat* informs him of his error, and states that the part of Italy where he is destined to settle is still far away; that if he even were at sea, he will still find a long tract of country to be traversed over and that his course by sea will be equally long, unless he will leave, if he wishes to reach its coasts, to sail around Italy and Sicily.

383. *Longa procul longis*, &c. “A long route, difficult to be travelled, keeps far off from thee, by intervening parts of sea and land, that Italy,” &c. Many think that this means a route by sea. It is so, however. The meaning of *Helena* is merely this, that if we should cross over at once from Epirus to Italy, we would still have a route along a tedious and difficult route by land, in account of the “*longis terris*” intervening, before reaching Lacinia, the spot where *Aeneas* was destined to settle. The “*longis terris*” must be a whole tract, the whole intervening tract of Italy, from the eastern coast to the Latin frontier. Heyne thinks that a way is made a road, as *longa, longis*; *via, iter*.

384. *Trinacriâ*. Sicily was called *Trinacra* from *tri*, three, “the Trinacrian island,” from its three promontories or capes—*panormus, messemia, leontini*.—385. *Salis Ausonii*. The *Liver* or *Tuscan* sea. *Mare Tyrrhenum*, along a large part of whose shores the Ausones and other nations were settled.

386. *Infernique lacus*. Lake Avernus, &c.—*Æneide* lib. 6, v. 690.

"And the island of *Æsean Circe*." Circe was so called from her native city *Æea*, in Colchis. Her island was on the western coast of Italy, and became afterward a promontory of Latium, by the name of *Circeii*.—387. *Antequam tuta*, &c. "Before thou canst erect a city in a land of safety."

389. *Cum tibi sollicito*, &c. "When a huge sow, having brought forth a litter of thirty young, shall lie beneath the holm-trees on the shore, having been found by thee while musing by the stream of a retired river, white (herself), reclining on the ground, her young ones white around her dugs." This circumstance of the white sow with her thirty white offspring, which to many may appear beneath the dignity of epic song, is related by Dionysius of Halicarnassus, on the authority, as would appear, of antecedent writers; and we may conclude that it was the subject of some ancient tradition. Our poet, therefore, very properly seized on it for the purpose of authenticating his poem with the semblance of historic veracity. What may tend, therefore, to lower it in our eyes, was calculated to give it credit in those of the Romans.

393. *Is locus urbis erit*. Alba was built at a later day, by Ascanius, on this very spot, and received its name, according to tradition, from the white sow and her white young ones.—By the retired river the poet merely means a part of the Tiber, at a distance from the haunts of men.

397. *Proxima quæ nostri*, &c. "Which, nearest, is washed by the tide of our sea," i. e. which, lying in our immediate vicinity, is laved by the tide of the Ionian Sea, where it flows between Epirus and Italy. The Ionian Sea is here the same with the Adriatic.—388. *Cuncta mœnia*. "All the cities."

399. *Narycii Locri*. The Epizephyrian Locri, who settled in Bruttium, in Lower Italy, and who are here called "Narycian," from Naryx, or Narycium, one of their cities at home, opposite Eubœa.—400. *Et Sallentinos*, &c. "And the Cretan Idomeneus hath occupied, with his soldiery, the plains of the Sallentini." The Sallentini were a people of Italy, in the territory of Messapia.—401. *Lyotius*. From Lyctus, a city of Crete. Hence equivalent to "Cretan."—*Hic illa ducis*, &c. "Here, too, is that little Petilia, relying for defence on the wall of Philoctetes, the Melibœan leader," i. e. defended by the wall, &c. Petilia was a small place in Bruttium, built and fortified by Philoctetes, after the Trojan war. He is called the Melibœan, from his native city, Melibœa, in Thessaly.

403. *Quin*. "Moreover." For *quinetiam*.—*Transmissæ steterint*, &c. "Having been carried across the seas, shall have come to a station."—405. *Purpureo velare*, &c. "Covered with a purple covering, be thou veiled as to thy locks." *Velare* is the present imperative passive, like *imponere*, in ii. 707. Virgil alludes here to what was properly a Roman custom, namely, to cover the head during a sacrifice, in order that the priest who officiated might observe nothing ill-omened. Afterwards, a veil was merely thrown from behind over the head and face, which, although one could see through it, still satisfied the form required.—406. *Qua*, for *aliqua*.—407. *Omina*. Taken before the sacrifice commenced.

Servius tells a curious story, that Diomedes, suffering under various calamities, was directed by an oracle to restore to the Trojans the *Palladium* which he had in his possession. That he came, accord-

ingly, with this intention to the spot where Æneas was sacrificing with muffled head, and that the Trojan warrior, not stopping the sacrifice to receive the image, Nantes, one of his followers, took it.

409. *Hæc casti maneat, &c.* "Let thy pious descendants steadfastly adhere to this ceremony."

411. *Et angusti rarecent, &c.* "And the straits of the narrow Pelorus shall begin to open on the view." The straits here meant are those between Italy and Sicily, now the Straits of Messina. The name given them in the text is from Pelorus, the easternmost promontory of Sicily, and the point on the Sicilian shore where the straits are narrowest. Helenus directs Æneas not to pass through these, on account of the dangers which threaten from Scylla and Charybdis, but to keep to the left, and sail around Sicily.—*Rarescent.* To a vessel sailing down along the coast of Italy, this country and Sicily must appear at some distance as one land, until the mariners come in a direct line with the straits; and then the *claustra* must gradually open and discover the narrow passage.

412. *Læva tellus.* Sicily.—413. *Dextrum litus.* Italy.

414. *Hæc loca, vi quondam, &c.* Construe as follows: *Ferunt hæc loca, convulsa quondam vi et vastâ ruinâ dissiluisse.*—*Vastâ ruinâ.* "With vast desolation." Heyne explains *ruinâ* by *terre motu*, a meaning which is implied rather in *vi*.—416. *Ferunt.* "They say." Alluding to the tradition that Sicily, after having formed part of it, was torn away from Italy by some violent convulsion of nature, and became an island.—*Cum protenus, &c.* "When each land was joined and formed but one." *Protenus* equivalent, literally, to *continûe*, or the Greek *διηνεκώς*.—417. *Venit medio vi pontus.* "The sea came violently between."—418. *Arctaque et urbes, &c.* "And with a narrow (and tumultuous) tide, now flows between fields and cities separated by a shore," i. e. separated by the sea, forming a shore on either side.—419. *Angusto æstu, i. e.* the tide, as being strongly agitated in a narrow strait.

420. *Dextrum Scylla latus, &c.* Helenus is now describing the straits between Italy and Sicily. Scylla is on the Italian, Charybdis on the Sicilian side.—421. *Obsidet.* "Guards." Literally, "blocks up." A military term, that here denotes, figuratively, her holding the place like a foe, bent on the destruction of all passers by. The same remark will apply to Charybdis.—*Implacata.* "Implacable," i. e. unsated.—*Atque imo barathri, &c.* "And thrice, with the deepest whirlpool of its abyss, it sucks vast waves headlong in, and spouts them forth again in succession unto the upper air, and lashes the stars with the spray," i. e. and thrice, where the abyss is deepest, its eddying waters suck in, &c.—422. *In abruptum.* Heyne: "*Profundum, adeoque præceps.*"

425. *Ora exertantem, &c.* "Stretching forth her jaws from time to time."—426. *Prima hominis facies.* "The upper part of her body is that of a human being." *Prima* opposed to *postrema*. Literally, "the uppermost appearance (or look) is that of a human being."

427. *Pistrix.* "A sea-monster." Some commentators think that a species of basking shark (*squalus maximus*) is here meant, and they are probably correct. According to the poet, the lower parts of Scylla consisted of an immense sea-monster, terminating in numerous dolphin-tails, each tail being connected with the womb of a sea-wolf, and these wombs formed the under part of the *pistrix*. By the sea-

wolf is meant a rapacious kind of fish.—428. *Delphinum caudas*, &c. "Having the tails of dolphins joined to the womb of wolves." Literally, "joined as to the tails of dolphins with," &c.

429. *Præstat Trinacrii*, &c. "It is better for thee, delaying in thy course, to pass around the limits of the Sicilian Pachynus, and to fetch a long compass, than once to have beheld the misshapen Scylla," &c., i. e. it is better for thee to take more time in navigating, and, lengthening thy route, to pass around Sicily, doubling Cape Pachynus, its southern extremity, than to expose thyself to the dangers arising from a single view of Scylla.—432. *Et cœruleis canibus resonantia saxa*. "And the rocks that re-echo with the howlings of the dark blue hounds of the sea." These "hounds" are the *canes marince*, or sea-dogs. Heyne makes them the same with the *lupi* just mentioned, but not, in our opinion, very correctly. They seem, rather, to have been quite distinct from Scylla, and to have occupied the caverns in the neighbouring rocks, whence they issued to destroy shipwrecked mariners. Homer represents Scylla as often catching these sea-dogs for her own prey. (*Od.* xii. 97.—*Schol. in Apoll. Rhod.* iv. 825.)

433. *Si qua est Helenus prudentia*, &c. "If Helenus possesses any wisdom (as a man), if any credit is due to him as a prophet." Some remove the comma after *prudentia*, and place it after *est*. According to this, *prudentia* will signify a knowledge of the future. This, however, is far inferior to the ordinary pointing, as we have given it in the text.—436. *Prædicam*. "I will tell thee plainly," i. e. I will here openly charge upon thee. Helenus now begins to allude to the dangers which Juno will throw in the way of Æneas. As he cannot, however, particularize these dangers (compare line 380), he contents himself with giving the hero a general warning. He enjoins one thing, nevertheless, in plain and direct terms, namely, to propitiate Juno's favour.

437. *Primum*, i. e. before doing any thing else.—438. *Junoni cane*, &c. "With willing bosom offer up vows unto Juno, and strive to overcome," &c.—*Libens*, i. e. neither sparingly nor remissly. It answers to the Greek *προθύμως*.—439. *Supera*. A strong term. Compel her, as it were, to become propitious by dint of entreaty. Heyne explains it very well by *expugna*. "Take by storm."—440. *Mittere*. "Thou shalt be sent (on thy way)," i. e. thou shalt be allowed to reach.

441. *Cumæam urbem*. "The Cumæan city," i. e. the city of Cumæ, in Italy, on the shore of Campania. It was famed as the residence of the Sibyl.—442. *Divinosque lacus*, &c., i. e. the Lucrine and Avernian lakes, but especially the latter. They are called sacred, either from their general character, or, more probably, because the Sibyl resided in their immediate vicinity.—*Et Averta sonantia silvis*. Alluding to the low moaning of the wind among the thick forests that encircled this gloomy and stagnant lake.

443. *Insanam catem*. "A wild-raving prophetess." Alluding to the appearance and demeanour of the Sibyl, when under the influence of divine inspiration.—444. *Fata canit*, &c. "Reveals the secrets of the fates, and consigns characters and words unto leaves," i. e. writes down her oracles on leaves. The verb *canto* must not be taken in its strict and literal sense, but merely implies that the responses of the Sibyl were in verse, that is, verse not pronounced, but merely written. The usual custom of the Sibyl was not to deliver

her answers orally, but merely to commit them to writing.—*Notas*. Written characters; letters.

445. *Carmina*. "Verses," i. e. oracles in verse.—446. *In numerum*, equivalent to *in ordinem*.—447. *Ab ordine*. "From the order in which they have been placed."—450. *Verum eadem*, &c. "And yet these same, when, on the hinge being turned, a slight current of air has set them in motion, and the (opening) door hath disturbed the tender leaves, she never afterwards cares to arrest as they flutter through the hollow cave, nor to restore their (former) positions, nor connect (once more) her predictions."—452. *Inconsulti abeunt*. "They (who apply) depart (in this way) without a response." Literally, "they who have not been consulted for," i. e. for whose interests the Sibyl has not consulted by giving them a response. In other words, they who have received no response from her.

453. *Hic tibi ne qua moræ*, &c. "Here let no expenditure of time be of so much consequence in thy eyes."—454. *Quamvis*. "However much."—*Et vi cursus vocet*. "And thy voyage may powerfully invite." 455. *Possisque sinus implere secundos*. "And thou mayest be able to fill their favouring bosoms," i. e. to fill their bosoms with favouring gales.—*Quin adeas vatem*. "But go to the prophetess." The general meaning of the whole passage is this: Let not time appear so valuable in thy eyes as to prevent thee from visiting the cave of the Sibyl, &c.

458. *Expediet*. "Will unfold."—460. *Cursusque dabit*, &c. "And, having been addressed with due reverence, will give thee a favourable course," i. e. will show thee how to obtain a favourable course.—*Venerata*. Used passively, according to poetic usage, based upon the earlier idiom of the language, many deponents of a later day (perhaps all of them) having been originally common verbs.—461. *Quæ nostrâ liceat*, &c. Compare line 389. Observe the peculiar force of *liceat*, as if Helenus feared that he had even already gone too far in his revelations.

464. *Dona auro gravia*, &c. i. e. richly adorned with gold and plates, or laminæ of ivory. *Secare* is the proper term applicable to the dividing of any substance into thin plates. The ivory is here divided in this way, and placed as an ornament on different objects. Thus Pliny, "*Dentes elephantis secare, lignumque ebore distinguere*." (H. N. xvi. 44, 84.)—*Gravia*. Final syllable lengthened by the arsis or cæsure.—465. *Stipatque carinis*, &c. "And stows away in their holds a vast quantity of silver plate, and also Dodonæan caldrons." Heyne considers "Dodonæan" a mere ornamental epithet: such caldrons, namely, as are in the temple and grove of Jupiter at Dodona, and from which oracles were drawn by his priests. Wagner, on the other hand, suspects that Virgil has followed in this some Grecian poet, who had heard that Helenus had settled at Dodona. (Compare *Dion. Hal.* i. 32.)

467. *Loricam concertam hamis*, &c. "A coat of mail, composed of rings hooked into one another, and (these arranged) in a triple tissue of gold," i. e. a chain-mail, composed of rings of gold, linked or hooked into one another, and resembling in its formation the pattern of cloth technically termed *trilix*. In other words, the chains that composed the corslet consisted each of three strands, or parallel rows of smaller chains. All that is effected by the shuttle, in weaving, is the conveyance of the woof across the warp. To keep every thread of the woof in its proper place, it is necessary that the threads of the warp

should be decussated. This was done by the leashes, called in Latin *licia*, in Greek *μῖροι*. At least one set of leashes was necessary to decussate the warp, even in the plainest and simplest weaving. The number of sets was increased according to the complexity of the pattern, which was called *bilix*, *trilix*, &c., according as the number was two, three, or more.—468. *Conum insignis galeæ*, &c. "The cone of a beautiful helmet, and a hairy crest," i. e. a beautiful helmet, with cone and hairy crest. The cone supported the crest.

469. *Sunt et sua dona parenti*. "My father (Anchises), too, has his appropriate gifts."—470. *Duces*. "Guides," i. e. pilots for the route. Heyne thinks that grooms, to take care of the horses, are meant. Wagner, however, is of opinion, on account of the second *addit*, that guides or pilots are intended, and he strengthens this view of the subject by a quotation from Dionysius of Halicarnassus, wherein it is stated, *ἡγεμόνας τῆς ναυτιλίας συνεκπλεῦσαι Αἰνεία*, from Epirus.—471. *Remigium supplet*. "He supplies a band of rowers." Heyne objects to this way of translating, because in Homeric times the rowers were not a servile class, but were composed of the warriors themselves. Wagner, however, very correctly suggests, that Virgil does not follow Homeric usage exclusively, but blends the manners and customs of early and later times.

472. *Classem velis aptare*. Literally, "to fit the fleet with sails," i. e. to have the sails hoisted, and ready for the wind when it should begin to blow. *Velis* is the ablative, not the dative.—473. *Ferenti*. "When favouring (us)." More literally, "when bearing (us on our way)."—474. *Phœbi interpres*. Helenus.—*Multo honore*. "With deep respect." 475. *Dignate* is here taken passively. Compare note on line 460.—476. *Bis Pergameis*, &c. Consult note on ii. 641-3.—477. *Ecce tibi Ausoniæ litus*. "Lo! the land of Ausonia is before thee."—*Hanc arripe velis*. "Seize this with thy sails," i. e. "sail thither with utmost zeal."

478. *Et tamen hanc pelago*, &c. "And yet it is necessary that thou glide by this (same land here) on the deep," i. e. the part of Italy which is nearest here.—479. *Ausoniæ pars illa procul*, &c. "That part of Italy is far away which Apollo unfolds (to thee)." Helenus alludes to the Western coast of Italy, which could only be reached by a long circumnavigation.

480. *Quid ultra provehor*, &c. i. e. why say I more, and why, by thus lengthening out my discourse, do I prevent you from availing yourselves of favouring gales.

483. *Picturatas auri subtemine vestes*. "Garments figured over with embroidery of gold." *Picturatas*, equivalent to *pictas aou*, "painted with the needle," i. e. embroidered or wrought in needlework. So, again, *subtemen*, which elsewhere means the woof, here denotes, literally, "a thread," and is the same as *filum*.—484. *Phrygiam chlamydem*. This was in the number of the *vestes* just mentioned. The *chlamys* was a species of cloak or scarf, oblong instead of square, its length being generally about twice its breadth. It was worn in war, hunting, and on journeys.

Nec cedit honori. "Nor is her bounty disproportioned to the merit of the object," i. e. nor is her gift unworthy of him on whom it is bestowed. It was just such a gift as the young Ascanius merited to receive. This is the commonly-received interpretation; but it is far from satisfactory.—485. *Textilibus donis*. "With gifts, the produce of the loom."

486. *Manuum monumenta*. "Memorials of my handiwork." Andromache is occupied with Ascanius alone; to him alone makes presents; she dwells on his resemblance to her murdered son.—

489. *O mihi sola mei*, &c. "Oh, sole remaining image unto me of my (beloved) Astyanax." *Super*, equivalent to *superstes*, or to *quæ superes*.—491. *Et nunc æquali tecum*, &c. "And he would now be beginning to bud forth (into manhood), in equal age with thee."

492. *Lacrimis obortis*. "Tears having sprung up in spite of me," &c. Observe the force of *ob* in composition; *against* all my efforts to restrain them.—493. *Quibus est fortuna*, &c. *i. e.* the course of whose fortune is now completely run. Literally, "live ye happy, unto whom their fortune is now completed."—494. *Alia ex aliis*, &c. "From one fate to another."

498. *Opto*. "I hope."—499. *Minus obvia*. "Less exposed."—502. *Cognatas urbes olim*, &c. "We will make hereafter our kindred cities and neighbouring communities in Epirus, in Hesperia, unto whom the same Dardanus is a founder, and to whom there is the same fortune, one common Troy in their affections. Let this care wait for our posterity (to fulfil it)." Observe the peculiar usage of *utramque*, as agreeing with *Trojam*, where we would expect *utrosque*, as referring to the inhabitants of Buthrotum and Rome. Some think that the words *maneant nostros*, &c., allude to Nicopolis, built and declared a free city by Augustus. Dardanus is here called a common founder of the race, the allusion being to the Trojans with Helenus and those with Æneas.

506. *Provehimur pelago*, &c. The fleet leaves Buthrotum, and sailing along the coast of Epirus, in a northwestern direction, comes to the Acroceraunian Mountains, whence the passage across to Italy is the shortest.—507. *Unde iter Italiam*. "Whence is the route to Italy."—509. *Et montes umbrantur opaci*. "And the dusky mountains are lost in the shade (of night)."—508. *Sternimur*, *i. e.* we lie down for food and rest.—510. *Sortiti remos*. "Having distributed the oars by lot," *i. e.* having determined by lot who should remain on board and keep watch at the oars; who disembark and enjoy repose. Those on board would, of course, be ready at the first signal of Palinurus.—511. *Corpora curamus*. "We refresh our frames with food." Supply *cibo*.—*Irrigat*. See note on i. 692.

512. *Necdum orbem medium*, &c. *i. e.* it was not yet midnight.—514. *Atque auribus aëra captat*. "And carefully catches the air with his ears," *i. e.* listens to each quarter for the breeze.—516. *Geminosque Triones*. "And the two bears." Consult note on i. 516.—517. *Armatusque auro*, &c. His sword and belt are formed of very brilliant stars.—*Circumspicit*. Observe the force of this verb. Palinurus looks all around the constellation, to see whether there be any thing dangerous in its vicinity. Ernesti says: "*Circumspectare, de providis et timidis, qui sæpe circumspiciunt omnia*." (*Clav. Cic.*)

518. *Postquam cuncta videt*, &c. "When he sees all things settled in the serene sky," *i. e.* when he sees all those signs which betoken fair and settled weather.—520. *Et velorum pandimus alas*. "And spread out the pinions of our sails," *i. e.* spread out our sails like pinions. Heyne thinks *alas* means the extremities of the sails. It is much better, however, to adopt the ordinary explanation.

522. *Obscuros colles, humilemque Italiam*. "Misty hills, and Italy lying low (upon the waters)." The Trojans landed at a place called *Castrum Minervæ*, below Hydruntum, where the coast is low and

flat. The hills seen were those in the interior of the country.—523. *Italiam*. The repetition of this word indicates joy. Compare the *θάλαρρα! θάλαρρα!* of the ten thousand, when they first beheld the sea on their retreat. (*Xen. Anab.* iv. 7, 24.)—525. *Cratera coronâ induit*. Compare note on i. 724. 526. *Mero*. "With undiluted wine." As was customary in libations.—527. *Celâ is peppi*. He takes his station on the stern, because here was placed the image of the tutelary deity of the ship, together with a small hearth or altar.

528. *Potentes*. "Rulers."—530. *Crebrescunt*. "Freshen."—531. *In arce*. "On a height," i. e. on elevated ground inland.—533. *Portus ab Euro fluctu*, &c. The poet is here describing the *Portus Veneris*, as it was afterward called. This harbour was formed by two rocks or cliffs, sloping downward from the interior, and the extremities of which served as barriers against the waves. It faced the southeast, and the waves impelled by the south-east wind had, by their dashing, hollowed out the harbour between the two walls of rock.—535. *Gemino demittunt*, &c. An enlargement, merely, on the previous idea.—536. *Turriti scopuli*. "Turret-crowned rocks."—*Refugique*, &c. As they approach, the temple is found to be situate on a hill in the interior. The coast between the hills and shore is in general low. The *scopuli* are spurs coming down from the more elevated country inland.

537. *Primum omen*. The ancients used carefully to observe the first objects that met their view on landing in any country where they intended to settle, and thence drew prognostics of good or evil fortune.—539. *Bellum, O terra hospita, portas*. "Ah! hospitable land, thou (nevertheless) betokenest war," i. e. although hospitable, thou nevertheless betokenest war.—540. *Bello*. "For war." Poetic for *ad bellum*.—*Hæc armenta*. "These animals."—541. *Sed tamen idem olim*, &c. "And yet these same quadrupeds have been accustomed from of old to be joined to the chariot."—*Curru*. Old dative, for *curru*. Hence, *succedere curru* is, literally, "to go unto," "to come up to," &c.

543. *Numina sancta*, &c. Alluding to their having seen a temple of this goddess first of all on their approach to Italy.—545. *Et capita ante aras*, &c. Compare note on line 405.—546. *Præceptisque Heleni*, &c. "And in accordance with those precepts of Helenus which he had given us as of the greatest importance, we in due form burn the prescribed offerings to the Argive Juno." 547. *Honores for victimas*, &c. Compare lines 435, *seqq.*

549. *Cornua velatarum*, &c. "We turn towards the deep the extremities of our sail-clad yards," i. e. we prepare to depart. Two ropes hung from the horns or extremities of the sail-yards, the use of which was to turn the yards around as the wind veered, so as to keep the sail opposite to the wind. It was also done, as in the present instance, to bring the head of the vessel around, when leaving a harbour into which it had just entered.

550. *Grajugenûm*. "Of the men of Grecian race," i. e. of the Greeks. Alluding to the Grecian colonies in this quarter. For *Grajugenarum*, from the nominative *Grajugenæ*.

551. *Hinc sinus Herculei*, &c. "After this is discerned the bay of Tarentum, (a city) founded by Hercules, if report be true." Virgil appears to allude to some early legend by which the founding of Tarentum was ascribed to Hercules. According to the common account, this city owed its origin to Taras, son of Neptune. That the

legend was a doubtful one, is indicated by the words *si vera est fama*.—552. *Attollit se Diva Lacinia contra*. "The Lacinian goddess rears her head opposite," i. e. the temple of Juno on the Lacinian promontory. The Trojan fleet, in coasting along, came to the Iapygian promontory, on passing which the bay of Tarentum opens on the view. In front of them, across the mouth of this bay, rises the Lacinian promontory, crowned by a celebrated temple of Juno. Towards this promontory they direct their course, not entering the bay of Tarentum, but merely standing across its entrance.—553. *Caulonisque arces, &c.* These places were encountered after doubling the Lacinian promontory. On examining the map, it will be perceived that Scylaceum comes before Caulon, but it must be borne in mind that as the Trojans were passing round the Lacinian cape, they first saw in the distance the heights on which Caulon was built, and then, the shore bending in and forming the Sinus Scylaceus, they first observed Scylaceum, at the head of the bay, close on their right.

Navifragum. This epithet either alludes to the rocky and dangerous shores near this place, or else to the frequent storms which prevailed in this quarter, between the Tria promontoria Iapygium and Cocintum.

554. *E fluctu*. "Rising out of the wave." They see Ætna in the distance, which appears to them to rise out of the bosom of the sea, the mountain being so lofty as to be visible to them before the island.—555. *Gemitum ingentem pelagi, &c.* "The deep, sullen roar of ocean, and the rocks lashed by the waves, and the noise of breakers on the coast." The allusion is to Scylla, the noise of which is heard by them in the distance.—557. *Exultantque vada*. "Both the deep waters of ocean leap upward, and the sands are intermingled with the boiling sea." This alludes to Charybdis.—*Vada*. We have followed the explanation of Heyne: *Mare ex imo fundo sublatum in altum egeritur*. According to this, *vada* will convey the idea, not of shoals, but of the very bottom of ocean; and this is further seen from the succeeding clause, where the sand from the bottom is washed up by the agitated water.

559. *Nivirum hæc illa, &c.* "Doubtless, this is that Charybdis," i. e. of which Helenus foretold.—560. *Eripite*. Supply *nos*. "Rescue (us)."—*Pariterque insurgite remis*. "And in equal order rise to the oars," i. e. and apply yourselves vigorously to the oars, with equal strokes. Consult note on line 207.

561. *Primusque rudentem, &c.* "And first Palinurus whirled around the groaning prow towards the waters on the left," i. e. by a powerful impulse of the rudder he turned away the head of the vessel, which groaned beneath the effort with its straining timbers.—562. *Lævas ad undas*. Compare note on line 412.—563. *Ventis*. "The winds," i. e. with sails. The left-hand course would carry them off from Italy in a south-east direction.

564. *Curvato surgite*. "On the arched and troubled wave," i. e. the wave bending and swelling upward.—*Et idem subductâ, &c.* "And (then, again), the water being withdrawn, we the same descend to the lowest shades." Heyne reads *desidimus*, "we settle down;" and Wagner *descendimus*, "we settled down." But the common reading, *descendimus*, is far more graphic.—567. *Ter spumam elisam, &c.* "The spray had been carried to such a height as to seem, when descending, as if it fell dew-like from the very stars. 569. *Ora for ad oras*.

570. *Portus*. Virgil here copies from Homer. The harbour, if ever it did exist, is now completely changed by the lava.—571. *Horribis ruinis*. "With frightful crashings." By *ruinæ*, are here meant the crashing sounds proceeding from the bowels of the mountain, and indicative of the rending asunder of the rocks, &c., within.

572. *Prorumpit*. "It sends bursting forth." Used here as an active verb.—573. *Candente favillâ*. "White-hot ashes."—574. *Globos*. "Balls."

575. *Interdum scopulos*, &c. "Sometimes, with loud explosion, it casts up rocks," &c.—576. *Eructans*. Literally, "belching." The good taste of this term has been doubted by some critics. The fault, however, if any, lies with Pindar, whom Virgil here copies, and whose *λεπύγονται* suggested *eructans*.—*Liquefacta saxa*. Lava.—577. *Glomerat*. A strong term. Gathers into a heap or pile; piles up.

578. *Fama*. "A tradition."—579. *Urgueri*, &c. "Is pressed down upon by this mass." Enceladus was one of the Giants who fought against heaven.—578. *Semiustum*. To be pronounced as a word of three syllables (*sēm'ustum*).—580. *Ruptis flammâ*, &c. "Breathes forth flame from its burst furnaces." The *camini* are the caverns and receptacles of fire in the bowels of the mountain.—582. *Cœlum subtexere fumo*. "Weaves a pall of smoke over the heavens."

585. *Nam neque erant*, &c. "For neither were there any fires of the stars, nor was the heaven bright with sidereal light." Wunderlich makes *æthra* denote "*æris serenitas*," and *siderea* equivalent to *fulgida*. He bases this explanation on the disjunctive force of *neque*. But the particles *neque-neque* are not always placed disjunctively. (Compare *Georgics*, iv. 198.) In the present instance, *nec lucidus æthrá*, &c., is merely an enlargement of what precedes, and refers to the whole starry firmament taken collectively, *astrorum ignes* denoting individual stars.

586. *Nubila*. Supply *erant*.—587. *Et lunam in nimbo*, &c. "And dead of night held the moon (shrouded) in a cloud." Literally, "unseasonable night," "night unfit for action," &c.

588. *Primo surgebat Eos*. "Was rising with the first (appearance of the) morning star." *Eos*, the morning star, formed from the Greek *ἑως*, another form of which is *ἥως*.—590. *Maie confecta supremâ*. "Worn out to the last degree of emaciation."—591. *Ignoti nova forma viri*, i. e. a stranger, who startled us by the shocking appearance which his person presented.—*Miserandaque cultu*. "And in deplorable attire." Literally, "and calculated to excite compassion by his attire."

593. *Respiciamus*. i. e. we look at him again and again.—*Dira illuvies*. "Dreadful was the filth (upon his person); his beard, too, was hanging down; his clothing was fastened together with thorns."—594. *Tegumen*. The reading of Heyne, instead of the common *tegmen*. Observe the literal force of the term: "what covered his body."—*Cetera*. Stronger than *alia*. Compare the Greek *τὰ δ' ἄλλα*.—595. *Ut quondam*, &c. We have preferred the reading of Burmann (*ut*), to the common lection (*et*), as far more spirited.

599. *Tector*. "I conjure you." Put for *obtestor*.—600. *Hoc cœli spirabile lumen*. "This vital light of heaven," i. e. this light of heaven by which we live and breathe.

602. *Scio me Danais*, &c. "I know that I am one from the Grecian fleet," i. e. a Greek. *Scio*, here, is commonly regarded as having the final syllable short; it is better, however, in scanning, to pronounce it

as a monosyllable.—603. *Iliacos Penates*. “The Trojan penates,” i. e. the Trojan habitations.—604. *Si sceleris tanta est*, &c. “If so great is the wrong done (unto you) by my offence,” i. e. if my offence be so heinous.—605. *Spargite me in fluctus*, &c. “Tear me in pieces, and scatter me over the waves.” Equivalent to *discerptum dispergite*.—606. *Manibus hominum*. i. e. by human beings, as opposed to the inhuman Cyclopes. The last syllable of *manibus* is lengthened here by the *arsis* or *cæsura*.

607. *Genua*. Supply *nostra*, not *Anchisæ*, as Nöhden maintains.—*Genibusque volutans hærebat*. “And rolling (on the ground), kept clinging to our knees.”—608. *Quo sanguine cretus*. “Of what race descended.”—611. The term *juveni* is here employed instead of the more feebly-sounding *ei*.—*Præsentî pignore*. “By the prompt pledge.” Alluding to the giving of his right hand.”

613. *Patriâ*. “As my native country.”—614. *Genitore Adamasto paupere*. “Since my father Adamastus was poor.” Equivalent to *cum genitorum pauperem haberem*.—615. *Mansissetque utinam fortuna!* “And would that this fortune had remained unto me!” i. e. would that I had remained at home enduring privations, and been contented with the lot of poverty.

616. *Trepidî*. “Trembling with alarm.” A well-selected term, alluding to the hurried flight of his companions.—617. *Cyclopis*. Polyphemus.—618. *Domus sanie dapibusque*, &c. “It is an abode of gore and bloody banquets, gloomy within, vast of size.” We have followed the common punctuation, and have construed the ablative in close connexion with *domus*, being what grammarians call the ablative of condition or manner. Compare i. 639, *vestes ostro superbo*. Burmann removes the comma after *oruentis*, making the ablatives depend on *opaca*, “gloomy with gore,” &c.; while Wittianus reads *oruenta*, “the abode is bloody with gore,” &c. Neither emendation, however, is needed.

619. *Ipse arduus*. “The Cyclops himself is gigantic in size.”—621. *Nec visu facilis*, &c. “Neither easy to be looked upon (without horror), nor to be addressed in speech by any one,” i. e. whom no one can look upon or address without horror.

622. *Miserorum*. “Of the wretched beings (whom he has in his possession).”—623. *Vidi egomet*. “I myself beheld.” Alluding to the story of Polyphemus and Ulysses.—*Duo de numero*, &c. “What time, bending backward in the middle of the cave, he dashed two bodies of our number, seized in his huge hand, against the rocky floor, and the bespattered threshold swam with their blood.” We have given *resupinus* here the meaning assigned to it by Heyne and Wunderlich. It depicts the position of one who bends back his body in order to hurl something with greater force. The common translation is, “lying along on his back.”

629. *Oblitusve sui est Ithacus*, &c. “Nor was the chieftain of Ithaca forgetful of himself at so alarming a crisis,” i. e. of the craft and cunning that marked his character. These qualities, in the heroic age, were as highly prized, and conferred as much distinction, as prowess in arms. Hence no covert reproach is here intended.—630. *Expletus*. “Gorged.”—631. *Cervicem inflexam posuit*, i. e. he bent back his neck and reclined it on the ground.—632. *Ac frusta cruento*, &c. “And bits of flesh intermingled with gory wine.” Holdsworth thinks this quite unfit for “ears polite,” forgetting also-

gether how well the imagery harmonizes with the manner of thinking and speaking that characterized the heroic age.

634. *Sortiūque vices*. "And having arranged our several parts by lot," i. e. having ascertained by lot the part that each was to perform.—635. *Et telo lumen*, &c. "And we bore out with a sharp weapon his huge eye." Homer makes Ulysses and his party employ on this occasion a sharpened stake. Virgil possibly means the same thing here.—636. *Solum*. The Cyclopes had only a single eye, and that in the centre of the forehead.—*Latebat*. A graphic term. The eye lay partly concealed beneath the stern, overhanging brow, the shaggy eyebrow, and the heavy, lowering eyelid.

637. *Argolici clypei*, &c. "Like an Argolic shield, or the orb of Phœbus." The Argolic shield, as has already been remarked, was of a circular form. Consult note ii. 389.—638. *Umbrus*. "The manes."

639. *Sed fugite*, &c. Observe how well this line is adapted by its frequent elisions and dactylic rhythm, to express rapidity of movement.—640. *Rumpite*. "Tear."—641. *Nam qualis quantusque*, &c. "For such and as great as Polyphemus in his hollow cave pens up his fleecy flocks, &c., a hundred other direful Cyclopes commonly dwell," &c. The full expression would be as follows: "*Qualis quantusque Polyphemus est, qui claudit, &c., tales et tanti sunt centum alii Cyclopes qui vulgo habitant,*" &c.

645. *Tertia jam lunæ*, &c. "The horns of the moon are now for the third time filling themselves with light." Literally, "the third horns of the moon are now filling, &c., i. e. this is now the third month.—646. *Cum traho*. "Since I have been dragging out."

649. *Victum infelicem*, &c. "An unwholesome sustenance, berries and the stony cornels." The epithet *lapidosa* refers to the large size of the pip as compared with that of the pulp.—652. *Huic me addixi*. "To this I devoted myself," i. e. resolved to give myself up. *Addixi* is a strong term, and indicates the state of desperation to which Achemenides was reduced. It is properly applied to those who sell themselves to others for life or death, as, for example, gladiators.—654. *Potius*. "Rather," i. e. rather than the Cyclopes.

656. *Vasta se mole moventem*. "Stalking along with his enormous bulk."—658. *Monstrum horrendum*, &c. Observe the peculiar art with which the line is constructed. It labours beneath numerous elisions, as if striving to express adequately the horrid appearance of the monster.—659. *Trunca manu pinus regit*, &c. "A pine-tree in his hand, lopped of its branches, guides and renders firm his footsteps." Observe the ingenious mode adopted by the poet of giving us an idea of the gigantic size of the monster. From the enormous staff he wields in his hand, we are left to imagine the strength and dimensions of his body.—*Manu* the reading of the best editions and manuscripts. The common text has *manum*, "governs his hand."

661. *Solamenque mali*. In the greater number of the most authentic MSS. this hemistich is left unsupplied. In some, however, the verse is completed with *de collo fistula pendet*, "a pipe hangs from his neck," which the best editors regard as a mere interpolation. It is evidently an attempt on the part of some copyist to make a full hexameter. Heyne regards the words *ea sola voluptas, solamenque mali* as also interpolated; but it is very improbable that any one

would, in attempting to complete one line, produce another requiring itself to be completed.

662. *Et ad æquora venit*. "And had come to the open sea." This suits well the idea of his immense bulk. *Inde* refers to the seawater. "With this."

666. *Nos procul inde*, &c. "We, trembling with alarm, began to hasten our flight far from thence, the suppliant, so deserving it, having been taken on board," i. e. deserving to be so received by us. His information now proved correct: he was discovered not to be, like Sinon, an impostor.—668. *Verrimus et proni*, &c. "And bending forward, we sweep the surface of ocean with contending oars." Heyne prefers *vertimus*, "we turn up." But *verrere mare* is used by Ennius, and passed from him through the whole range of Latin poetry.

669. *Ad sonitum vocis*. "Towards the sound of the (leader's) voice," i. e. the voice of the leader or commander of the rowers, as he gave the signal to the rowers, that they might keep time in rowing. In the ancient ships the motion of the oars was regulated by an officer, who gave the signal for this purpose both with his voice and with a pole or hammer. The Greeks termed him *κλειυστής*, and the exhortation, or noise, *κλειυσμα*. The Romans called the same officer *hortator*, or *pauarius*, and sometimes *portisculus*, which was the name given also to the pole or hammer. That such is the reference in *vocis*, there can be no doubt, to one who attentively consider the passage. The Trojans at first, indeed, when the danger is imminent, cut their cables in silence, but when the motion of the oars has once fairly commenced, the voice of the *hortator* becomes all-important to enable them to keep proper time and escape with greater certainty; and, besides, the dashing of the oars would soon have discovered them to the Cyclops, even if the *hortator* had been still. So Wagner. Heyne, however, and the other commentators, make *vocis* refer to the noise either of the oars, or of the water impelled by them. If they are right, *ad sonitum vocis* will signify, "towards the sound of the noise." This would be the same as *ad sonitum soni*, which is certainly not a Virgilian idea.

670. *Dextrâ affectare*. "Of reaching us with his right hand." The prose form would be *dextrâ affectandi*, with the genitive of the gerund.—671. *Nec potis Ionios*, &c. "Nor is he able in pursuing to equal the Ionian waves." *Æquare* is generally supposed to refer here to the size of the Cyclops. He could not equal by his size the depth of the sea, or, in other words, he was not tall enough to wade further. If such be the meaning, *fluctus* loses all its force. It is better, therefore, to make *æquare* allude to rapidity of movement. The Ionian billows bear the Trojan fleet away with more rapidity than the monster can employ in pursuit.—*Ionios fluctus*. The Ionian sea lay between Greece and Italy.

673. *Penitus*. "To its very centre," i. e. its inmost recesses.—674. *Immuget*. "Re-echoed the roar."

676. *Excitum*. "Summoned forth (by the cry)." In the sense of calling or summoning, the compounds of *cio* are employed, having the penult long, as formed in the fourth conjugation. Thus, *excitus* in the present instance, *concitus*, "called together;" *accitus*, "called to," &c. But in the sense of arousing, or stirring up, the compounds of *cio*, having the short penult, are used; as, *excitus*, "aroused;" *concitus*, *accitus*, &c.—676. *Portus*. Compare line 570.

677. *Atlantes*. "Standing side by side."—*Nequidquam*. Because unable to do any harm to the fugitives.—678. *Fratres*. Merely implying members of the same race.—*Cælo*. For *ad cælum*.—679. *Concilium*. "A gathering." Not *consilium*. (Consult *Gronov. ad Liv.* ix. 15.) The term indicates here a mere assemblage.—680. *Conifera*. "Cone-bearing." The fruit of cypresses and pines is called *cones*, because growing in the shape of a cone.—681. *Constituerunt*. "Stand together." Observe the systole making the penult short.—*Silva alta Jovis*, &c. "Forming some tall forest," &c. The oak being sacred to Jupiter, shows the reference in *silva alta* to be to the *æria quercus*; while the *lucus Dianæ* is one composed of cypresses. By *Diana* is here meant the *Diana* of the lower world (*Diana infera*) or *Hecate*.

682. *Præcipites metus acer*, &c. "Keen terror drives us in headlong haste to loosen the sheets for any quarter, and to spread our sails to (any) winds (that are) favourable (for escape)."—684. *Contra, jussa monent Heleni*, &c. "On the other hand, the commands of Helenus warn (us) that (our ships) hold not on their course between Scylla and Charybdis, each (of them), with little difference, the path of death. It is resolved, (therefore,) to sail back." Heyne, Wagner, and several other editors regard lines 684, 685, 686 as spurious. They have been defended, however, by Weichert, Moebius, and Jahn. The meaning of the passage appears to be this: The Trojans, in their eagerness to escape, spread their sails to any wind that might favour their escape. The wind blowing at the time, however, came from the south, and they had, therefore, to choose between passing through the Sicilian Straits or sailing backward in their course. The commands of Helenus forbade the former, on account of the dangers arising from Scylla and Charybdis, and they had, therefore, just made up their minds to sail back, that is, towards the north, when a northern wind sprang up and enabled them to move southward.

685. *Leti*. Governed by *viam*.—686. Before *teneant* supply *naves*. *Ni* and old form for *ne*.

687. *Pelori*. The promontory of Pelorus was the northernmost one, and lay in a northern direction from where the fleet of Æneas now was.—688. *Missus*. As if some deity had purposely sent it to their aid.—*Vivo prætervehor*, &c. "I am carried by the mouth of Pantagia, formed of the living rock." Pantagia was a small river on the eastern coast of Sicily, to the south of Leontini, now *Fiume di Porcari*. Its mouth is between high rocks. The epithet *vivo saxo*, as applied to the spot, indicates the workmanship of nature, and may also be rendered "of the natural rock."—689. *Jacentem*. "Lying low on the waters." Thapsus was a peninsula running out into the sea. According to Servius, it was "*plana, pæne fluctibus par*."

690. *Talia monstrabat*, &c. "Such places did Achemenides point out, as he sailed back (with us) along the shores (before) wandered over (by him)."—*Retrorsus*. Ulysses sailed along the eastern shore of Sicily, from south to north, as he came from the island of the Lotophagi on the coast of Africa. These two lines are evidently spurious, and appear to owe their paternity to some grammarian, who thought the reader might otherwise inquire how Æneas came by his knowledge of these places. The use of *retrorsus* is not epic; and in the succeeding line, the words *infelicia Uliæ* are out of cha-

racter as coming from the lips of Æneas, who could have no feeling of commiseration for a bitter foe.

692. *Sicanio prætenta sinu.* "Stretched out in front of the Sicilian bay." The Bay of Syracuse, otherwise called *Portus Magnus*, is here meant.—*Contra Plemmyrium undæsum.* "Opposite the wave-lashed Plemmyrium." The Plemmyrian promontory is meant.—693. *Priores.* "The ancients." Literally, "the earlier race of men." The poet means that the island got the name of Ortygia from an early legend. According to one of Mai's scholiasts, it was called Ortygia from ὄρυξ, "a quail," because Latona took refuge here, having been changed into a quail in order to escape from the serpent Python.

694. *Huc occultas egisse vias, &c.* "Hath worked hither a secret passage beneath the sea, which (stream) is now, O Arethusa, mingled through thy mouth with the Sicilian waters."

697. *Jussi.* "Being directed so to do." By Anchises, as Heyne thinks. The poet himself does not say by whom.—698. *Helorus.* A river of Sicily, between Syracuse and the promontory of Pachynus. It overflows, and for a season remains stagnating upon the adjacent fields. When its waters are withdrawn, great fertility is the result. 700. *Radimus.* "We coast closely along."—*Fatis numquam concessa moveri, i. e.* forbidden by the Fates to be moved. Alluding to the well-known story of the draining of the adjacent marsh.—701. *Campique Geloï.* These plains lay around Gela, and were famed for their fertility and beauty.—*Immanisque Gela.* "And Gela, of monster-symbol." The city of Gela had the Minotaur on its coins, hence the epithet *immanis*.

703. *Ardus inde Acragas.* "Then lofty Agrigentum." *Acragas* is the Greek name for Agrigentum, and also for the height or rock on which it was situate. It stood 1100 feet above the level of the sea, and, therefore, might well be seen from afar.—704. *Generator.* "The breeder." The Agrigentines were famous at one time for sending horses to the Olympic games. Theron, a native of this city, is also celebrated by Pindar as an Olympic conqueror.—706. *Et vada dura lego, &c.* "And I coast along the shoals of Lilybeum, (rendered) dangerous by hidden rocks." Lilybeum was the westernmost of the three famous capes of Sicily. It is not a mountain-promontory, but a low, flat point of land, rendered dangerous to vessels by its sand-banks and concealed rocks.

707. *Hinc.* "Leaving this."—*Illestabilis ora.* "Joyless coast." So called by him because here he lost his father.—711. *Nequidquam.* "In vain." Not having been enabled to reach Italy.—712. *Cum.* "Though."—715. *Hinc me digressum, &c.* This carries us back to i. 34: "*Vix e conspectu Siculæ telluris,*" &c.—717. *Fata Divum, i. e.* his career, &c., as settled by the decrees of heaven.—718. *Quiervit.* "Rested," i. e. rested from his narrative. Wunderlich and others render this "retired to rest." But this is too abrupt, and borders on the burlesque.

BOOK FOURTH.

1. *Curâ* put for *amore*. The particle *at* has reference to the close of the preceding book: Æneas, on his part, made an end of his narrative; but the queen, on the other hand, long before it was done, was a prey to ardent love.—2. *Carpitur*. “Is consumed.”—3. *Multa viri virtus*, &c. “The many distinguished traits in the hero, and the lofty honour of his line, keep recurring to her mind.” *Virtus* is here more than mere valour: it is all that ennobles and makes the true man (*vir*).—4. *Gentis honos*. Referring to the connexion of the house of Æneas with the race of the gods through Venus and Anchises.

Vultus. “His looks.”—5. *Nec placidam*, &c. “Nor does (this) care allow calm repose to her frame.” Her slumbers were broken, and strange visions came over her in her dreams. Compare line 9: “*Quæ me suspensam insomnia terrent?*”

6. *Lustrabat*. “Was beginning to illumine.” Heyne makes *aurora* stand for *dies*, which is justly condemned by Wunderlich.—8. *Unanimam* is a beautiful term here, “of one and the same mind,” “united in feeling,” &c. Voss also renders it “*liebenden* (*Schwester*),” “Loving sister.”—*Male sana*. Heyne: “*insana*, *μαυρομένη*.” “Disturbed in mind.”

9. *Quæ me suspensum*, &c. She dreamed of Æneas and love. This filled her with alarm when she awoke, lest she might be tempted to violate the vows of constancy which she had previously offered up to the memory of her husband; and yet so powerful were the attractions of the Trojan hero, that this same alarm would, every now and then, pass away from her bosom, and be succeeded by a feeling of utter uncertainty as to how she should act.

10. *Quis novus hic hospes*, &c. “Who is this wondrous guest that hath come to our abodes?” Literally, “to our settlements.” Observe the imitation of the Greek idiom. In this latter language, the demonstrative placed after the interrogative pronoun draws together two members of a sentence into one; as *οὗτος δὲ τίς λόγος τε καὶ σθένος κρατεῖ*, for *τίς ἐστὶν οὗτος ὃς κρατεῖ*, &c.

11. *Quem sese ore ferens!* “How graceful in mien!” Literally, “whom, bearing himself (to the view) in personal appearance.”—*Quam forti pectore*, &c. “How brave in spirit and in arms!” Literally “of how brave a spirit and arms.” The full expression would be, *quam forti pectore et quam fortibus armis*.

12. *Nec vana fides*. “Nor is my belief a groundless one.”—*Genus esse deorum*. “That he is a descendant of the gods.” Supply *eum*. *Genus* for *prolem* or *progeniem*.—13. *Degeneres animos*, &c. “Fear argues ignoble souls.” The absence of fear on the part of Æneas, in so many trying situations, is a proof of his high origin.—14. *Exhausta*. “Endured (by him in all their dangers).” Literally, “exhausted,” i. e. drained or exhausted of dangers by him.

16. *Ne cui me vincolo*, &c. “Not to wish to join myself to any one by the marriage bond, since my first love disappointed me, deceived (in my hopes of happiness) by the death (of Sychæus).”—18. *Si non pertæsum fuisset*. Supply *me*.—*Tædæ*. “The marriage torch.” According to the Roman custom, the bride was conducted to the residence of the bridegroom by the light of torches.

19. *Potui*. Not for *possem*, as some maintain. *Potui succumbere* indicates what would have happened under a certain condition, but what, since the condition has not taken place, has not, of course, occurred. It is the same, therefore, as saying, "*potui succumbere, at non succumbam*." *Culpæ*. The fault here meant is a second marriage. Second marriages in women were not esteemed reputable.

20. *Fata*. The fatal end.—21. *Fraternâ cæde*. "With blood poured out by a brother's hand." The same as *cæde a fratre commissâ*.—22. *Solus hic inflexit*, &c. "This one alone hath swayed my feelings, and given an impulse to my wavering mind."—23. *Agnosco veteris*, &c. *i. e.* I again feel the flame of love, as I formerly felt it.

27. She would offend against propriety and modesty by a second marriage.—*Meos amores*. "All my love." Observe the force of the plural.—30. *Sinum*. Supply *scroris*.—*Obortis*. Consult note on iii. 492.

32. *Solane perpetuâ*, &c. "Wilt thou alone be wasted away, in mourning (for another), during all thy youth?" The reference is to Sychæus.—*Juventâ*. Heyne takes this in a general sense for *ætate*, or *vità*. In this, however, he is wrong. The poet has imaged forth Dido as still conspicuous for youthful beauty.

33. *Veneris præmiis*. "The endearments of wedded love."—34. *Id cinerem*, &c. "Think you that the ashes (of the dead), or the manes laid at rest in the tomb, care for that?" *i. e.* think you that the departed Sychæus at all cares whether you are again united in wedlock or not? The manes were supposed to rest in peace after the proper funeral ceremonies had been performed.

35. *Esto: ægram nulli*, &c. "Granted that in former days no suitors bent thee (to their prayers) while pining (for Sychæus)," *i. e.* I allow that in former days your conduct was proper enough in refusing to listen to any suitors while the loss of Sychæus was still recent in your memory; but now, why continue to act thus? why struggle with a passion that possesses charms for you? We must be careful not to connect *esto* with what precedes. The more literal translation is, "Be it so: no suitors formerly," &c.

36. *Non ante Tyro*. "Not before that in Tyre."—*Despectus Iarbas*. "Iarbas was slighted." Iarbas was an African prince, in whose dominions Dido had been allowed to settle, and whose hand she had refused. Compare line 196, *seqq.*—37. *Triumphis dives*. "Rich in triumphs," *i. e.* agitated by constant warfare.—38. *Placitone etiam pugnabis amori*? "Will you even struggle against a passion that is pleasing to you?"

41. *Numidæ infræni*. "The Numidians riding unbridled steeds." *Infræni* is very incorrectly interpreted *indomiti* by Ruseus. Virgil certainly means their governing their horses without a bridle, by a wand only. So Heyne and the best commentators.—*Et inhospita Syrtis*. The two Syrtes are here meant, especially the Syrtis Major. The reference, however, is, in fact, to the barbarous and inhospitable tribes along this part of the shore.

42. *Hinc deserta siti*, &c. "On the other side a region rendered desert by aridity, and the widely-raging Barcæans." The Barcæans were properly the inhabitants of the city of Barce, in Cyrenaica, and are here named by a species of anachronism, since their city was founded long after the supposed time of Æneas. It will be perceived, from an examination of the map, that Virgil speaks of the Numidians and Gætulians, to the south-west of Carthage, and the Barcæi, to

the south-east. Between these he places the Syrtes and a sandy desert.

43. *Tyro surgentia*. "Arising from Tyre."—44. *Germanique minas*. Alluding to Pygmalion, who had threatened war, on account of the treasures which Dido had carried off with her.—45. *Dis auspiciis*, &c. Juno is here particularly mentioned, both because she presided over marriage, and because Carthage was under her peculiar care.

47. *Quam tu urbem*, &c. "What a city, O my sister, wilt thou see this one."—49. *Quantis rebus*. "By how great power." *Rebus* equivalent to *opibus* or *potentia*.

50. *Tu modo posce*, &c. The recommendation of Anna to perform sacred rites that may secure the favour of the gods, is an answer to Dido's *quæ me insomnia terrent*? These rites would serve to counteract the omens connected with her dreams.—*Sacrisque litatis*. A novel form of expression. *Litare* properly means "to appease by sacrifice;" here, however, the phrase *sacris litatis* reminds us of *celebrantur aræ*, and similar poetic forms. Subsequent writers, imitating Virgil in this novel usage, say "*litare victimas*," "*litare sanguinem humanum*," &c.

51. *Causasque innecte*. "And frame pretexts."—52. *Dum pelago*, &c. Anna here suggests various reasons for inducing Æneas to remain longer at Carthage: the wintry season, the storms threatened by Orion, the shattered condition of the fleet, &c.—*Aquosus Orion*. Consult note on i. 535.—53. *Dum non tractabile cælum*. This has very much the appearance of an addition by some later hand, to complete a hemistich. It is certainly not needed after *dum pelago descevit hiems*, &c.

54. *Incensum animum*, &c. "She wrapped in flame her bosom, glowing with love," i. e. she kindled the fire that was preying upon her peace of mind into an open flame. *Incendere* is to make a thing all on fire; *accendere* to set fire merely to a part. *Accensus animus*, therefore, is merely equivalent to *animus excoitatus*; whereas *incensus animus* denotes a bosom pervaded by the powerful influence of some passion or strong emotion, "a mind all on fire." *Inflammaré* is to cause what was before more or less concealed to burst forth into a flame. Compare the version of Voss: "*Erhob sie die Glut der Liebe zu Flammen*."

55. *Solvitque pudorem*. "And removed her former scruples," i. e. removed the scruples in the mind of Dido, as to any disrespect she might be thus showing towards the memory of Sychæus. Some render *pudorem* in this passage "every sense of shame," a meaning which cannot be too much condemned.

56. *Adeunt*. Referring to the two sisters.—*Pacemque per aras*, &c. "And earnestly seek at the altars for the favour (of the gods)." Literally, "among the altars," i. e. going from one to another, or to the temples of various deities in succession.—57. *Lectas de more*, &c. "Chosen in due form." The heathen, as well as the Jewish religion, ordained that no victims should be offered to the gods but such as were sound, perfect in all their parts, and without blemish. This seems to be the import of *lectas de more*.

58. *Legiferæ Cerei*. "To the law-giving Ceres." Laws were said to have been introduced by Ceres, because agriculture, over which she presided, laid the first foundations of civilized life. Dido, therefore, offers sacrifice to her, as having instituted laws, especially those of marriage, and having led men by these means to the formation of

families and the blessings of civilization.—*Phœboque*. She offered sacrifices to Phœbus as the god who presided over futurity, in order to gain his favour for her intended union with *Aeneas*.—*Patrique Lyæo*, i. e. Bacchus, called Lyæus (*Λυαῖος*), from *λύω*, "to loosen," or "free," because he frees the mind from care. Bacchus is here invoked, in order that he might crown the match with perpetual joy.—59. *Cui vincla jugalia*, &c. "Unto whom nuptial ties are a care," i. e. who presides over marriage. Hence the epithet *Juno Pronuba*.

60. *Pateram*. Consult note on i. 729.—61. *Media inter cornua*, &c. This is according to the Roman manner of performing sacrifice. After the *immolatio*, which consisted in strewing the head of the victim with roasted barley-meal, mixed with salt, wine was poured between the horns. Compare vi. 244.—62. *Ante ora deūm*. "Before the statues of the gods." Literally, "the visages," &c.—*Pingues*. "Loaded."—63. *Instauratque diem donis*. "And renews the day with gifts," i. e. makes the whole day one continued scene of solemn sacrifice, by offering victim after victim. These repeated offerings are made from an anxious wish to obtain new omens still better than the last.

63. *Pecudumque reclusis*, &c. "And bending with eager expectation over the opened breasts of the victims."—64. *Inhians*. Literally, "standing with parted lips over." It beautifully expresses the eager expectation of the queen.—64. *Est*. These are the *σπλάγχνα* of the Greeks, as contained in the upper stomach, namely, the heart, lungs, liver, &c.

65. *Vatum*. "Of diviners," i. e. of those who seek to derive from sacrifices a knowledge of the future. How ignorant, beautifully exclaims the poet, were the very diviners whom she consulted, and who predicted unto her the secrets of the future from an examination of the victims! They saw not the hand of fate busily at work in the case of that very female unto whom they pretended to disclose events about to happen.

66. *Est* is from *ēdo*, "Consumes."—67. *Tacitum*. "Hidden."—*Vivit*. Forcibly said of a wound that keeps rankling and growing more and more inflamed.

69. *Qualis conjectā*, &c. Heyne well remarks of this beautifully appropriate simile, "*Egregia perditæ amantis comparatio*."—72. *Nescius*, &c. "Ignorant (of the wound), has left (in her) the flying steel."—73. *Dictæos*. Consult note on iii. 171.

75. *Sidonias opes*. "Her Sidonian wealth," i. e. the splendid appearance of her city, as testifying to her wealth. With regard to the epithet *Sidonias*, consult note on i. 446.—*Urbemque paratam*. "And the city that stood ready for him." A union with Dido would place this fair city in his hands, nor need he seek any further for a resting-place. This, of course, was not openly expressed, but was easily to be implied from the manner of the queen.

76. *Mediā in voce*. "In the midst of what she was saying."—77. *Labente die*. The poet follows the Roman custom of having the *cæna*, or banquet, late in the afternoon.—*Querit*, i. e. she impatiently awaits.—78. *Demens*. "Infatuated."

80. *Post, ubi digressi*, &c. "Afterward, when all had retired, and the (now) dim moon, in her turn, withdraws her light." The reference is to the setting moon with its feebler light.—*Vicissim*. After giving her light in due course.—81. *Suadentque cadentia*, &c. Consult note on ii. 9.

82. *Mæret.* "She pines."—*Stratisque relictis incubat.* "And reclines upon his forsaken couch," i. e. that which had been occupied by Æneas during the banquet. This is so true to nature that it is surprising how Heyne, Wunderlich, Wagner, &c. could be at all in doubt about its meaning.—84. *Genitoris imagine apta.* "Captivated by his resemblance to his sire."—85. *Infandum si fallere, &c.* "(To see) if (in this way) she may be able to beguile her unutterable love."

86. *Non arma exerceat.* "Do not exercise themselves in arms."—88. *Pendent interrupta, i. e.* are interrupted and discontinued.—*Minæque murorum ingentes, &c.* "Both the threatening ramparts, vast of size, and the scaffolding raised to the very sky." Heyne: "*Muri alti, quasi altitudine suâ minantes.*"—89. *Machina.* Among the various explanations of this term given by the commentators, we have selected the most natural one, namely, the scaffolding with the pulleys fixed, and other contrivances for raising materials.

90. *Quam simul ac, &c.* "As soon as the beloved consort of Jove perceived that she was held (enchained) by so blighting a passion, and that a regard for character presented no obstacle to her raging love," &c. *Quam,* as beginning a clause, is here equivalent to *cum*.—94. *Puer, i. e.* the god of love.—*Magnum et memorabile numen, &c.* "It will be a great and memorable exercise of divine power, if one (poor, feeble) woman is conquered by the guile of two divinities!"

96. *Nec me adeo fallit.* "Nor is it so unknown to me." More freely, "nor am I so dull of comprehension as not to have perceived."—97. *Suspectas habuisse.* "Have held in suspicion," i. e. have regarded with an eye of suspicion.—98. *Sed quis erit modus?* "But what limit will there be (to this exercise of enmity)?"—*Aut quo nunc certamina tanta?* "Or to what purpose now (are) so great contentions (as these)?" *Certamina tanta* is the conjectural emendation of Heinsius. The common text has *certamine tanto*, where we must supply *opus est*. The MSS. are in favour of this last, but still it seems to have arisen from the error of some copyist, who took *quo* for the ablative, when it is, in fact, an adverb, and equivalent to *quorsum*.

99. *Quin potius pacem, &c.* "Why do we not rather cultivate an eternal peace, and bring about binding nuptials?" i. e. nuptials the result of a regular matrimonial compact.—100. *Exercemus.* Observe the zeugma in this verb.—*Habes.* Compare i. 673 *seqq.*—101. *Trazitque per ossa furorem.* "And hath imbibed the maddening passion into her inmost frame."—102. *Communem, i. e.* in common.—*Pari-busque auspiciis.* "And with equal sway." Equivalent to *æquali potestate*. The reference here is not to the nuptial auspices, but to those accustomed to be taken among the Romans when individuals entered upon any office of magistracy or power. These are here taken figuratively for authority or power itself, since they were supposed to imply a sanction, on the part of the gods, for the exercise of such power.

103. *Liceat servire.* "Let it be allowed her to obey."—104. *Dotalesque tuæ Tyrios, &c.* "And to consign to thy tutelary care the Tyrians given as a dowry (to Æneas)." Literally, "to thy right hand." So Wunderlich. Venus, as the mother-in-law of Dido, will become the tutelary deity of the Carthaginians, or, in other words, share that honour with Juno. The deep dissimulation of this remark does not escape the observation of Venus.

105. *Olli.* "Unto her." Old form of the dative for *illi*, and depending in construction on *inaccessa est*.—*Sensit enim, &c.* The words

included in the parenthesis assign a reason why Venus replied with insincerity to Juno, namely, because she perceived that the latter had spoken insincerely.—*Simulatâ mente*. "With an insincere mind." Analogous to the Homeric *δολοφρονέουσα*.—106. *Quo*. "In order that."—107. *Sic contra*, &c. "Venus thus began in reply." We may supply *orationem* after *ingressa est*, though not needed in the translation.

Quis talia demens abnuat? "Who so infatuated, as to refuse such terms?" &c.—109. *Si modo, quod memoras*, &c. "Provided only a favourable issue attend the proceeding of which thou makest mention," i. e. provided the lasting union of the two races result as a matter of course from the marriage of Æneas and Dido.

110. *Fatis incerta*. "In a state of utter uncertainty as regards the decrees of fate." *Incerta fatis* must be joined in construction, *fatis* being here equivalent to *de fatis*. (Consult *Ruddiman, Instit. Gramm.*, vol. ii. p. 71, ed. Stallbaum.)

113. *Animum tentare*. "To sound his intentions."—114. *Perge, sequar*, i. e. make a beginning; I will follow up what thou hast begun.—115. *Mecum erit iste labor*. "That task shall be mine.—*Quod instat*. "Our present business."—116. *Adverte*. "Mark (carefully)." Supply *animum*.

118. *Ubi primos crastinus*, &c. "When to-morrow's sun shall have brought forth its first risings (from the deep)." The poets used to consider the light as sunk in the ocean every evening, and brought forth from it every morning by the returning sun.—119. *Titan*. According to one fable, the sun was the offspring of Hyperion, one of the Titans, and, of course, a Titan himself. This legend was earlier than the one which made the sun and moon (Phœbus and Diana) the offspring of Latona and Jove.

120. *His ego nigrantem*, &c. Construe as follows: *His, dum alæ trepidant cinguntque saltus indagine, ego infundam desuper nimbum nigrantem commixtâ grandine*, &c.—121. *Dum trepidant alæ*, &c. "While the bright-hued plumage flutters in the wind, and (the hunters) are surrounding the thickets with their toils." In hunting it was usual to extend nets in a curved line of considerable length, so as in part to surround a space, into which the beasts of chase, such as the hare, the boar, the deer, the lion, and the bear, were driven through the opening left on one side. This range of nets was flanked by cords, to which feathers, dyed scarlet, and other bright colours, were tied, so as to flare and flutter in the wind. These feathers were termed *alæ*. The hunters then sallied forth with their dogs, dislodged the animals from their coverts, and, by shouts and barking, drove them first within the *formido*, as the apparatus of strings and feathers was called, and then, as they were scared with this appearance, within the circuit of the nets. Commentators generally translate *alæ* in the text by "mounted hunters," which is totally at variance with the spirit of the passage.

125. *Adero*. "I will be there," i. e. as Juno Pronuba, or the goddess who presides over marriage.—*Et tua si mihi*, &c. "And provided I have thy sure assent."—126. *Connubio jungam stabili*, &c. Repeated from i. 73.—128. *Atque dolis risit repertis*. "And smiled at the detected fraud." We regard *dolis* as the dative; Wunderlich, as ablative absolute.

130. *Jubare exorto*. "At the first beams of the sun." Literally, "the light, or brightness of the sun, having arisen." Supply *solis*

after *jubare*.—131. *Retia rara, plagæ*, &c. "(Forth, too, go) the fine nets, the toils, the broad-pointed hunting-spears."—*Plagæ*. The larger kind of nets, for the greater beasts of prey.—*Massyli*. The name of a particular nation in Africa, here put for the Africans collectively.—132. *Odora canum vis*. Literally, "a quick-scented power of dogs." The expression is modelled after Homeric usage, as seen in the phrase *βῆ Πριάμοιο*, &c. It is meant to indicate a number of dogs, a pack.

133. *Cunctantem*. A fine touch of nature. Never satisfied with her personal appearance, the operations of the toilet are begun and ended again and again.—135. *Stat sonipes*. "Her courser stands pawing the ground."—137. *Sidoniam picto chlamydem*, &c. "Attired in a Sidonian chlamys, with embroidered border," i. e. in a purple chlamys, &c. The chlamys, to which we have already alluded (note on iii. 484), was not only a military, but a hunting dress, or scarf.

138. *Cui pharetra*. "Her quiver." Supply *est*. *Cui* beginning the clause is equivalent to *ei*; literally, "the quiver to her."—*Crines nodantur in aurum*. "Her tresses are tied up into a knot with gold," i. e. are secured by a golden ornament. This alludes to the custom of forming a knot of hair at the top or back of the head.

139. *Aurea subnectit*, &c. "A golden clasp fastened her purple robe beneath the bosom," i. e. at the waist, and connected with a zone or girdle.—143. *Qualis ubi*, &c. "Such as Apollo (appears) when he abandons the wintry Lycia," &c.—*Hibernam Lyciam*. Apollo was fabled to spend six months of the year at Patara in Lycia, where he had a temple and oracle, and six in Delos, his natal island. The six months which he spent in Lycia were winter months, and hence the expression in the text is equivalent to "Lycia, his winter abode."—*Xanthique fluenta*. The Xanthus was a Lycian stream, near which stood the city of Patara.

145. *Instauratque choros*. "And renews the dances." The poet makes the god do here what was properly the office of his priests and votaries.—*Mixtique altaria circum*, &c. "While both the Cretans, and Dryopes, and painted Agathyrsi, intermingled together around his altars, raise the loud cry of joy." This is generally supposed to be a figurative allusion to the concourse of people from different countries, who welcomed the deity on his arrival. Nöhdén, however, thinks that we have here the names of three orders of priests connected with the religious rites at Delos, names borrowed from mythological times. The Agathyrsi, at all events, remind us of the Hyperboreans, and their offerings conveyed to Delos from the remote north.—But, whoever are here meant, one thing is clear, that they are represented as dancing with song around the altar, and thus performing what was denominated the *χορὸς κυκλικός*.

146. *Pictique Agathyrsi*. Mela speaks of this nation's having a custom of painting their faces and bodies with marks that could not be obliterated (ii. 1, 2, 86).

147. *Ipsæ jugis Cynthi*, &c. "He himself moves majestic along the mountain-tops of Cynthus." A noble image. While his votaries are employed at the base of the mountain, where the temple was situated, in singing his praises, the god is moving majestic along the lofty summits, a laurel crown on his brow, his hair decorated with gold, and the quiver, with its fearful contents, rattling on his shoulders.—*Cynthi*. Consult note on i. 498.—*Mollique fluentem*, &c. And, adjusting his flowing hair, crowns it with a soft and leafy

bough, and clasps it round with gold."—*Premis molli fronde*. Literally, "presses it with the soft leaf," i. e. with a crown of bay, his favourite tree.—148. *Implicat auro*. The hair was drawn up all around the head, and fastened in a knot or *κρωβύλος*, which was secured by a golden ornament.

149. *Haud segnior*. "With no less graceful activity than he."

151. *Postquam ventum*. "After they had come." Full form, *postquam ventum est ab illis*.—*Invia lustra*. "Pathless haunts (of wild beasts)."—152. *Ecce! feræ, saxi*, &c. "Lo! the wild goats, dislodged from the top of the rock, ran down the ridges." So Wunderlich. Heyne makes *dejectæ* equivalent to *quæ se dejecerant*, "having leaped down."—153. *Aliâ de parte*, &c. "In another quarter, the stags traverse in rapid course the open plains, and gather together in their flight their dust-covered squadrons," &c.—154. *Transmittunt campos*, i. e., *mittunt se trans campos*.

156. *At puer Ascanius*. The exchange had again been made between Cupid and Ascanius, and the latter was now once more with his sire.—158. *Spumantemque dari*, &c. "And wishes a foaming boar to be given to his prayers amid the unwarlike herds," i. e. by Diana, the goddess of hunting.

162. *Tyrîi comites*. "The Tyrian retinue," i. e. the Carthaginian attendants of Dido.—163. *Diversa tecta*. "Different shelters."—166. Earth is here personified, as one of the deities presiding over marriage. "This consummation of the unhappy queen's love," remarks Symmons, "is related in the finest spirit of poetry. The nuptial goddess, Juno, presides over the scene: earth and air give ominous presage of the fatal consequences: the hymeneal torches are supplied by lightning; and the nuptial song is formed by sounds of ghostly lamentation, and the howlings of the Oreades, or mountain nymphs. The peculiar modesty of the passage has frequently been made the subject of praise."—167. *Dant signum*. A slight tremor of the earth ensues; as a signal of the unhappy union of the guilty pair.

Et conscius cæther connubiis. "And the sky was a witness to their nuptials." This is merely an enlargement on what immediately precedes. The flashing lightning reveals their guilt to the skies.—*Summo*. "On the summit of the mountain." The mountain nymphs, or Oreades, are here meant.

169. *Ille dies primus*, &c. "That day first was the cause of death, and that first of (all) her woes." The more ordinary expression would have been, *prima causa*, or *primum fuit causa*.—170. *Neque enim specie*, &c., i. e. she is now equally regardless of appearance and of her own character. *Meditatur* here does not refer to the mere reflecting upon a matter, but to the clothing of it with reality. "Indulges in." Heusinger (*ad Cio. Off. i. 40, 9*: "*Mediari non est tantum secum attentius cogitare, verum etiam exercere, et ad quamcunque rem se præparare*").—172. *Prætexit*. "She seeks to cover." The more usual construction would be, *prætexit hoc nomen culpæ*, "she spreads this name as a covering for her fault;" more literally, "she weaves this name in front of her fault (as a covering or screen)."

173. *Fama*. "Rumour."—176. *Parva metu primo*. "Small at first through fear," i. e. her first steps are timid, owing to the secrecy with which, to avoid detection, slanders are first propagated.—177. *Ingrediturque solo*. "And stalks upon the ground." Virgil gets the

hint of his phantom from the Eris of Homer, and both this and the previous line are directly imitated from the Greek poet. (*Il. iv. 442, seq.*)

178. *Irâ irritata deorum.* "Incensed at the anger of the gods," i. e. at the angry punishment inflicted by the gods on her giant offspring.—179. *Extremam, ut perhibent, &c.* "The youngest sister, as they say, to Cœus and Enceladus." These are two of the giants, or sons of Earth; and Fame, from the gigantic size to which she ultimately attains, is made their sister. *Cœus* is ranked by Apollodorus (i. 1, 3) among the Titans. The Giants warred against Jupiter, the Titans against Saturn.

181. *Cui quot sunt corpore, &c.* "To whom, as many feathers as there are upon her body, so many sleepless eyes are there beneath," &c., i. e. eyes under the feathers; hence the poet adds *mirabile dictu*. The body of Rumour is covered with feathers, because, as La Cerda rather quaintly remarks, "*Quisque, quum rem enuntiat, suam addit plumam, faciens, quantum in se est, celeriores famam.*" The eyes are placed under the plumage, because, as Servius explains it, while Rumour sees all things she is seen by no one; "*quum ipsa omnia videat, videatur a nemine,*" alluding, of course, to the incipient stages.—183. *Subrigit.* "She pricks up."

184. *Nocte volat, &c.* "By night she flies midway between heaven and earth, through the gloom, with a rushing sound of her pinions." Rumour flies amid darkness and obscurity, and nought is heard but the rushing sound of her pinions, because incipient slander is stealthy and cautious, and the only indications of its presence are the buzzing and whispering tongues of men.—186. *Luce sedet custos, &c.* "By day, she sits as a spy." When slanders have gained a certain degree of ascendancy, then Rumour shows herself in the full light of day, and sits down before the eyes of all. But she sits as a spy, on lofty places of observation, searching for new materials of detraction, and prying into the secrets of families.

188. *Tam ficti pravique tenax, &c.* "As tenacious of what is false and wicked as an announcer of what is true." Rumour clings to what she has once propagated, whether it be true or false. "This personification of Rumour has often been censured," remarks Symmons, "as extended to too great a length; and perhaps we might wish that it had been somewhat shorter. But the part assigned to the monster is important, and the poetry in which she is represented is so admirable, that he must be an unrelenting critic indeed, who, as he reads, can consent to blot out a single line of it."

190. *Facta atque infecta.* "Facts and fictions."

192. *Viro.* "As a husband."—193. *Nunc hiemem inter, &c.* "That they are now passing the winter, as long as it may last, in mutual dalliance, unmindful of their respective kingdoms, and enslaved by degrading passion." With *quam longa* supply *sit*. It was now only the commencement of winter; but Rumour, with her thousand tongues, exaggerates every thing, and makes it the intention of the guilty pair to spend the whole winter thus. *Hiemem focere* is elegantly used for *hiemale tempus luxui dare*.

196. *Iarban.* Virgil, following, probably, the fabulous narrative of some Alexandrian poet, makes Iarbas to have reigned in the Numidian territory, and to have introduced into his dominions the rites and worship of Jupiter Ammon, his sire, from the Oracle of Ammon in the Oasis.—197. *Aggerat.* "Aggravates."

200. *Posuit*. "Had reared." The aorist, to be rendered in our idiom by a pluperfect.—*Vigilem ignem*. "The ever-wakeful fire." This was in imitation of the custom that prevailed in the temple of Ammon in the Oasis, where, according to Plutarch, a consecrated lamp was continually burning (λύχνος ἀσβεστος.—*Plut. Orac. Defect. sub init.*).—201. *Ezucubias divum æternas*. "The eternal watches of the gods," i. e. in honour of the gods. Alluding to the sacred fire or light kept alive by a wakeful priesthood.—*Pecudum cruore*, &c. "By the blood of victims," &c. Construe *solum* as the accusative, depending, like *ignem*, on *sacraverat*. So also *limina*.

203. *Amens animi*. "Distracted in mind." Compare line 197.—*Accensus*. See note on line 54.—204. *Media inter numina divum*. "Amid the very statues of the gods." Equivalent to *medios inter divos*.

205. *Multa*. "Earnestly." Consult note on i. 93.—206. *Cui nunc Maurusia*, &c. "Unto whom the Maurusian nation, that feast on embroidered couches, now pour forth in libation the honouring liquor of the god of the wine-press."—*Maurusia gens*. Another name for the Mauri, or ancient Moorish race.—207. *Epulata*. The aorist participle, denoting what is habitual or customary. Hence its meaning here as a present.—*Lencæum honorem*. Bacchus was called *Lencæus* (Ὁ Ληνάιος), or "the god of the wine-press," from ληνός, "a wine-press," this machine being sacred to him. As regards the force of *honorem*, consult note on i. 736.

208. *Hæc*. Referring to the conduct of Æneas and Dido, and his own slighted love.—209. *Cæcique in nubibus ignes*, &c. "And do thy lightnings, moving blindly amid the clouds, serve only to terrify our minds (with idle apprehensions), and mingle together unmeaning sounds?"—210. *Miscent*. Some make this govern *animos*, or *eos*, understood, and regard *murmura* as its nominative; a construction which Wunderlich very properly pronounces "intolerable."

211. *Urbem exiguam*, &c. "Hath built a paltry city, for a stipulated price," i. e. hath paid a price for permission to erect it. Consult note on i. 368.—212. *Litus arandum*. "A tract of shore to be cultivated." The immediate territory of Carthage lay along the coast.—213. *Loci leges*. "Jurisdiction over the district," i. e. over the portion of coast thus granted to her.—*Nostra connubia*. "Our offer of marriage."

215. *Et nunc ille Paris*, &c. "And now this Paris, with his effeminate train." The name Paris is here employed as synonymous with all that is unmanly and womanish. And again, as the first Paris robbed Menelaus of the partner of his bosom, so this second Paris has deprived Iarbas of her whom he had hoped to have made his own.—*Semiiviro*. This epithet contains a covert allusion to the Galli, or priests of the Phrygian goddess Cybele.

216. *Mæoniâ mentum mitrâ*, &c. "Bound beneath his chin with a Lydian cap, and as to his hair, moist (with perfumes), enjoys the prize that has been wrested from me." By the "Lydian" is here meant in reality the Phrygian cap, which was accustomed to be fastened under the chin with lappets. It is not, as some think, a female head-dress worn by a man, but a part of the male Phrygian attire. Iarbas regards it as a piece of gross effeminacy to wear such a cap, from its resemblance to a female covering for the head.

218. *Nos munera templis*, &c. "We, forsooth, (meanwhile), are bearing gifts to thy temples, and are cherishing an idle fame," i. e.

and are, to no purpose, proudly relying on our supposed descent from thee.

219. *Arasque tenentem*, i. e. holding one of the horns, or corners of the altar, as was usual with suppliants.—222. *Alloquitur*. Last syllable lengthened by the arsis or cæsura.—223. *Vade age*, &c. "Come, go, my son; summon the zephyrs," i. e. to waft thee on thy way.—225. *Expectat*. "Lingers."—*Urbes*. Alluding to Lavinium, and remotely to Rome.—226. *Celeres auras*. Alluding to the swiftness of the breezes that would bear Mercury on his way.

227. *Talem*. "As such a one."—228. *Ideoq̄ue bis vindicat*. "And, therefore, twice rescues him." Observe the use of the present where we would expect a past tense. This is done either to bring the action more before the eyes, or else because the circumstances alluded to are still fresh and vivid in the mind of the speaker. Venus had twice saved her son from impending death: once in the combat with Diomede, when he was struck to the ground by the blow of a vast stone, and would certainly have been slain had not Venus enveloped him in a cloud and borne him away (*Iliad*, v. 315); and a second time, when, under her protection, he escaped unharmed from the flames of Troy, and from the very midst of the Greeks.

229. *Sed fore, qui*, &c. "But that he would be one who should rule over Italy, pregnant with the empire of the world, and fierce in war."—*Imperiis*. Observe the force of the plural.—231. *Proderet*. Should show by his prowess that he was a true descendant of Teucer, and at the same time reflect credit on his progenitors.

233. *Nec super ipse suâ*, &c. "And he himself attempts no arduous deed in behalf of his own renown."—233. *Labores moliri* equivalent, generally, to *labores suscipere*.—234. *Ascanione pater*, &c., i. e. does he intend, from a feeling of envy, to deprive Ascanius also of the high privilege of founding the Roman name?

235. *Quid struit*? "What does he propose?"—*Spe*. One of the short component vowels is elided, and then the remaining one is lengthened by the arsis; so that, apparently, no elision takes place. (Consult *Anthon's Latin Prosody*, p. 110.)—*Inimicâ in gente*. Said in anticipation, and with prophetic allusion to the wars between Rome and Carthage.—237. *Hæc summa*, &c. "This is the sum (of what we enjoin); in this be thou a messenger from us." *Nostrî*, genitive plural. The expression *nostrî nuntius* is equivalent, as Wagner remarks, to "*qui nuntius a nobis mittitur*." Virgil is fond of thus joining a substantive with the genitive of the personal pronoun; as, *solatia nostrî* (*Æn.* viii. 514); *potentia nostrî* (x. 72).

239. *Talaria aurea*. "The golden sandals." These, as is mentioned immediately after, were winged.

241. *Rapido pariter*, &c. i. e. as rapid as the blast.—242. *Virgam*. "His wand." This was the caduceus. It is sometimes represented with wings, sometimes not.

Animas ille evocat Orcō. Mercury, with his caduceus, summons the souls of the departed from Orcus, or the lower world, as in the case of Protesilaus, for example, who obtained permission from Pluto and Proserpina to visit for a short period the regions of light.—243. *Mittit*. "He escorts." Compare the Greek τὰς ψυχὰς πέμπει.—244. *Dat somnos adimittique*. In imitation of Homer (*Odys.* xxiv. 3, seq.)

τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὦν ἐθίλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.

Et lumina morte resignat. "And unseals the eyes from death," i. e. breaks from off the eyes the seal that death is setting there; or, in other words, restores to life those who are on the point of death. The common translation, "closes the eyes in death," has nothing to authorize it. The ordinary meaning of *resignare* is "to open" (literally, "to unseal"), and we have merely to choose between two different modes of adapting this meaning to the passage under consideration. One mode is that of Forcellini and Heyne, "relaxes the eyes in death," i. e. causes the eye to lose its lustre, and grow dim and powerless as death is coming on. The other is that of Wagner, which we have adopted as the preferable one. It assigns a fifth office to Mercury, that of recalling to life those who are on the point of perishing, and reminds us of the "*revocatum a morte Dardai*," (*Æn.* v. 476,) where Dares is represented, not as having already died, but as having been saved from death when in imminent danger of perishing. The ablative *morte*, "from death," will be found supported by the following passages, among many others that might be cited: "*Urbe reportat*" (*Georg.* i. 275); "*acie revocaveris*" (*Georg.* iv. 88); "*pelago et flammis restantia*" (*Æn.* i. 679); "*Acheronte remissos*" (*Æn.* v. 99); "*refluit campis*" (*Æn.* ix. 32); "*galeâ clypeoque resultant*" (*Æn.* x. 330), &c. Symmons follows Wagner: "And vindicates from death the rigid eye." So also Voss: "Und vom Tod' auch die Augen entsiegelt," "And from death too the eyes he unsealeth."

245. *Ilâ fræus*, &c. "Trusting to this, he drives onward the winds, and breasts the troubled clouds." Mercury, passing through the sea of clouds, is compared to a swimmer breasting the waves.—247. *Duri*. "Rugged."—*Cælum qui vertice fuloit*. "Who supports the heavens with his head." "Our poet," observes Valpy, "represents Atlas in another passage as one '*ætherios humero qui sustinet orbes*'" (*Æn.* viii. 137); and Ovid, as '*ætherium qui fert cervicibus æzem*'" (*Met.* vi. 175). In the attitude which ancient statuary gave him, he appears to sustain the globe at once by his head, neck, and shoulders."

248. *Cui piniferum caput*. "Whose pine-crowned head." According to modern and more accurate accounts, the summits of Atlas, in the eastern part of Morocco, under the latitude of 32°, are covered with perpetual snow. "*Piniferum caput*," therefore, is a mere poetical image. The sides of Atlas, on the other hand, which Virgil covers with a mantle of snow, abound with forests, except that which faces the Atlantic. Here the aspect of the mountain is bleak and cold.

251. *Præcipitant*. Supply *se*.—*Senis*. Alluding to the fable of Atlas having been changed into a mountain from the human shape.

252. *Cyllenius*. "Mercury was called "Cyllenius," from Mount Cyllene in Arcadia, on which he was born.—*Paribus nitens alis*. "Poising himself on even pinions." So Trapp.—254. *Avi similis*. This bird is named by Homer *λάρος*, probably a species of seagull.

256. *Haud aliter*, &c. This line, and the two verses that follow, are regarded as spurious by some of the best critics. The arguments against their authenticity are as follows: 1. The 257th verse is omitted by one MS., the 258th by several. In some MSS., again, the 258th is placed before the 257th. 2. The words "*terras inter cælumque*" do not apply to a low flight, as Mercury's now was, but to a high one; and, besides, Mercury's flight was between the sky

and sea, not between sky and land. If the latter were the case, the comparison with a seabird would by no means hold good. 3. The 258th line is objectionable on many accounts. In the first place, if *veniens* be taken in its ordinary sense, the assertion is of course erroneous, since Mercury came as a messenger from Jupiter, not from Atlas. On the other hand, if *veniens* stands for "descending," or "coming last from," it is certainly a very forced meaning for it to have. Besides, why thrust in any mention of, or allusion to the pedigree of Mercury? Nothing could be more out of place here. 4. The comparison is too unimportant a one to be carried on through so many lines; and, besides, Virgil only introduces the *haud aliter* or *haud secus* clause when the subject is a striking and marked one. 5. Lines 256 and 257 end with a very offensive rhyme, which is anything else but Virgilian. These objections are amply sufficient to prove that they are spurious.

Volabat. Bentley suggests *legebat*, so as to govern *litus* in the succeeding line. A happy emendation certainly, though sanctioned by no MS.—257. *Litus arenosum ac Libye*, &c. "And skim along the sandy shore of Libya, and cleave the winds." As *secabat* properly applies to *ventos*, we must either suppose a zeugma to take place, or understand some verb like *legebat* to govern *litus*. Both expedients are awkward.—258. *Materno ab avo.* Atlas was the father of Maia, the mother of Mercury, and, of course, the maternal grandsire of the latter.

259. *Magalia.* The cabins or huts of the African shepherds, already referred to in a previous book. These had been in part supplanted by the buildings of Carthage ("*magalia quondam*," i. 421), while they formed in part the suburbs of the city. It was in the suburbs, then, that Mercury alighted, for here it would be most likely that he would find Æneas unaccompanied by the Queen.—260. *Arces.* "Towers," i. e. along the ramparts, as well as other lofty defences.—*Ac tecta novantem.* "And raising new dwellings," i. e. where *magalia* had previously stood.

261. *Atque illi stellatus*, &c. "And (what was even still worse), he had a sword studded with yellow jasper, while a cloak, hanging down from his shoulders, blazed with Tyrian purple." Heyne regards *atque* as a very troublesome intruder. This, however, is wrong. The presence of *atque* is all-important here, and a very emphatic meaning is connected with it. It denotes the wonder and indignation of the god at beholding Æneas, not only busily employed in rearing a city, destined hereafter to prove so hostile to his own posterity, but even wearing openly on his person the gifts of the guilty partner of his love. So Wagner. (*Quæst. Virg.* xxxv. 22.)

Stellatus. The hilt and sheath were ornamented with jasper, which flashed in the sunlight, the studs resembling so many stars.—*Iaspide fulvâ.* Jasper is commonly of a green colour. Servius, however, says that a yellow species was also found, for which he cites the authority of Pliny; but no such statement is made by the latter writer. It is very probable that some yellow kind of gem is meant, to which the name of jasper was loosely applied. "Jameson," observes Dr. Moore, "may say with truth, that we are ignorant of the particular stone denominated jasper by the ancients, for certainly there is no one stone to which the description of jasper could be applied; but in this case, as in others, it is evident that several diffe-

rent minerals were comprehended under a single name." (*Moore's Anc. Mineralogy*, p. 164.)

262. *Læna*. This is the same word with the Greek *χλαῖνα*, and is radically connected with *λάχνη*, *lana*, or "wool." It signifies, properly, a woollen cloak, the cloth of which was twice the ordinary thickness, shaggy upon both sides, and worn over the pallium, or toga, for the sake of warmth. Here, however, without losing its general force, it means one of a more ornamental nature than ordinary.—264. *Et tenui telas*, &c. "And had worked the warp with a thread of gold." By *telas* are here meant the *stamina*, or warp. The *læna*, being a winter garment, suited the season. Its purple colour, and the golden threads interwoven with the warp, befitted the rank of the wearer.

265. *Continuo invadit*. "He straightway accosts him."—*Nunc*. Emphatic: "*nou*," when you have an enterprise of so much moment to accomplish.—266. *Uxorius*. "A slave to a woman." Equivalent to *nimum uxori* (*i. e. femine*) *deditus*, thou art now doing what a woman prescribes, not what a man who has such high destinies to accomplish should mark out for himself.

268. *Demittit*. "Sends down," *i. e.* has just sent down. Observe the use of the present to indicate how rapidly Jove's messenger has sped his way.—269. *Qui numine torquet*. "Who causes to revolve by his divine will." *Torquet* appears to refer here to the motion of the earth around its axis; for, to borrow the words of Cicero (*Acad. Quæst.* iv. 39, 123), Virgil would seem to have been aware, "*Terram circum axem se summa celeritate convertere et torquere*." Some render *numine torquet*, "moves at will," which appears directly opposite to the meaning of the poet.

270. *Jubet*. Observe again the peculiar force of the present.—271. *Teris otia*. "Art thou wasting thy time." In *otia* lurks the idea of time spent in total inaction, as far as the high destinies of the hero are concerned.

275. *Debentur*. "Are due (by the fates)."—276. *Tali ore*. "In such language." Equivalent to *talibus verbis*.—277. *Mortales vides*. "Mortal vision." It applies merely to the person whom he was addressing, and by whom alone he was seen.—*Medio sermone*. Abruptly; without waiting for any reply.—278. *Et procul in tenuem*, &c. A beautiful image. The god appeared to retire gradually from before him, and to melt away in the distance into air.

280. *Arrectæ*. "Was raised on end." Supply *sunt*.—283. *Ambire*. The literal meaning of this verb, in the present passage, is best expressed by our vulgar English phrase, "to get around," *i. e.* to sooth.—284. *Quæ prima exordia sumat*, *i. e.* among the various modes of opening a conversation with the queen on the subject of his departure, what one shall he in preference adopt?

285. *Atque animum*, &c. "And now he transfers his rapid thoughts to this (mode of proceeding), now to that." Verses 285 and 286 appear again in book viii. 20, 21, and are omitted here by Brunck. Wagner, however, defends them very successfully.

287. *Hæc alternanti*, &c. "To him, fluctuating in mind."—288. *Serestum*. The common text has *Cloanthum*, for which we have given *Serestum*, with Wagner, on the authority of the best MSS. Brunck is altogether wrong in supposing that *Sergestum* and *Serestum* are merely variations of one and the same name.—289. *Classen optent taciti*, &c. "(Directing them) secretly to equip the fleet, and assemble

their companions on the shore." In *vocat* is implied also the idea of *monens*, "directing."—290. *Arma*. Not "naval equipments," as some render it, but "arms." Naval equipments are already implied in *classem aptent*.—*Et quæ sit*, &c. "And to dissemble as to what may be the cause of this change of affairs."

291. *Quando optima Dido*, &c. "Since the generous Dido is ignorant (of what is passing)."—*Quando*, for *quoniam*.—*Optima*. Intended to express his sense of the indulgent hospitality of the queen. The term, however, sounds coldly to a modern ear.—293. *Tentaturum aditus*, &c. "Will try (gentle) avenues of approach (unto her feelings), and what may be the most fitting moments for addressing her; what mode of proceeding may be favourable for the case." In verse 423 a species of inverted arrangement takes place: "*molles aditus et tempora*."

Mollissima tempora, i. e. when he may be able to unfold his future plans to the queen, with the least pain to her feelings.—295. *Facessunt*. "Proceed to execute." An old form. So in Ennius, "*dicta facessunt*."

296. With *exceptit* we may supply *sensu, mente*, or something equivalent.—298. *Omnia tuta timens*. "Fearing all things (even though safe)," i. e. regarding everything with an eye of suspicion and alarm; even what was perfectly safe, and ought not in reality to have excited such feelings in her.

298. *Eadem impia Fama*, &c. "The same unpitiful Rumour brought intelligence to her frantic."—301. *Qualis Thyias*. Like a Bacchant aroused by the opening rites of the god, when the triennial orgies stimulate her on the name of Bacchus being heard."

The expression *commovere sacra* is a technical one. The temples are thrown open; the altars prepared for sacrifice; the sacred vessels and utensils are brought out; dances and processions arranged, &c. In other words, the *sacred things are set in motion*, "*sacra commota sunt*."

302. *Thyias*. From the Greek Θυιάς. This is the more correct form. *Thyas* comes from Θυάς, which latter is only employed when the first syllable is wanted to be short.—*Audito Baccho*. Referring to the cry *Io Bacche!* as uttered by the Bacchanals.—*Stimulant*. The cry urges her on to join the crowd of worshippers.—*Triærica Orgia*. Alluding to the old form of celebrating the orgies. This was done every third year by the Thebans on Mount Cithæron, and is not to be confounded with the later festival of the Dionysia, as celebrated by the Athenians. The latter was annual. The celebration on Mount Cithæron was, moreover, a nocturnal one.

306. Before *posse* supply *te*.—*Tacitus*. "In silence," i. e. without my knowledge.—309. *Hiberno sidere*. "Under a wintry star," i. e. in the wintry season. Navigation among the ancients was governed by the observation of the stars. In the period of the year then approaching storms must be expected.—310. *Mediis aquilonibus*. "In the midst of the northern blasts." The north wind would be quite contrary to Æneas, as he was to sail from Africa.

311. *Quid? si non arda aliena*, &c. The meaning of the passage is this: If Troy were even remaining, and thou wert about to return to it, not to seek foreign lands and unknown abodes, thou surely oughtest not to think even of going back to Troy at this inclement season.

314. *Per ego has lacrymas*. "I (do adjure) thee by these tears." *It is better to understand obsecro* here, and construe *oro* later in the

sentence. The position of the words is in accordance with Greek usage, the personal pronoun being placed between the preposition and the noun governed by it; a construction intended to express strong emotion. Compare the Greek, πρὸς σε τῶν γονάτων.—315. *Quando aliud mihi, &c.* "Since I have left to my wretched self no other means of persuading thee," i. e. no other means but tears and entreaties.

317. *Fuit aut, &c.* "Or if to thee aught of mine was ever pleasing." Compare the beautiful passage in the twelfth book (v. 882). "*Aut quidquam mihi dulce meorum, te sine, frater, erit.*"—319. *Eæne.* "Forego that resolve of thine."

320. *Nomadumque tyranni.* "And the kings of the Numidians." Alluding particularly to Iarbas. *Tyrannus* used in its primitive meaning (like the Greek τύραννος), as equivalent to *rex*.—321. *Infensi Tyrii.* "The Tyrians are offended with me," i. e. the Tyrian nobles who had sought her hand in marriage. (Compare line 36.)—*Te propter eundem, &c.* "On thy account, too, my honour has been lost." Virgil is said to have recited these lines with wonderful pathos and effect, when privately reading the third and fourth books in the presence of Augustus. So Servius.

323. *Moribundam.* "Soon about to die." Priscian (xiii. 5, 24) reads *morituram*.—*Hospes.* As Æneas proves by his conduct that he does not consider himself bound by the matrimonial tie, it remains for Dido only to view him in that relation to her, in which he must admit himself to stand, that of "a guest."—324. *De conjuge.* "From that of husband."

325. *An mea Pygmalion, &c.* "Shall it be until my brother Pygmalion," &c. With *an* we must associate the idea of *moror* understood, from *moror* which precedes.—327. *Mihi de te suscepta fuisset.* "Had been born to me by thee." The prose form is *ex te*.—329. *Qui te tamen ore referret.* "Who might, however, resemble thee in look (alone)," i. e. in countenance not in mind.—330. *Capta aut deserta.* "Deceived or deserted." We have given *aut*, the reading of several MSS. and of the editions before that of Heinsius. Some render *capta* "a captive," which is not so good.

331. *Immota.* "Fixed (on the ground)."—333. *Ego te, quæ plurima fando, &c.* "Never will I deny that thou hast deserved well of me in the case of very many favours which thou canst enumerate in speaking," i. e. that thou hast bestowed numerous favours upon me. The full form of expression would be: *Nunquam negabo te promeritam esse (de me, quod ad plurima beneficia), quæ plurima (beneficia) vales enumerare fando.*

335. *Elisæ.* He calls her by a more endearing and familiar name, but its employment on this occasion sounds almost like mockery. The appellation is said to mean "the exulting," or "joyous one." (*Gesenius, Phœn. Mon. p. 406.*) Bochart makes it signify "the divine maiden," but erroneously.—336. *Dum memor ipse mei, &c. i. e.* as long as memory retains her seat within me, &c.

337. *Pro re.* "In relation to the present matter." Wunderlich makes *re* the same as *discessu*, but in this he is wrong. It is equivalent rather, to *pro re natâ*, i. e. *ut res comparata est*.—339. *Nec conjugis unquam, &c.* "Nor did I ever pretend a lawful union, or enter into a compact such as this." Some explain *pretendi* by *prætuli*, "nor did I ever bear before me the torch of marriage."

But it was not the Roman custom for the bridegroom to bear a torch.

340. *Meis auspiciis*. "Under my own guidance."—341.—*Et sponte meâ componens curas*. "And to lull my cares to rest in my own way." Literally, "of my own accord."—342. *Urbem Trojanam primum*, &c. "I would cherish before everything else," &c. Observe the peculiar force of *primum*.—The meaning is, that he would honour, according to custom, with yearly sacrifices, the remains of his departed friends and countrymen.—344. *Et recidiva manu*, &c. "And I would with this hand have established for the vanquished, Pergamus rising from its fall." Observe the continued action in *colorem*, and the final or complete action in *posuissim*.

345. *Gryneus Apollo*. "The Grynean Apollo." So called from the city of Gryneum or Grynea, on the coast of Lydia, near the northern confines, and which was celebrated for its worship and oracle of Apollo.—346. *Lycia sortes*. "The Lycian oracles." Referring to the temple and oracle of Apollo at Patara in Lycia. Servius regards both *Gryneus Apollo* and *Lycia sortes* as mere ornamental expressions, and makes the oracular responses to which Æneas alludes to have been given, in reality, at Delos. This, however, is too frigid. The allusion must be to actual oracles obtained from Gryneum and Patara, though not mentioned elsewhere in the poem.

347. *Hic amor, hæc patria est*. "This is the object of my love; this my country." A cold and unfeeling remark to make to one who had loved him as fondly as Dido.—*Si te Carthaginis arces*, &c. This wretched sophistry is any thing but creditable to the character of Æneas. "Dido does not complain of him," observes an anonymous commentator, "(and it would have been very idle if she had) for settling in a foreign country, which he must have done had he stayed with her, nor for his having had a design upon Italy in particular before his arrival at Carthage. But what she blames him for is his deserting her now, after he had so deeply engaged himself; upon which, according to her doctrine, he ought to have altered his resolution. The supposition, that such flimsy sophistry could justify Æneas in the eyes of Dido, is one of the many proofs which Virgil has given of his low estimate of the female character; yet the whole is true to nature. Æneas, finding that he has no valid defence, seeks to deceive himself and others by a specious appeal to higher duties, which he ought to have thought of before he contracted so close an alliance with Dido and the Carthaginians."

349. *Quæ tandem Ausoniâ*, &c. "Why, then, envy the Trojans their settling in the Ausonian land?" In other words, why grudge the Trojans their Italian settlements, when thou thyself, though a native of Phœnicia, dost prefer to dwell in a foreign city, the Carthage of thine own raising!—350. *Fas*. "Let it be lawful." Sup-
ply *sit*.

353. *Turbida imago*. "The troubled image," i. e. the troubled ghost. Wunderlich refers the epithet to the influence of anger, as we say *turbidus ira*. This, however, appears inferior to the common mode of rendering, as we have given it.—354. *Capitisque injuria cari*. "And the injury done to that beloved one." *Caput*, by a well-known poetic usage, for the whole person, or the individual himself.—355. *Fatalibus arvis*. "His destined lands."

357. *Testor utrumque caput.* "I call to witness both thee and myself," i. e. I swear it by thy life and my own. Some refer *utrumque caput* to Æneas and Ascanius. It is much better, however, to apply it to Æneas and Dido.

358. *Manifesto in lumine.* "Amid clearest light." The light, namely, which encompassed the persons of divinities.—359. *Intransit muros.* Mercury, it will be remembered, alighted in the suburbs of Carthage.—360. *Desine meque tuis, &c.* Heyne: "Incendere, commovere; luctu, dolore et irâ exasperare." The harsh arrangement, and equally harsh cadence of this line, are very remarkable. From the circumstance of a hemistich following, we might be inclined to believe that the poet had left the speech of Æneas unfinished, intending to complete and retouch it at some future day.

"The conduct of Æneas on this trying occasion," remarks Symmons, "and his reply to the pathetic address of the much-injured queen, discover too much hardness and insensibility to be quite forgiven, though he acts under the command of Jupiter. He assents with too little apparent reluctance to the mandate of the Olympian king; and we should have liked him more if his piety in this instance had been less. There is also in his speech, and especially at the close of it, a peculiar harshness, to which it is not easy for us to be reconciled. It would seem that Virgil, intent upon the main object of his poem, and resolved, in this part of it, to excite our passions to their most intense degree, was careless of minuter delicacies, and was not, perhaps, desirous of softening down any of the roughnesses of effect."

362. *Talia dicentem, &c.* "Him, all along, while uttering these things, she eyes with half-averted look."—363. *Totumque pererrat luminibus tacitis, &c.* "And with silent look roams over his whole person, and (at length), inflamed to fury, thus breaks forth."

365. *Nec tibi diva parens.* "Neither was a goddess thy parent." Supply *erat*.—367. *Admórunť ubera, i. e.* gave thee suck.—366. *Duris cautibus, &c.* "Horrid to view with its flinty rocks." Some make it equivalent to *e duris cautibus*, "horrid Caucasus engendered thee out of the flinty rock." The other interpretation, however, is more natural.

368. *Nam quid dissimulo, &c.* "For why do I conceal my feelings! or to what greater outrages do I reserve myself?" i. e. why do I check the impulse of my feelings, as if I had reason to fear lest I might exasperate him by what I said! Can I suffer any greater outrage and contumely than he has already put upon me!—369. *Num fletu ingemuit nostro?* "Did he groan when I wept?" Dido here ceases to address Æneas; she speaks not to him, but of him as absent.—*Num lumina flexit?* "Did he (once) bend his eyes upon me?" Compare line 331, "*immota tenebat lumina.*"

371. *Quæ quibus anteferam, &c.* "To what feelings shall I first give utterance?" Literally, "what things shall I prefer to what?"—372. *Oculis æquis.* "With impartial eyes."

374. *Et regni demens, &c.* Compare line 214.—375. *Amisam classem, &c.* "I restored his lost fleet, I rescued his companions from death." Observe the zeugma in *reduzi*. With *classem* it has the force of *renocavi*.—378. *Horrida jussa.* So called because one obeys them with shuddering, on account of their dreadful import.—379. *Scilicet is Superis labor est! &c.* "This, forsooth, is a (befitting)

labour for the gods above ; this care disquiets those tranquil beings!" Æneas, as a cloak for his abandonment of Dido, suggests orders from on high which he cannot disobey. The irritated queen seeks to refute him with doubt and incredulity, and the bitterest irony. Thou talkest of the prophetic Apollo, of the Lycian oracles, of the dreadful mandates which the messenger of the skies has brought to thee ; just as if the gods above would trouble themselves with thy concerns, or would allow their calm and tranquil existence to be disturbed by any cares for one so perfidious and ungrateful !

380. *Neque refello*. "Nor do I deign to confute thy words." The natural consequence of the view which Dido has taken of the excuses of Æneas is a feeling of contempt for him who has employed them. She bids him depart : he is too unworthy to be detained by her. But she expresses, at the same time, the earnest hope that he may be made bitterly to atone for his baseness.

382. *Spero equidem*, &c. "I do indeed hope, that if the just gods can accomplish any thing, thou wilt drain the cup of punishment amid the rocks of ocean."—383. *Dido*. The Greek accusative, *Διδόα*, *Διδῶ*.—384. *Sequar atris ignibus absens*. "Though absent, I will pursue thee with gloomy fires." She is thinking of the torches of the Furies and their pursuit of the guilty. As if one of these avenging deities, she will be ever present to his thoughts, and will ever haunt him with the terrors of a guilty conscience.

385. *Et, quum frigida mors*, &c. "And when chill death shall have separated these limbs from the vital spirit," &c., "thou shalt render full atonement : I will hear of it (in the world of departed spirits)."

388. *Et auras ægra fugit*. "And, sick at heart, flees the light of day."—392. *Marmoreo thalamo* for *ad marmoreum thalamum*, which would be the prose form of expression.

394. *Avertere*. "To divert."—395. *Labefactus*. "Shaken."—396. *Exsequitur*. "Proceeds to execute."—397. *Incumbunt*. "Bend themselves (to the work)." Supply *operi*.—*Et litore celsas*, &c. According to the early custom, vessels were drawn up on the shore, stern foremost, when a voyage was ended, and were supported by props until they were again required, when they were drawn down once more to the water.—398. *Uncta carina*. "The tarred keel."—399. *Fron-dentes remos, et robora infabricata*. "Oars with the leaves still attached to them, and unwrought timber."

403. *Tectoque reponunt*. "And lay it up in their habitation." Imitated from Apollonius Rhodius, vi. 1452. More careful modern observation does not confirm this proof of foresight in ants, which affords to poets so frequent a subject of allusion. On fine days, it is true, the working ants bring out and expose to the sun the eggs and larvæ ; but no store of corn, or of other provisions, has been discovered, or is requisite, as in winter ants become torpid.

406. *Obnixæ*. "Struggling against with their shoulders."—*Co-gunt agmina*, &c. "Keep together the column of march."

409. *Fervere*. "Glow (with busy preparation)."—410. *Totumque videres misceri*, &c. "And didst perceive the whole surface of ocean to be disturbed," &c.

413. *Ire in lacrymas*. "To have recourse to tears."—414. *Et sup-plex animos*, &c. "And, as a suppliant, to make resentment yield to love."—415. *Frustra moritura*. "In that event about to die in vain," i. e. about to die in vain, in case she left any one thing unattempted.

417. *Vocat jam carbasus auras*. "The canvass now invites the

breezes," i. e. they are now ready for departure, and wait only for the wind.—418. *Puppibus et leti*, &c. On the departure and arrival of vessels garlands were hung at the stern, the images of the tutelary deities being kept there.—419. *Hunc ego si potui*, &c. "Since I was able to foresee this so heavy an affliction." This is all said to deceive her sister. Dido wishes her to believe that she knew all along the Trojans must depart from Africa for Italy, and was therefore prepared for the pang which she knew their departure would cost her. Some commentators give a very different turn to the sentence by making *potui* equivalent to *potuissem*, and *potero* to *possem*. If this be correct, the use of the tenses becomes a mere nullity.

421. *Solam te colere*. "Was accustomed to show deference to thee alone." Supply *solebat* to govern *colere* and *credere*, or, what is better, regard these two last as historical infinitives.—422. *Arcanos sensus*, &c. "His secret thoughts."—423. *Viri molles aditus et tempora*. "The soft approaches unto, and the moments (that are most favourable for addressing, the feelings) of the man," i. e. the manner and the time of working upon his feelings.

427. *Aulide. At Aulis*. A town and harbour of Boeotia on the shores of the Euripus, and nearly opposite to Chalcis. It was celebrated as the rendezvous of the Grecian fleet when about to sail for Troy. Here, also, they bound themselves by an oath never to return to their native land until they had taken the city of Priam.—427. *Nec patris Anchisæ*, &c. "Nor have I disturbed the ashes or the shade of his father Anchises." Literally, "nor have I torn away." The expression *revellere cineres* refers to the rude violation of a tomb by removing from it the ashes of the dead and scattering them to the winds. As this disturbance of the ashes was also a disturbance of the manes, the expression *manes revelli* is also employed, and so far only is it proper.

428. *Mea dicta demittere*. "To let my words descend."—431. *Non jam conjugium antiquum*, &c. "I ask not now for that once-promised union, in which he has deceived me."—432. *Ut careat*. "That he forego."—*Regnumque relinquat*. "And relinquish his (destined) kingdom."—433. *Tempus inane peto*, &c. "I only seek for a brief period, that he well can spare." Observe the beautiful effect of the epithet *inane*. A period entirely *empty* for him, entirely disengaged, which he well can spare me from his present employment.

Requiem spatiumque furori, &c. "As a respite, and an interval of time for my maddening passion to abate; until my (hard) lot may teach me, at present quite overcome by sorrows, the proper way to grieve," i. e. may teach me the lesson of resignation.

436. *Quam mihi cum dederis*, &c. "Which when thou shalt have granted to me, I will send thee away fully requited (only) when I die," i. e. I will return thy kindness during all the rest of my existence, and will not consider the favour fully recompensed until the moment of my death. What the true reading or meaning of this passage is can hardly be determined. We have given the reading of Servius, and the interpretation of Heyne. *Quam mihi cum dederit, cumulatam morte remittam*, is the worst lection of any. When Dido was solicitous, by her fond message, to delay at least the departure of Æneas, it was a strange argument to induce his assent, to say that, after all, she would send him away loaded with her death.

437. *Fletus*. "Mournful messages." Anna, in repeated inter-

views, portrays to Æneas the tears and sorrows of her sister, and communicates to him the entreaties of the latter.

442. *Alpini Boreæ*. In Virgil's native country, the north winds descended from the Alps.—445. *Ipsa*. "The tree itself."—446. *In Tartara*. "Towards Tartarus." Mr. T. A. Knight observes, that the oak in few soils roots more than four or five feet.

448. *Et persentit curas*. "And feels deep anguish."—449. *Laorime voluntur inanes*. "Unavailing tears are poured forth," i. e. by Dido and Anna.

450. *Fatis exterrita*. "Deeply terrified at her fearful destiny." Her misfortunes seemed now but too surely the decrees of fate.—451. *Tædet cæli convexa tueri*. "She is tired of beholding the arch of heaven." Cicero first employed this form of expression in his translation of Aratus, and was imitated afterward by Virgil and Ovid. Ennius, however, long before, had spoken of the "*Cæli ingentes fornices*."—*Convexa*. Not put for *concava*, but referring to the skies as swelling upward and forming the pavement of heaven.

452. *Quo magis inceptum*, &c. The poet now mentions various evil omens as seen by Dido, and which all operate as so many inducements unto her to commit the act of self-destruction.—454. *Latices nigrescere sacros*, &c. "The sacred liquors begin to turn black." This refers to the lustral water, and the offerings of milk.—456. *Non ipsi effata sorori*. A beautiful touch of nature, by which the poet heightens the interest and mysterious nature of the event.

457. *De marmore templum*, &c. "A chapel of marble (in memory) of her former husband" (Sychæus).—459. *Velleribus nivis*, &c. "Snow-white fillets and festal garlands." *Festa* does not so much indicate anything joyous as rather what is connected with ceremonious observances.—460. *Hinc*. "From this." Referring to the chapel.—*Exaudiri voces, et verba*, &c. "Voices seemed to be distinctly heard (by her), and the words of her husband calling upon her." Observe the force of *ex* in composition.—462. *Culminibus*. "On the palace-tops."—463. *Queri*. The historical infinitive, in the sense of *quereretur*.—*Et longas in fletum*, &c. "And lengthened out a long and mournful note." Servius says that Virgil, in this passage, gives *bubo* a wrong gender; so that, according to Heyne, *sola bubo* will be, in fact, *sola avis bubo*. Other grammarians, however, make it also feminine, and this, no doubt, is the better way of regarding it here.

465. *Agit ipse furentem*, &c. Nothing can be truer to nature than this description of a troubled dream. For they who are oppressed by heavy sorrow, seem to themselves, in their dreams, to be travelling along through fearful solitudes, or to be for ever roaming through lonely palaces and long-drawn halls.

469. *Eumenidum veluti*, &c. Alluding to the legend of Pentheus, king of Thebes, who for his contempt of the rites of Bacchus was driven to frenzy by the god. This is borrowed from the Bacchæ of Euripides (v. 916, *seqq.*), where the frenzied Pentheus exclaims,

Καὶ μὴν ὄρᾳν μοι δύο μὲν ἡλίους δοκῶ,
Δισσὰς δὲ Θήβας, καὶ πόλιν ἐπάστομον.

471. *Aut Agamemnonius*, &c. "Or, (as) Orestes, son of Agamemnon, excited to phrensy on the stage, when he seeks to flee from his mother armed with torches," &c. Orestes slew his mother, Clytemnestra, on account of her infidelity with Ægisthus, and was pursued

for this crime by the shade of his parent and by the Furies. He became phrensiéd in consequence. This story was often dramatized by the ancient poets, and we have the "Orestes" of Euripides remaining at the present day, in which the madness of the young prince is powerfully portrayed. Here, however, Virgil follows a tragedy of Pacuvius, in which Orestes, on the advice of his friend Pylades, goes to Delphi, in order to avoid the Furies and the shade of his parent; but the latter pursues him even within the precincts of the sanctuary, while the Furies sit without waiting for him at the threshold. We have followed in *agitatus scenis* the order of Wunderlich.

Scenis. In the plural, because this subject was often represented on the stage.—472. *Facibus.* The Furies were commonly represented with torches in one hand, and darting serpents with the other.

474. *Conceptit Furias.* "She took the Furies to her bosom."—*Erieta.* "Completely overcome."—476. *Exigit.* "She weighs."—477. *Consilium cultus tegit,* &c. "She conceals her design with her look, and wears on her brow the calmness of hope."

480. *Oceani finem iuxta,* &c. i. e. near the very extremity of the Western Ocean. Virgil here follows the geographical ideas of an age much earlier than his own, according to which Mount Atlas, and the adjacent regions of Africa, formed the limits of the world to the west. This is Homer's idea, and the ocean alluded to in the text is the Homeric *Ὠκεανός*, or the vast river that encircles the earth.—

481. *Ultimus locus.* "The furthest region." We must not be surprised to find Æthiopians in this quarter. Homer divides this great race into the Eastern and Western. The former are the people of India, the latter of Africa. The term "Æthiopian," in fact, according to its etymology, means any nation of a dark-brown complexion.

482. *Axem humero torquet,* &c. "Turns on his shoulder the axis of the sky, fitted with blazing stars." Heyne makes *aptum* equivalent to *distinctum*, "studded." Wagner, to *instructum*. The latter is nearer the truth.—*Torquet.* Atlas supports the heavens on his shoulders, but as the sky, while thus supported, had its diurnal motion, he is said also to impart this.

483. *Hinc mihi Massylæ,* &c. "A priestess of the Massylian nation has been pointed out to me from this quarter." The Massyli, strictly speaking, were a people of Numidia to the east of Cape Tre-tum. Here, however, as this Massylian priestess has charge of the temple and gardens of the Hesperides, the epithet must be taken in a very general sense; in other words, *Massylæ* would seem to be equivalent to *Libyæ*.—484. *Hesperidum.* The gardens of the Hesperides are placed, by those geographical writers who seek to convert a fable into reality, in the neighbourhood of the ancient Berenice, in Cyrenaica. Virgil, however, gives them a poetic locality near Mount Atlas, in the furthest west.

485. *Ramos.* The boughs containing the golden apples.—486. *Spargens humida mella,* &c. The commentators, in general, make *spargens* equivalent to *præbens*, or *objiciens*, so that honey and poppy-seed would, according to them, form the entire food of the dragon. The truth is, however, that *spargens* is to be taken merely in its literal sense of "sprinkling." The food of the dragon was not honey and poppy-seed, but these were sprinkled upon it, and formed an agreeable condiment.

487. *Hæc se carminibus*, &c. "This female engages to free by (magic) charms whatsoever minds she may please (from the passion of love)."

—489. *Sistere aquam fluvii*, &c. The poet here enumerates some of the usual wonders performed by the sorceresses of early times.—

490. *Nocturnosque ciet manes*. "She summons also from the tomb the nocturnal manes," i. e. she evokes also the shades of the departed by night.

492. *Caput*. "Person." Consult note on line 354.—493. *Magicas invitam*, &c. "That I have recourse against my will to magic arts." Literally, "that I am girded or tucked up," in allusion to the Roman custom of tucking up the toga, or shortening it by means of the *umbo*, or knot, in front, preparatory to active exertion.—*Invitam*. Because such practices were offensive to the gods.

494. *Secreta*. "In secret." For *secreto*.—*Tecto interiore*. "In the inner court." This reminds us of the description of Priam's palace. (Consult note on ii. 454.) The poet seems to have had the Roman *impluvium* partly in view.—*Sub auras*. "Beneath the open air." Wunderlich and Wagner make this equivalent to *in altum*, or in *sublime*, "on high," "to a great height." The ordinary interpretation, however, is far superior.

495. *Arma viri*. Referring to the sword of Æneas. (Compare lines 507, 607.)—496. *Exuviasque omnes*. "And all the garments that he hath left behind." This, though a somewhat homely direction, is still, however, in strict accordance with the requirements of magic rites. In cases where the emotion of love was to be extinguished, everything was destroyed that could have recommended itself to the feelings by having ever been brought into contact with the perfidious lover.

498. *Cuncta monumenta*, i. e. every thing that may remind me of.—

500. *Novis prætexere*, &c. "That her sister, under these strange rites, is concealing her own death." More literally, "is weaving a covering (or blind) before her own death by means of unusual rites."

—501. *Nec tantos mente*, &c. "Nor does she conceive in her mind such madness (on her sister's part), or fear worse results than had occurred at the death of Sychæus."—502. *Quam morte*. Supply *contingent*, or some similar verb.

504. *Penetrati in sede*. "In the interior of the palace." Equivalent to *tecto interiore*. The "pile" was erected ostensibly for magic rites, in order that the image, the sword, and the "*exuvias*" of Æneas might be consumed upon it. In reality, however, it was for her own funeral pile.—506. *Intenditque locum sertis*. "Both hangs the place with garlands." A choicer expression than *intenditqueserta per locum*.—*Fronde funereâ*. Alluding particularly to the cypress.—507. *Super, toro locat*. "She places on the top, upon a couch."—*Ensemque relictum*. "And the sword left (as a gift)." (Consult note on line 647.)

508. *Effigiem*. A very important part of magic rites was to prepare an image of the person against whom the enchantment was designed. This was either of wax or wood, more commonly the former. If the object of the rite was to recall the affections of an individual, the latter was supposed to melt with love as the wax of his image melted. If, on the other hand, the rite was intended as a punishment, he was devoted to death as his effigy was destroyed amid the flame. The object of the present ceremonies is the extinction of the love of Dido, and the punishment of her faithless lover.—*Haud ignara futuri*, i. e.

well aware that, under all this semblance of magic ceremonies, her own death was the object in view.

509. *Crines effusa*. "With dishevelled locks." The Massylian priestess is here meant. (Compare line 483.)—510. *Ter centum tonat ore*, &c. "In loud-toned accents thrice invokes a hundred gods." We have adopted the emendation of Wagner, as far superior to the common reading, *tercentum deos*, "three hundred gods." The number three was all-important in sacred and in magic rites.

511. *Tergeminamque Hecaten*, &c. "And threefold Hecate, the three aspects of the spotless Diana," i. e. the three forms under which she is wont to appear; namely, as Luna in heaven, Diana on earth, and Hecate in the world below.

512. *Sparserat et latices*, &c. "She had sprinkled, also, imitated waters of the Avernian fountain," i. e. of the Avernian Lake, which was supposed to be one of the entrances to the lower world. "In sacrificing," remarks Valpy, "when the fittest materials were not at hand, a substitution of others imitating them was permitted."

513. *Falcibus et messæ*, &c. "Full-grown herbs also, cut by moonlight with brazen sickles, are sought for, with the juice of black poison," i. e. herbs covered with the ripened down of maturity, and swelling with poisonous juices.

515. *Queritur et nascentis*, &c. "The mother's love, too, is sought for, torn away from the forehead of a new-foaled colt, and snatched away from the dam." *Amor* is more commonly rendered "the hippomanes." "The classic writers," observes Symmons, "mention two species of hippomanes, both of which were regarded as powerful ingredients in filters and poisonous potions. One of these was a tongue-like excrescence, sometimes seen on the forehead of a new-born foal, which, according to a popular notion (not yet extinct), the mare immediately seizes and eats; or, if prevented in her design, refuses to suckle her offspring. Hence, in this passage of Virgil (the effect, in the poetic dialect, being substituted for the cause), it is called 'the mother's love.' The other hippomanes was a fluid distilling from mares, of which Virgil speaks in the third book of the Georgics (line 280, *seqq.*)."

517. *Molâ*. "With the salted meal." Roasted barley-meal mixed with salt. Consult note on ii. 103. Observe the ablative of the manner, as it is grammatically called, in "*molâ manibusque piis*," where some erroneously supply *cum*; and compare also book vii. 187.

—518. *Unum exuta pedem vinclis*, &c. "Having one foot bared of the sandal, with robe ungirt." Literally, "freed as to one foot," &c. This was one of the costumes of those who sacrificed. On Etrurian vases one foot of the sacrificer is often seen unshod. It is incorrect to confine this merely to magic rites.—519. *Fati*. "Her approaching fate." There is no reference here to any thing astrological; the stars are merely called "*conscia*," as *cæther* is termed "*conscius*" in verse 167.

520. *Tum, si quod non æquo*, &c. "Then if any deity, both just and mindful, has for a care those who love beneath an unequal compact," i. e. where one proves faithless.—521. *Curæ habet*. The full expression would be *curæ sibi habet*.

522. *Nox erat*. This beautiful description of a still night, and of the repose of nature, contrasted with the sleepless and tumultuous agonies of the death-devoted queen, is closely copied from a very fine passage in the Argonautics of Apollonius.—523. *Quærant*. "Were

still." Pluperfect rendered, in consequence of its continued meaning, as an imperfect.

525. *Picta*, i. e. of many-coloured plumage.—528. *Lenibant*. "Were lulling to rest." Old form for *leniebant*. The 528th line is undoubtedly spurious: it is wanting in many MSS.; it mars the syntactical arrangement of the previous part of this fine passage; and it appears to have been made up from lines 224, 225, of the ninth book. The only way to make the syntax at all tolerable is to place a semicolon after *tenent*.

529. *At non infelix animi Phœnissa*. "But the Phœnician Dido slept not, wretched in mind." Supply *quieviit*.—530. *Oculisve*, &c. "Nor does she feel the influence of night on her eyes or in her bosom."

533. *Sic adeo insistit*. "In this way, then, does she reason." *Insistit* equivalent to *mente et cogitatione insistit*.—534. We have preferred *agam*, with Wunderlich, to the common reading, *ago*.—*Irrisa*. "(Now) become a subject of mockery." Not for *irridenda*, as some maintain, but retaining its proper force.—535. *Nomadum consubia*. "An alliance with the Numidians," i. e. with the monarch of the Numidians. Meaning Iarbas.—536. *Maritos*. "As husbands," i. e. as a husband. Again referring to their king.

537. *Atque ultima Teucrum*, &c. "And obey the most degrading commands of the Trojans." *Sequar* signifies "to follow" when construed with *classes*, and "to obey" when joined with *jussa*.—538. *Quiane auxilio*, &c. "(Shall I), because it delights them to have been before this relieved by my aid, and (because) gratitude for what I formerly did stands its ground in them well mindful of it?" Said ironically. With *juvat* supply *eos*, with *levatos* the infinitive *esse*.

540. *Quis me autem*, &c. "But who, suppose that I have the inclination, will allow me (to do this)." We read *ratibusque*, with Wagner, instead of the common *ratibusve*. The former is clearly required by the sense.—*Fac velle*. Supply *me*.

542. Observe the force of the plural in *perjuria*. The allusion is to the false faith of Laomedon, one of the earlier kings of Troy, towards Neptune and Apollo, and, subsequently, towards Hercules. The whole Trojan race are here stigmatized for the same failing.

543. As regards the peculiar force of *quid tum?* consult Heindorff (*ad Horat. Serm. ii. iii. 230*).—*Ovantes*. Exulting not only at their departure, but at bearing away with them also the queen of Carthage. Hence the degradation to herself implied in the term.

544. i. e. or shall I follow the Trojans with all my people, in order to found a new colony along with them in other lands, and thus expose anew to the dangers of the sea and the violence of enemies those whom I brought hither with difficulty from the city of Tyre?—545. *Sidonîâ*. Either because Tyre was founded by Sidonians, or because "Sidonian" here is equivalent to "Phœnician."—547. *Quin morere*. "Die rather." *Quin*, with the imperative, used as a hortatory particle.

548. *Tu, lacrymis evicta meis*, &c. This accusing of a sister who so tenderly loved her shows the intense anguish of her own bosom, a feeling that often leads us to be unjust towards those whom we ought to regard as most dear.—*Furentem*. "Transported with love." Compare line 32, *seqq.*—550. *Non lixivit thalamum*, &c. This is said with a sigh. The common text has a mark of interrogation after *auras*, which mars the beauty of the passage.—551. *Mors fera*. A

general allusion merely to a solitary life, far away from the haunts of men. Some commentators think that there is a reference here to the ounce (*Lynx*), which, according to Pliny, after the death of its mate, lives in strict widowhood. This is too far-fetched.

552. *Servata*. "Has not been kept (by me)." As the noun *Synchæus* has a termination common to many adjectives also, there is no great impropriety in regarding *Synchæo* as an adjective agreeing with *cineri*. At all events, Virgil here takes a much less liberty than Juvenal in his *ursi Numidæ* (iv. 99), or Ovid in his *Numidæ leones*, (*A. A.* ii. 183).

553. *Tantos illa suo*, &c. "Such complaints did she cause to burst forth from her bosom." 555. It is little to the credit of either the poet or his hero that the latter should, at this time, have been sleeping.—558. *Omnia Mercurio similis*, &c. "In all things," &c. Observe the Græcisms in *omnia*, *vocem*, *colorem*, &c. literally, "as to all things," "as to voice," "as to complexion," &c.—*Colorem*. This and the *decora membra*, have a peculiar reference to Mercury, as the god of gymnastic exercises, depicting the ruddy glow of health, and the free and graceful movements of limb, that are wont to result from gymnastic training.

561. *Te circum stent*. So Wagner, in place of the common *circum stent te*.

565. *Dum præcipitare potestas*. "While thou hast the power to precipitate thy flight." For *dum potestas est tibi præcipitare fugam*. In prose the genitive of the gerund, *præcipitandi*, would be employed.—566. *Jam mare*, &c. "Soon wilt thou behold the sea disturbed by her ships."—*Tralibus*. Literally, "naval timbers."—*Sævasque collucere faces*. While the Carthaginian galleys seek to intercept thy departure, the inhabitants of the city will pour down with lighted torches to destroy thy vessels on the shore.—570. *Se immiscuit*, i. e. he disappeared amid.

571. *Subitis exterritus umbris*. "Deeply terrified by the sudden gloom." The deity, on his appearance, seems to have been represented as encompassed with brilliant light. (Compare line 358.) The sudden transition to darkness alarms and awakens Æneas.—573. *Præcipites, vigilate, viri*. "Awake, this instant, men."—575. *Funes*. The ropes that connected the vessels with the shore.

576. *Sancte deorum*. "O revered one of the gods." Imitated from Ennius, "*Juno Saturnia, sancta dearum*," and this last from the Homeric *ἁία θεάων*.—577. *Quisquis es*. The heavenly visitant had assumed the form and appearance of Mercury, but Æneas could not tell for certain whether it was Mercury himself or some one else.—578. *Sidera dextra*, i. e. stars on the rising of which favouring breezes would blow, and prosperous navigation ensue.

579. *Fulmineum*, i. e. gleaming suddenly on the view like the flash of the lightning.—580. *Stricto ferro*. "With the drawn steel."—581. *Rapiuntque, ruuntque*, &c. "They seize the cordage; they rush to their respective posts; they have left the shores; the surface of the sea lies hidden under their ships." Observe the beautiful use of the perfect in *deservuere*, as indicating haste.

586. *E speculis*. "From her palace-towers."—587. *Æquatis velis*. "With balanced sails." The wind being exactly fair, the sails were equally distended on either side of the sail-yards.—588. *Vacuos sine remige*. "Empty, without a rower." This is a species of pleonasm, of which Wagner cites several instances from both Greek and Latin

writers. Thus Silius Italicus : "*Vacuum sine corpore nomen*" (x. 583), and "*Vacuumque Jovem sine pube, sine armis*" (xvi. 624).

590. *Flaventes*. Auburn, or, as they were poetically termed, golden locks, were most admired by the ancient Romans.

592. *Non arma expedient*? "Will not (some) get ready arms?" Heyne takes *arma* for *instrumenta navalia*; but Wunderlich, with more propriety, for *instrumenta belli*. Supply *alii* with *expedient*, to correspond with *alii* in the subsequent clause.—593. *Deripientque rates alii*, &c. "And will (not) others tear my vessels from the dock-yards?"—*Ite, ferte citi flammæ*, &c. Observe the air of rapidity which the omission of the copulative gives to this sentence.

595. *Mentem mutat*. "Disorders my reason." She now regards the idea of pursuing them, which she had adopted but an instant before, as perfect insanity.—596. *Nunc te facta impia tangunt*? "Do the impious deeds (of the man) come home to thee (only) now? They ought then to have done so when thou didst resign (to him) thy sceptre." The common text has *fata impia*, which will then apply to Dido; but impiety is never ascribed to the fates, and the reading is therefore decidedly erroneous. The words *facta impia*, on the other hand, have reference to the wicked and unhallowed conduct of Æneas, which Dido now confesses ought to have been suspected by her when she gave the Trojan a share of her kingdom.

597. *En dextra fidesque*. Supply *ejus*. "Such is the plighted faith of him." Heyne puts a mark of exclamation after *fidesque*, but the proper place for it is after *Penates*.—599. *Subisse humeris*. "Bore on his shoulders."

600. *Abreptum divellere* equivalent to *abripere et divellere*.—602. *Patriisque epulandum*, &c. "And have served him up, to be banqueted upon, at his father's table." Alluding to the legends of either Thyestes or Tereus.

603. *Anceps fuerat*, i. e. might have been doubtful.—*Fuisset*. "Let it have been so."—604. *Quem metui moritura*? "Whom had I to fear, resolved to die?" i. e. what had I to apprehend from the issue of such a conflict, when I had already made up my mind to die? Observe in *metui* the pluperfect force which our idiom gives to the Latin aorist.—605. *Foros*. "Their hatches."—606. *Extinxi*. Contracted for *extinxissem*.—*Memet super ipsa dedissem*. "My own self I would have cast into the flames upon them." With *dedissem* supply *in ignes*.

608. *Tuque harum interpres*, &c. "And thou, Juno, the author and witness of these my cares." *Interpres* here indicates one by whose intervention any thing is effected, and the term is applied to Juno as the goddess who presides over marriage, and by whose intervention the union of Æneas and Dido was brought about. In this sense, therefore, she is the author of all the sorrows resulting from those ill-starred nuptials, and, following out the same idea, she is conscious of, or the witness to, them all.

609. *Nocturnisq; Hecate*, &c. "And thou, Hecate, (whose name is) howled through the cities, in the night season, where three ways meet." The worship of Hecate was conducted at night, in places where three roads met, in allusion to the "*tria virginis ora Dianæ*" (line 511). These rites were accompanied with loud cries and howlings, by which the goddess was invoked to appear unto her votaries.

610. *Et Diræ ultrices*, &c. "And ye avenging Furies, and ye gods

of the dying Elissa." Heyne understands by the *selast* the guardian deities of Dido, "*genii Didonis*." It is much better, however, to make the reference a general one, to all the gods who feel for Dido's wrongs and will avenge her fate.—611. *Accipite hæc*, &c. "Hear these (my words), and direct towards my wrongs the well-merited aid of your divine power." We have referred *malis*, with Wagner, to Dido, and not, as Heyne does, to the Trojans.

612. *Si tangere portus*, &c. "If it be necessary that the unhallowed wretch gain his destined harbour, and arrive at the lands (of which he is in quest); and if so the decrees of Jove demand, if this limit (of his wanderings) remain unalterably fixed." Observe the peculiar force of the plural in *portus*, as indicating destiny.—*Adnare*. In the sense of *pervenire*. Compare i. 538. "*Vestris adnavimus oris*."

615. *At bello audacis populi*, &c. The Rutulians, the subjects of Turnus, are here meant, and by "*daring*" is meant "*warlike*," "*spirited*." Observe the art with which Virgil here brings forward the most prominent events in the subsequent career of Æneas, as well as in the history of his descendants. It was a prevalent opinion among the ancients that the prayers of the dying were generally heard, and that their last words were prophetic. Thus, Virgil makes Dido imprecate upon Æneas a series of misfortunes which actually had their accomplishment in his own person or in his posterity. 1. He was harassed in war, on having reached Italy, by Turnus and the Rutulians, combined with the Latins. 2. He was compelled to abandon his son, and go into Etruria to solicit assistance (*Æn.* viii. 80). 3. He saw his friends cruelly slain in battle, especially the young Pallas. 4. He died before his time after a reign of only three years, having been slain in battle with Mezentius, according to a national tradition mentioned by Dionysius of Halicarnassus (i. 64); and his body having been carried off by the waters of the Numicius, near which he fell, never received the rites of sepulture. 5. The Romans and Carthaginians were irreconcilable enemies to each other. 6. Hannibal was Dido's avenger, who arose in later days to be the scourge of the Romans, and to carry fire and sword into Italy.

618. *Nec cum se sub leges*, &c. Alluding to the peace finally concluded between Æneas and Latinus. This is called *iniquâ*, "*disadvantageous*," because the Trojans lost by it their separate national existence and name, and became blended with the Latins as one common people. Compare xii. 823.—620. *Mediâque inhumatus arenâ*. "And lie unburied in the midst of the sands," i. e. "amid the sands at the bottom of the stream. Servius gives various accounts of the manner of his death.

623. *Exercete odiis*. "Pursue with constant hatred," &c. In the latter part of this clause there is an allusion to the sacrifices wont to be offered up to the dead. In the present case, the most acceptable offering to Dido will be unquenchable hatred on the part of the Carthaginians towards the Romans.

624. *Amor*. "Amity."—625. *Exoriarè aliquis*, &c. "Arise thou, some avenger, from my dust, who mayest pursue," &c. Observe the force and beauty of the second person. Arouse thou, who, I see, amid the dim future, art destined to be my avenger, although who thou art to be I know not.—*Ultor*. The allusion is to Hannibal.—627. *Quocumque dabunt*, &c. "At whatever time (fit) strength shall

lend itself (for the task).—628. *Litora litoribus*, &c. "It is my (dying) imprecation that shores be hostile to shores."

629. *Pugnent ipsique nepotesque*. *Ipsi*, the present generation of both Carthaginians and Trojans; *nepotes*, their posterity to the remotest degree. Hence the meaning of the passage is simply this: "May the two nations be at war now and for ever." The common text has *pugnent ipsique nepotes*, "may even their very descendants be at war," which amounts to almost the same thing, except that the hypermeter in *nepotesque* shows more agitation on the part of the speaker, and therefore accords better with the excited state of Dido's feelings.

631. *Invisam abruptere lucem*. "To break off all connexion with the hated light of day."—633. *Namque suam*, &c. "For the dark ashes held her own in her former country." Heyne and others object to this line as interpolated. They censure the use of *suam* for *eius*, and the expression *cinis habebat*, and also maintain that the subject is too unimportant to require mention. Wagner seeks to defend the line, but not with much success.

634. *Annam*, . . . , *huc siste sororem*. "Bring hither my sister Anna." We have retained the old comma after *Annam*, and also *nutris*, so as to connect *mihi* with *cara*, which seems the more natural construction. Wakefield removes both commas, and makes *mihi* depend on *siste*, "bring hither for me," &c.—635. *Dio corpus properet*, &c. "Bid her make haste to sprinkle her person with water from the running stream." It was customary with the Greeks and Romans to purify their persons with running water before engaging in sacrifice. Consult note on ii. 719.

636. *Monstrata piacula*. "The expiatory offerings that have been pointed out," i. e. by the Massylian priestess.—637. *Tuque ipsa piâ*, &c. The nurse, too, was to prepare herself for the sacrifice.—638. *Jovi Stygio*. "Unto Stygian Jove," i. e. Pluto, so called because he reigned supreme in the lower world, as Jupiter did in that above.—*Quas rite incepta paravi*. "Which, duly begun, I have prepared (for him)."—640. *Dardanii rogam capitis*. "The pile of the Trojan." Alluding to the image of Æneas placed upon it.—641. *Studio anili*. "With all an aged female's eagerness." Wagner and others read *anilem*, agreeing with *gradum*, but this is much less graphic.

642. *Cæptis*, &c., i. e. maddened by the idea of the horrid deed she was about to perpetrate.—645. *Interiora domus*, &c. "Bursts through the inner entrances of the palace, and with a frantic air ascends the lofty pile." The pile was constructed in the inner part of the mansion. (Compare line 504.)—646. *Recludit*. "Unsheaths."—647. *Quæsitum*. "Sought," i. e. procured, or bestowed. In line 507, it is called *ensem relictum*, where we must supply *dono*, or *munere*.

649. *Paullum lacrymis*, &c. "Having delayed for a moment in tearful musing."—651. *Dulces exuvie*, &c. "Ye relics dear to me, while," &c.—656. *Uta virum*. "I have avenged my husband," i. e. Sychæus.—*Pœnas inimico*, &c. "I have punished a hostile brother," i. e. by depriving him of the treasure which he so wickedly coveted.

659. *Os impressa toro*. "Having buried her face in the couch." This was an act of despair and agonized feeling. We must by no means render the words as some do, "having imprinted a kiss upon the couch."—660. *Sic, sic*. Some suppose that Dido here states

herself twice. This, however, appears to be at variance with *ferro collapsam* in line 663.—662. *Et nostræ secum*, &c., i. e. and from my mournful end take a mournful omen for himself.

663. *Ferro collapsam*. "Fallen on the steel."—668. *Tecta fremunt*. "The dwellings ring."—669. *Ruat*. "Were falling."

672. *Exanimis*. "Breathless with astonishment."—673. *Fœdans*. "Disfiguring."—674. *Per medios*. "Through the midst of the throng."

675. *Hoc illud, germana, fuit*, &c. "Was this it, O my own sister! didst thou aim at deceiving (even) me?" i. e. was this, then, thy design? wast thou all the time trying to deceive me?—679. *Idem ambas ferro*, &c. "The same pang, and the same hour, would have borne us both away by the aid of the sword."

680. *Struati*. Supply *rogum*.—682. *Extincti*. By syncope for *extincti*.—*Patresque Sîdonios*, i. e. the nobles that form the senate of thy new city. The term *patres* is used in accordance with Roman usage.—683. *Date, vulnera*, &c. "Give me it, I will wash her wounds with water." The punctuation of Wagner, which makes *date* govern *aquam* or *lymphas* understood. According to the old pointing, *date vulnera lymphis, ablutam*, an enallage was supposed to prevail, these words being put, it was said, for *date lymphas vulneribus*. This is harsh.

684. *Et extremus si quis*, &c. "And if any last breath still hovers around, I will catch it with my lips." Virgil is thought to be alluding here to a ceremony practised by both Greeks and Romans. When the person was expiring, the nearest relative applied the mouth to his, and received his last breath.—685. *Evaserat*. "She ascended." Observe the rapidity of action indicated by the pluperfect.—687. *Atque siccatbat*. "And kept trying to stanch." Observe the force of the imperfect in denoting continued action.

689. *Infæum stridet*, &c. "The wound inflicted beneath her breast emits a bubbling noise," i. e. the blood gushes forth with gurgling sound.—691. *Alto quæsit*, &c. "Sought for the light of day in the lofty heavens, and groaned when it was found." Her eyes now swimming in death, and becoming enveloped in darkness, strive to take in once more the light of day, but with difficulty collect the rays of the sunlight; the exertion is succeeded by a groan.

693. *Longum dolorem*. "Her prolonged suffering."—695. *Quæ luctantem*, &c. "To release the struggling spirit, and loosen the tie that bound it to the body." Literally, "and loosen the limbs bound unto it."—696. *Fato*. "By fate," i. e. by a natural death, at the end of the prescribed term of existence.—*Merita nec morte*. "Nor by a death that she deserved," i. e. as a punishment for some crime committed by her.—697. *Ante diem*. "Before her time." Before her appointed day.

698. *Nondum illi flavum*, &c. The ancients had an idea that no one could die until Proserpina, either in person or by Atropos her minister, had cut off a lock of hair from the head. This lock was regarded as a kind of first-fruits of consecration to Pluto; much in the same way as the hair, which they used to crop from the head of the victim before sacrifice, was reckoned the first offering to the god.—699. *Stygioque caput damnaverat Orco*. "And consigned her person to Stygian Pluto."

701. *Mille trahens*, &c. "Drawing through the heavens a thousand various hues from the opposite sun."—702. *Hunc*, &c. "This lock I, being ordered so to do, bear away sacred to Pluto."—703. *Isto corpore*.

"From that frame of thine." Observe the peculiar force of *iste*, as the pronoun of the second person.—704. *Omnis et una*, &c. "And, at the same time, all the vital heat passed away," &c. She breathed forth her life, and that life passed away into air. This is a much simpler explanation than to refer to the doctrine of the "*anima mundi*," or, with others, to the belief that the vital principle, after death, mingled with the elements.

BOOK FIFTH.

1. *Interea medium*, &c. "Meanwhile, Æneas, in direct course, (for Italy), was now fairly on his route with the fleet." Servius correctly explains *interea* as follows: Æneas set sail at early dawn, and during the whole day, while Dido's mournful fate is being consummated, he makes but little progress with his fleet, on account of light winds. As evening comes on, he is still in sight of Carthage, and sees the walls and buildings of the city lighted up in the distance by the flames of the funeral pile of Dido, it being customary with the ancients to burn the bodies of the dead at night, and gather their remains on the ensuing morning.

Medium iter does not mean, as Heyne thinks, "the deep;" neither does it imply, as others suppose, that one half of the route was already accomplished, for how, in that event, could they still be in sight of Carthage? But it means that Æneas was now fairly on his way, just as *medius* is used on other occasions, when we speak of one who is fully engaged with anything, or who is in the midst of an affair.

2. *Certus*. Commonly rendered, "resolved on his voyage," but this is extremely awkward, for he has already carried his design fully into execution. Wagner, therefore, regards the usage of *certus* here as similar to that in such expressions as *certa hasta*, *certa sagitta*, i. e. *ad certum locum tendens*; and explains *certus* by "*recto, non erratico itinere cursum intendens*."

5. *Duri magno sed amore*, &c. "But the cruel sorrows (that arise) when deep affection is outraged, and the conviction of what a frantic woman can do (in such a case), lead the minds of the Trojans through a mournful foreboding (of the truth)." With *duri dolores* we may (although this is unnecessary) supply *qui surgere* or *esse solent*, the words *amore polluto* being in the ablative absolute.—6. *Notumque*. The participle in the neuter put for the subject. Compare *Lucan* (i. init.): "*Bella . . . populum . . . acies . . . certatum . . . signa caninus*." Tacitus (*Hist.* ii. 82): "*Sufficere adversus Vitellium videbatur Vespasiana nomen et nihil arduum fatis*."

8-11. These lines, with a slight change, have already occurred in the third book (192-195).—The use of *pelagus* ("the main") proves our explanation of *medium iter* to be correct.

12. *Palinurus*. Supply *exclamat*.—13. *Quianam tanti*, &c. "Why have such threatening storm-clouds begirt the sky?"—15. *Colligere arma jubet*, &c. "He orders them to reef the sails." *Arma*, properly all sorts of naval implements, such as sails, ropes, oars, &c. Here, however, it is restricted to the first of these. So ὄπλα with Homer.

16. *Obliquatque sinus in ventum*. "And turns the bosom of the sail

obliquely to the wind." He directs the bow of the vessel to a point nearer that from which the wind blows. In other words, he lies nearer to the wind by tacking.—17. *Non si*, &c. "Not even if Jupiter, as the adviser (of the step), give me a pledge (of its accomplishment), can I hope to reach Italy in such weather."—19. *Transversa fremunt*. "Roar across our path." The neuter plural of the adjective used adverbially, according to the Greek idiom.—*Et vespere ab atro consurgunt*. "And arise in all their energy from the darkened west." Observe the force of *con* in composition.—20. *Atque in nubem cogitur aer*. Trapp: "And all the air is thickened to a cloud."

21. *Nec nos obniti*, &c. "We are neither able to make headway, nor even to withstand the storm." *Obniti contra* refers to their onward course; *tendere tantum*, to their holding their own, and not being driven back. Servius supplies the ellipsis thus: *tendere tantum quantum adversa tempestas valet*.

23. *Nec litora longe*, &c. Construe and supply as follows: *Nec reor fida fraterna litora Erycis, Sicanosque portus longe* (abesse). The shores are called *fida* on account of Acestes, who is mentioned presently after; and *fraterna*, on account of Eryx, son of Venus, and, consequently, half-brother of Æneas, who founded the town of Eryx.—24. *Portusque Sicanos*. "And the Sicanian harbours." This is to be taken in a strict sense. The Sicani, after having occupied the eastern parts of Sicily, were driven by the Siculi into the western parts of the island, where Eryx stood.—25. *Si modo rite memor*, &c. "If only, recollecting aright, I retrace (in thought) the stars (before) observed," i. e. observed by me before the storm arose. With *remetior* supply *animo*. It is the same as *in animum revoco*, "I recall to mind."

27. *Jamdudum*, when joined to a present (*cerno*), gives it the force of a perfect in our idiom. "Long since have I perceived."—28. *Flecte viam velis*. "Bend thy course (thither) with the sails," i. e. veer the ship around, change the position of the sails, and make for Sicily.—*An sit mihi gratior ulla*, &c. "Can any land be more acceptable unto me? or (can there be any) whither I would rather wish to bring my weary ships, than that which," &c.

29. *Quove*. The full form would be *ullave sit tellus quo*.—31. *Et patris Anchisæ*, &c. Anchises died at Drepanum, and was buried on Mount Eryx. (Compare iii. 707.)—32. *Portus*. The harbour of Drepanum. 33. *Cita*, the adjective, is here taken adverbially.—34. *Notæ*. Because they had been at Drepanum before.

35. *Montis*. Mount Eryx.—36. *Adventum sociasque rates*. "The arrival of the friendly ships."—*Horridus in jaculis*, &c. Heyne doubts whether in *jaculis* is to be connected with *horridus*; but this construction is successfully defended by Wagner, who cites "*leves in hastis*," from Ennius, and "*metuendus in hastâ*," from Statius (*Theb.* iv. 221). The same redundant use of the preposition occurs even in prose writers. (*Beier, ad Cic. Off.* i. 9, 22.) We have, therefore, removed the comma after *horridus*, which appears in Heyne's edition.

38. *Troia, Crimiso*, &c. i. e. his mother was a Trojan, his father the god of the stream.

39. *Veterum parentum*. "Of his ancient sires," i. e. of his parentage on the mother's side and his Trojan origin.—40. *Gratatur reducos*. "Congratulates them on their return."—*Et gazâ lætus*, &c. "And joyfully entertains them from his rural riches."

42. *Primo oriente*. "At its first rising." Literally "with the first

rising sun." Supply *sole*.—44. *Tumuli ex aggere*. "From the summit of a rising ground." Poetically for *ex tumulo*.

45. *Genus*. "A race (sprung) from the blood of the gods." Dardanus, the founder of the Trojan line, was the son of Jove. (Compare iii. 167.)—46. *Annus exactis*, &c. "The annual revolution is completed, the months (composing it) having been gone through, from the time that we," &c.

49. *Dies*. The anniversary of his father's death.—*Nisi fallor*. So Wagner, on the authority of some of the better MSS. The strict distinction between *ni* and *nisi* is this: *ni* affirms; *nisi* denies, or else expresses doubt. *Ni fallor* would imply that it is very possible Æneas may be mistaken in what he says, which certainly is not the meaning intended to be conveyed.

51. *Hunc ego*, &c. "If I were passing this day an exile among the Gætulian quicksands, or were overtaken by it on the Grecian sea," &c. We have removed the comma after *ego*, so as to make *hunc* depend on *agerem*. Heyne retains the stop after *ego*, regarding this clause as an anacoluthon, while he makes *agerem* equivalent to *essem*. This appears forced.

Gætulis. Not to be taken in its strict sense, since the Gætuli lay to the south-west of the Syrtes, at some distance inland, but merely as equivalent to *Africis*.—52. *Deprensus*. Supply *essem ab eo*.—*Mycenæ*. Genitive singular of *Mycenæ*. The expressions *Argolico mari* and *urbe Mycenæ*, are the same as "in the midst of the foe."—54. *Suis donis*. "With appropriate offerings."

55. *Nunc ultro*. The idea intended to be conveyed is this: How much more should we now celebrate the day, when we are here of our own accord, &c.—56. *Sine mente*. "Without the concurrence."—58. *Et lætum cuncti*, i. e. with willing feelings let us all render honours to his memory.—59. *Poscamus ventos*, &c. "Let us ask him (in prayer) for favouring winds, and that it be his good pleasure that I, when my city is founded, annually offer these sacred rites in temples dedicated unto him." Æneas here declares his intention of celebrating an annual festival in honour of the now deified Anchises, whenever his new city shall be built.

61. *Bina boum*. "Gives unto you two head of oxen in number for each of the ships." Observe the force of the distributive *bina*.—64. *Adhibete*. "Invite." There is no reference here to a ceremony resembling the Roman Lectisternium, but merely to a funeral banquet, in which libations were to be made to the Trojan and Sicilian penates.

64. *Si*. "When." Used in the sense of *cum*.—65. *Extulerit*. "Shall have brought forth," i. e. shall usher in. The funeral rites of the Romans were celebrated on the ninth day. Hence they were termed *novendiales sacrum*. 66. *Prima*. "First in order." Equivalent to *primum*.—*Ponam*. "I will appoint."—68. *Aut jaculo*, &c. "Or who moves along superior with the javelin or light arrows." We have placed a comma after *cestu*, as required by the sense.

69. *Crudo cestu*. The cestus was used by boxers from the earliest times. It consisted of thongs of raw ox-hide, or of leather, tied round the hands of pugilists in order to render their blows more powerful. Sometimes these hands were tied round the arms as high as the elbow. The cestus used in later times, in the public games, was a most formidable weapon. It was frequently covered with knobs and nails, and loaded with lead and iron. (Compare line 405.)

Figures with the cestus frequently occur on ancient remains.—70. *Palmae* equivalent to *victoriae*.

71. *Ore faveat omnes*. "Do ye all preserve a religious attention." i. e. be watchful over your lips, that you pronounce no words of bad omen, whereby you may, though unintentionally, mar the effect of the sacred ceremonies. Literally, "do ye all favour me with your lips." All profane or ill-omened expressions were forbidden, and religious attention commanded by this formula, which seems to have preceded the celebration of games or sacrifices.—*Ramis*. Put for *coronis*.

72. *Maternâ myrto*. "With his mother's myrtle." The myrtle was sacred to Venus.—73. *Ævi maturus*. "Ripe in years."—76. *Ad tumulum*. "To the tomb," i. e. to the mound of earth that covered the remains of Anchises.—77. *Hic duo rite mero*, &c. "Here, making a libation in due form," &c. The carchesium was a beaker or drinking-cup, which was used by the Greeks in very early times. It was slightly contracted in the middle, and its two handles extended from the top to the bottom. It was much employed in libations of wine, milk, blood, and honey.—78. *Sanguine sacro*. The blood of victims.

79. *Purpureos flores*. "Dark-hued flowers." The allusion appears to be to violets and other flowers of dark or sable hue, as suiting a funeral ceremony.—80. *Iterum sulcate, recepti*, &c. "Again hail, ye ashes, rescued (by me) in vain; hail, both thou soul and shade of my father." The expression *recepti nequicquam cineres* refers to the circumstance of Æneas having rescued his father from the destruction of Troy, but that father's not having been permitted by the Fates to arrive in Italy.—81. *Animaque umbræque*. The plural for the singular. According to one of the old scholiasts, the *anima*, or soul, ascends to the skies, the *umbra*, or shade, goes to the world of spirits.

83. *Quicumque*. "Whatever (stream) it is," i. e. in whatever quarter of that land it may flow.

84. *Adytis ab imis*. "From the bottom of the shrine." The tomb of Anchises is here called "a shrine," in allusion to its sacred character, and the high honours to which, as a species of inferior deity, its occupant is now entitled.—85. *Septena* here loses its distributive force.—86. *Aras*. No mention has been made before this of any altars; it was customary, however, to erect them in such funereal ceremonies as the present.

87. *Cæruleæ cui terga notæ*, &c. "Its back azure marks (diversified), while a spotted brightness kindled up its (every) scale with gold." With *notæ* supply *pingebant*, or some equivalent verb, from *incendebat*, that follows.—*Maculosus fulgor*. Equivalent to *maculæ fulgentes*. Heyne refers here to Milton (*P. L.* ix. 501). "With burnish'd neck of verdant gold."—89. *Jacit*. "Sends forth." Compare iv. 700.

90. *Ille, agmine longo*, &c. "It, at length, creeping with its long train amid the bowls and polished cups." *Serpens* is a participle, not a noun.—91. *Pateras*. Consult note on i. 729.—*Libavitque dapes*, &c. "Both slightly tasted the viands, and harmless retired again (from view) at the bottom of the tomb, and left the altars on which it had fed."—*Dapes*. The viands forming the funeral banquet or offerings.—93. *Successit*. Literally, "went in."—*Altaria*. The dishes (*dapes*) on the altars.

95. The ancients believed that there were genii appointed, some

the protectors of cities and countries, others the guardians of particular spots, &c.—*Famulum*. The apotheosis of Anchises is now supposed to be complete: he has an attendant assigned him, as some other divinities have. So Servius, who adds, "*Singula enim numina habent inferiores potestates ministras, ut Venus Adonim, Diana Virbium.*"—96. *Quinas*. Poetic for *quinque*, without any distributive force. *Septena*, line 85.—99. *Manesque*, &c. "And his manes released from Acheron," i. e. released to be present at the funeral rites.

100. *Quæ cuique est copia*. "With what means each possesses." The full form of expression is, *Eâ copîâ quæ copia est cuique*. "With that abundance which abundance is to each."—101. *Juvenços*. These had been supplied by Acestes, see lines 61, 62.—103. *Et viscera torrent*. "And roast the flesh." Compare i. 211.

105. *Phaëthontis equi*. "The horses of the Sun." The sun is here called *Phaëthon* in imitation of the Homeric expression, *ἥλιος φαίθων*, "the resplendent sun." Hence *Phaëthon* properly means "the resplendent one." Virgil here blends together a poetic myth and a physical appearance. For Aurora is not fabled by the poets to be conveyed in the same chariot with Phœbus, and yet, since the sun is near his rising, and diffuses the very splendour which is designated by the term *Aurora*, the latter is said to come with, or to be borne in the same chariot as, the sun.

Jam vehebant. "Were now ushering in."—106. *Finitimos excierat*. "Had called forth (from their homes) the neighbouring inhabitants."

109. *Circoque in medio*. "And in the middle of the ring." The surrounding crowd of spectators is meant.—110. *Sacri tripodes*. Either such as had been, or were intended to be, used in sacrifices. When tripods are said to have been given as a present, or as prizes, vases or large bowls supported on three feet are to be understood. All the most ancient representations of the sacred tripod exhibit it of the same general shape, together with three rings at the top to serve as handles. The oracular tripod at Delphi had a flat round plate called *ὄλυμος*, on which the Pythia seated herself to give responses, and on which at other times lay a wreath of bay.

111. *Et palmæ pretium victoribus*. A branch of palm was the ordinary prize of every conqueror at the games, being given in addition to the appropriate crown. According to the common explanation, the palm is the emblem of victory, because it is not crushed or borne down by any weight, but still maintains its growth, and rises superior to oppression.—*Ostro perfusæ*. "Richly dyed with purple."—112. *Argenti aurique talenta*. "Two talents, the one of silver, the other of gold." The allusion is to weight, not to coined money, Virgil following in this the customs of an earlier age.—113. *Et tuba commissos, &c.* "And the trumpet, from the middle of a rising ground, gives the signal that the games are begun." Virgil, in speaking of the trumpet here, indulges in an anachronism. It was not known in Homeric times. (Consult note on ii. 313.)

114. *Prima pares, &c.* The order of construction is as follows: "*Quatuor carinæ, pares, delectæ ex omni classe, incunt prima certamina gravibus remis.*"—*Pares*. "Equally matched in point of speed." Heyne says, equal both in size and goodness; but in this he is evidently wrong, for, as appears from line 118, *seqq.*, the sizes of the vessels differed materially. The smaller vessels required fewer rowers, the larger ones a greater number (the *Chimæra*, for example,

had three tiers of oars); and in order, therefore, to make them "*pares*," a due proportion of rowers was to be assigned to each.—*Gravibus* equivalent to *validis*.

116. *Remige*. "With a vigorous band of rowers." The singular for the plural.—*Pristis*. The ships are named from the images or carved work decorating their prows, or, as we would say, from their figure-heads.—Thus the effigy of a *Pristis*, or sea-monster, gives name to the vessel of Mnestheus. Compare note on x. 106.—117. *Mox Italus Mnestheus*, &c. "In after days, the Italian Mnestheus, from which name (descends) the house of Memmii," i. e. of the Memmii. Virgil, in order to pay court to the noble families of the day, traces their origin to a Trojan source; but the etymologies by which this is sought to be established are absurd and far-fetched enough. Thus, for example, Mnestheus is made to come from *μνησθεύς*, "one who remembers," and therefore the Memmii are derived from this Trojan leader, because their family name contains the same root as *memor*, "mindful!"

118. *Ingentem Chimæram*. The figure-head of this vessel was an effigy of the fabulous monster Chimæra, whence the name of the ship.—*Ingenti mole*. "Of stupendous size." This refers to the height of the vessel out of the water, whereas *ingentem*, at the commencement of the line, has reference generally to the bulk and dimensions of the ship. There is nothing objectionable, therefore, in the repetition of the term.—119. *Urbis opus*. "A floating city." More literally, "a city-work." Servius: "*Ita magna, ut urbem putares*."

Triplici versu. "With a triple tier." This applies to the rows of oars, reckoning horizontally from stem to stern.—120. *Terno ordine*. "In triple order." This applies to the oars taken vertically; not, indeed, one immediately above the other, but rising obliquely. We have here another anachronism on the part of the poet. Triremes, or vessels with three banks of oars, were not known in the heroic times, but were invented by the Corinthians long after, as we are informed by Thucydides (i. 13). The Geganian family claimed descent from Gyas, the only one of the four commanders to whom Virgil does not assign Roman descendants.

122. *Centauro magnâ*. *Centaurus* here, as being the name of a ship, is in the feminine gender, *navis* being feminine. Grammarians term this *synesis*; but there is no necessity whatever of our understanding *navi* as some editors do.

124. *Contra*. "Facing."—126. *Hiberni*. The reference here is to stormy weather generally, not merely to the winter season.—*Olim*. "At times." Equivalent to *interdum*.—*Cori*. "The north-western blasts." Written also *Cauri*. Servius: "*Caurum pro corum, sicut saurex pro sorex, caulis pro colis*" (ad Georg. iii. 278). The wind *Caurus* corresponds to the Ἀργιστρὴς of the Greeks.

127. *Tranquillo silet*. "In calm weather it is still," i. e. it resounds with no dashing of the billows. Supply *tempore*, or *pelago*, after *tranquillo*. The former, however, is preferable.—*Immotâque attollitur undâ*, &c. "And a broad, plain-like surface is raised above the motionless water, and (forms) a most pleasing resting-place for the basking cormorants."—128. *Mergis*. Literally, "divers." The bird here meant is a species of sea-fowl, that gets its name from diving for its prey.

129. *Viridem frondenti*, &c. "A verdant goal of leafy holm-oak." Winter had now arrived, but this is a bough of evergreen oak, in

Italy still named Ilce.—*Pater*. To be taken with *Æneas*.—131. *Et longos ubi*, &c. "And where to take a long circuit." They had to return by passing around it.

132. *Tum loca sorte legunt*. "Then they choose their places by lot." They were to be all in a line, but the best place would be that which would bring the vessel in her course nearest to the island, and thus enable her to lose the least ground in doubling around the goal. The other places would rank in proportion.—133. *Ductores*. The commanders, not the pilots.—134. *Populeâ fronde*. Servius says they wore crowns of poplar, because the games were funeral ones, and because Hercules brought the poplar with him from the lower world. Not so. They wore crowns of poplar to propitiate Hercules, the god of strength, to whom the poplar was sacred.

136. *Considunt*. "They sit down side by side."—*Intentaque brachia remis*. "And their arms are stretched to the oars."—137. *Intenti*. "Intently." Some object to *intenta* being followed so soon after by *intenti*. The poet, however, purposely sacrifices elegance to propriety of expression. His object is to show that the rowers were equally intent in body and in mind.—*Exsultantia corda*, &c. "Palpitating fear causes their throbbing hearts to heave, and along with it is the eager desire of praise."—*Haurit* beautifully describes their heavy breathing, exhausting, as it were, the air from the lungs.

139. *Clara*. "The clear-toned." Observe the rapid movement of the dactylic rhythm in this, and more particularly in the succeeding line, admirably adapting the sound to the sense.—*Finibus*, &c. "Shot forth from their (allotted) places," i. e. the "*loca*" mentioned in line 132.—141. *Adductis vena lacertis*. "Upturned by their contracted arms." Literally, "by their arms being brought back," i. e. towards the breast, after a vigorous pull at the oar.—142. *Pariter*. "In equal time."

144. *Non tam præcípites*, &c. "Not with such headlong speed do the chariots, in the contest of the two-horsed cars, hasten over the plain, and, pouring forth, rush from the starting-place, nor do the charioteers so shake the waving reins over the started yoke-bearing coursers, and, bending forward, hang upon the lash."

145. *Corripuere* . . . *Concussere*. Aorists, implying what is accustomed to be done, and therefore rendered as a present.—146. *Undantia*. A beautiful term, used in place of *effusa*.—147. *Jugis*. For *equis jugalibus*. The yokes for the horses yoked.

148. *Studiisque faventum*. "And the eager acclamations of those who favoured (the respective leaders)." 149. *Consonat*. "Rings again." Stronger than *resonat*. The shores were high and sloping downward, and were covered with woods. Hence the expressions *nemus* and *inclusa* in the text.—150. *Pulsati colles*, &c. "The hills, struck by the loud noise, re-echo."

151. *Effugit*. "Shoots forth."—*Primusque elabitur*, &c. "And glides away first over the waters."—153. *Pinus*. Put for *navis*. The naval timber for the vessel itself.

154. *Æquo discrimine*. "At an equal distance," i. e. from the leading ships.—155. *Locum tendunt*, &c. "Strive (each) to gain the foremost place," i. e. to pass her immediate competitor.—156. *Habet*. "Has it," i. e. the foremost place."—157. *Junctisque frontibus*. "And with their brows in a line."—158. *Et longe sulcant*, &c. "And furrow the briny waters far in the distance with the keel." We have given *longe*, the reading of one MS., in place of *longâ*, which appears in all

the editions. The expression *longá carinâ* appears objectionable, on account of the unnecessary epithet *longâ*. On the other hand, *longe* is graphic and spirited, and points to the long wake which the rapidly-impelled vessel makes in the waters.

159. *Metamque tenebant*, "And were reaching the goal."—160. *Gurgite*. Descriptive of the sea upturned and foaming beneath the oars.—162. *Quo tantum mihi*, &c. "Whither art thou going, pray, so far to the right?" *Mihi* is what grammarians call the *dativus ethicus*, and is almost, if not entirely, ornamental.—*Dexter*. The goal, as they passed around it, would be on the left. The object, therefore, would be to keep as close to it as possible, and thus save distance. The pilot Menœtes, therefore, lost ground by keeping too far to the right.

Huc dirige gressum. "Direct your course hither." There is considerable doubt about the true reading here. *Gressum* is a very unusual word instead of *cursum*, when speaking of a ship; and, besides, Asinius Pollio, the contemporary of Virgil, blamed Sallust, as Aulus Gellius informs us, for using *transgressus* in a similar way.—163. *Litus ama*, &c. "Keep close to the shore, and let the oar-blade graze the rocks on the left." By *litus* is here meant the rock.—*Stringat sine*, i. e. *sine ut stringat*.—*Palmula*. Properly the broad part at the extremity of the oar, having some resemblance to the *palm* of a man's hand when opened, widening and becoming flat like it.—164. *Altum*. "The main," i. e. the sea to the right. Let others make a wider circuit to the right.

165. *Pelagi ad undas*. The obstinate pilot persists in making a wide circuit around the goal, and thus loses ground by his excessive caution.—166. *Diversus*. "Turned away (from the true course)." Some place a colon after *iterum*, and supply *clamabat*, or an equivalent verb.—168. *Instantem tergo*, &c. "Pressing on his rear, and holding his course nearer in." Literally, "holding the places nearer (to the shore)," i. e. *loca propiora litori*. This gave him, of course, a decided advantage.

170. *Radit iter lævum interior*. "Runs grazing along the left-hand path, further in," i. e. on the inside, between the ship of Gyas and the rocky shore, and grazing the latter with his oars.—171. *Et metis tenet*, &c. "And the goal being left behind, now holds the safe (and open) sea." Cloanthus doubles the rocky isle where the *meta* was placed, and now holds possession of the open sea on his return to the starting-place.

172. *Tum vero exarsit*, &c. "Then, indeed, did fierce indignation blaze up in the inmost soul of the warrior." Literally, "in his bones unto the youth." His whole frame shook with indignation. *Dolor* properly implies here a mingled emotion of grief and anger.—173. *Segnem*. Slow from excess of caution.—174. *Decorisque sui*. "Of both his own dignity," i. e. as commander. *Sociûmque salutis*. Their safety would be endangered by the loss of the pilot.

176. *Ipse gubernaculo rector subit*, &c. "He himself succeeds, as pilot, to the helm; he himself as director of the vessel's course." The terms *rector* and *magister* are nearly synonymous, but are purposely thus employed, in order to express, along with the double *ipse*, the impetuous movements of the excited Gyas.

178. *At gravis*, &c. "Heavy in his movements from being now advanced in years, and having his wet attire floating around him." *Madidâ fluens in veste* is equivalent, in fact, to *cui madida vestis fudebat*.

181. *Et labentem*. "Both when falling."—182. *Et rident*. "And now again." Heyne objects to the use of *rident* immediately after *risere*. Weichert and Ruhkopf, however, successfully defend it. The Trojans had previously laughed at Menœtes when falling, and now again laugh at him when vomiting up the salt water.

184. *Mnestheci*. The Greek dative. *Μνηθεύς*, genit. *Μνηθεύος*, dative *Μνηθεϊ*, contracted *Μνηθεϊ*.—*Gyas superare morantem*. "Of passing by the lagging Gyas." In prose, the genitive of the gerund (*superandi*) would be employed.—185. *Capit ante locum*. "First seizes the space," i. e. gets nearer the rock, and of course has less space to run in doubling it.—186. *Totâ præeunte carinâ*. "By the whole length of his ship." Literally, "by the whole ship going before."—187. *Parte prior*, &c. "He was foremost by a part only (of his vessel); the rival *Pristis* presses on part with her beak." Heyne reads *partim*, but this appears objectionable. *Partim* was undoubtedly the old form of *partem*; but it soon passed into an adverbial signification (*Aul. Gall.* x. 13). In the golden age of Latin literature it appears to have been generally used for *pars*, and employed with plurals, thus: "*partim illorum (or ex illis) ejusmodi sunt.*" *Partem*, therefore, is to be preferred here without hesitation.

190. *Hectori socii*. Equivalent, simply, to *Trojani*.—*Troje sorte supremâ*. "Amid the last fortune of Troy," i. e. on the downfall of Troy.—192. *Quibus usi*. Supply *estis*.—193. *Maleæque sequacibus undis*. "And amid the pursuing billows of Malea," i. e. of the Malean promontory, the southeasternmost extremity of Laconia. The sea is here more than usually rough and swelling, and wave follows or pushes on wave in quick succession; hence the epithet *sequacibus* in the text. Compare the Greek *παλλήφορος*.

194. *Non jam prima*, &c. "I, Mnestheus, seek not now for the first place."—195. *Quamquam O!* &c. "Although, oh that!—but let those conquer," &c. He checks himself in the half-expressed wish (an instance of what grammarians term *aposiopesis*), and is content with an humbler measure of success.

196. *Pudeat*. "Let us feel ashamed." Literally, "let it shame us. Supply *nos*.—*Hoc vincite*, &c. Literally, "get the better of this," i. e. do not let us come in last. Wagner, and others, join *hoc* to *nefas*, thus, *vincite et prohibete hoc nefas*, "get the better of and avert this foul disgrace." The order which we have adopted, however, appears more forcible and natural.

197. *Olli*. Old form for *illi*.—*Certamine summo procumbunt*. "With utmost striving bend forward (to the oars)." Supply *remis*.—198. *Ærea puppis*. "The brazen-beaked ship." *Ærea* for *ærata*, the reference being to the plates of brass (or more strictly of bronze) covering the rostrum and prow.—199. *Subtrahiturque solum*. "And the sea is withdrawn from beneath them." The galley moves so rapidly that the sea seems to withdraw from beneath her.—*Solum*. This term is applied to whatever is placed beneath, or that supports, another substance; as the air to birds, the sea to a ship, &c.—200. *Rivis*. "In streams."

203. *Interior*. "Further in," i. e. nearer the left-hand shore than Mnestheus, in consequence of having fetched a shorter compass.—*Spatioque subit iniquo*. "And enters upon too confined a space." He did not leave room enough between the shore and the vessel of Mnestheus, within which to fetch a compass with his own ship and so pass the goal, but ran his vessel upon a part of the rock projecting further than the rest and lying directly in his track.

205. *Concussæ cautes*. "The cliffs were shaken (with the blow)." This is only saying, in other words, that the galley received a violent shock, since action is equal to reaction.—*Murice*. This term properly means a species of shell-fish, here, however, a sharp point of rock on a level with the water, or a kind of coral-formation.—206. *Pependit*. The prow striking and fixing itself on the rocks, appeared, as it rose from the water, to hang from them, the motion of the water swaying the body of the vessel to and fro.

207. *Consurgunt*. "Arise in a body."—*Morantur*. "Strive to force her back." A nautical term. Servius explains it by "*retro agunt*."—208. *Ferratasque trudes*, &c. "They bring out both iron-shod stakes," &c. We have preferred *trudes*, with Heinsius and Wagner, to the common form *sudes*. The former is found in several good MSS., and though the verb *trudo*, from which it is derived, has a long penult, still this can form no valid objection. On the other hand, the *sudes* merely had their ends burned to a point, and were never shod with iron.

211. *Agmine remorum celeri*. "With a quick and regular movement of his oars." The oars keep time like an army on its march.—*Ventisque vocatis*. "And the winds being invoked to his aid," i. e. and having hoisted sail.—212. *Prona petit maria*, &c. "Seek the prone sea (in unobstructed course), and runs along the open deep." The sea, as it lies before him free from any obstructions, is compared to a smooth and shelving plain, that will carry him onward with accelerated progress.

213. *Speluncâ*. "From her covert."—214. By *pumex* is here meant a rock resembling pumice, from the many coverts or lurking-places eaten into it.—*Nidi*. The reference is, in fact, to the tenants of the nest, or her young ones, and hence the employment of the epithet *dulces*, and also of the plural number.—215. *Plausumque exterrita*, &c. "And, scared from her abode, gives forth a loud flapping with her wings."—217. *Radit iter liquidum*. "She skims along her liquid way." This is all true to nature. The bird, when she begins her flight, makes a loud flapping, but presently she glides along so quietly as not to appear to move her pinions at all. The first agitation of the galley, occasioned by the increased exertions of the rowers, with her subsequent smooth progress through the open sea, could not have been more happily illustrated. Observe in line 217 the beautiful effect of the dactylic rhythm in representing the celerity of the wild dove's flight.

218. *Fugâ secât ultima æquora*. "Cleaves in her flight the furthest portion of the sea," i. e. that part of the sea which lay around the *meta*, and marked, of course, the limit of departure from the starting-place, after reaching which, the vessels had to double the *meta* and return.

220. *Deserit*. "He leaves behind."—*Alto*. This epithet does not imply that the rock in question was of any great height in itself. It is almost a repetition of the *saxa procurentia* mentioned in line 204.

221. *Brevibusque vadis*. "And amid the scantily-covered shallows." These lay around the rock, and were covered with hardly any water at all. Jacobs makes them to have been mere sand-flats.—222. *Discentem currere*. "Trying to run on." Alluding to Menœtes.

225. *Ipsa in fine*. "At the very end of the race." The prize was to be won by the vessel which, after passing around the *meta*, returned first to port. Cloanthus, having doubled the goal, is now near the

harbour, and, of course, "*ipso in fine*."—226. *Quem petit*. "Him he makes for." *Quem*, equivalent to *illum*.—*Urget*. "Presses closely upon."—227. *Cunctique sequentem*, &c., i. e. urge on Mnestheus, as he presses closely upon Cloanthus.

229. *Hi proprium deous*, &c. "These are indignant should they not retain their own glory, and the honour (already) in their grasp." *Hi*, Cloanthus and his crew. They consider the victory (*honorem*) as now fairly their own, and are indignant at the idea of having it wrested from them at the very close of the contest.—231. *Hos succensus alit*, &c. "Those success feeds (with fresh hopes); they are able (to conquer) because they seem to be able," i. e. their recent success supports the crew of Mnestheus in the fresh exertions which they now make; victory seems easy of attainment, because they have confidence in themselves.

233. *Palmas ponto tendens*, &c. The usual gesture in praying to a deity of ocean. According to Servius, *palmas utraque* is the antique form for *palmam utramque*.—234. *Divosque in vota vocasset*. "And invoked the gods unto his vows," i. e. to listen to his vows.

236. *Lætus ego, voti reus*, &c. "With joy will I, bound to a fulfilment of my vow, place for you," &c. A person is said to be *reus voti* who has undertaken a vow on a certain condition; and when that condition is fulfilled, then he is *damnatus voti*, or *votis*, i. e. the gods sentence or order him to fulfil his vow.—238. *Porriciam*. An old religious term, which the copyists have sometimes corrupted into *proiciam*. The latter, however, is an ill-omened term, since it sometimes carries with it the idea of contemning or neglecting, and would therefore, of course, not be employed.—*Liquentia*. Heyne regards this as a mere ornamental epithet, in the sense of "liquid." Trapp gives it the meaning of limpid, clear, or pure. Heyne is to be preferred. *Liquentia* from *liquo*, -ère, not from *liqueo*, -ère.

240. Phorcus, or Phorcys (Φόρκος, Φόρυς), was a sea-deity, the son of Pontus and Terra, and brother of Nereus. The Tritons and other inferior deities of the ocean composed his train. Consult line 823.—*Panopea*. One of the chiefs of the Nereïda.

241. *Pater*. An appellation given in general to all divinities.—*Portunus*. Called also Portumnus. According to Varro, he was the god of harbours. By the Greeks he was termed Palaemon, and also Melicertes.—*Euntem impulsit*. "Impelled the vessel on her way."—243. *Et portu se condidit alto*. Poetically for *intravit portum*. Observe the use of the perfect (*condidit*) to indicate a rapid act; and compare iv. 582.

244. *Cunctis ex more vocatis*, i. e. all the spectators being called together by a herald, according to the custom prevalent at such games.—246. *Declarat*. "Proclaims." We have here an imitation of the custom followed at the great games of Greece, where the victor was always proclaimed by the voice of a herald.

247. *Muneraque in naves*, &c. "And, as presents for the ships, he gives to choose three young steers each, and wine in abundance, and a great talent of silver to bear away." This permission to choose was given to the crews of the three vessels which had returned to harbour, and had borne, in fact, the fatigues of the race. The ship of Sergestus came in too late for the distribution. Observe the poetic idiom in *optare* and *ferre*. The prose form would be *optandos* and *ferendum*.—*Magnum*. A mere ornamental epithet here. On other occasions, by the "great" talent is meant the Attic silver

talent, as compared with the smaller or Sicilian talent, which last was much used by the Greeks of Sicily and Italy.

249. *Addit.* "He confers."—250. *Quam plurima circum*, &c., i. e. two borders of broad purple ran around the garment in waving lines. These borders were not attached to the cloak, but were woven with it.—251. *Mæandro.* The Mæander was a river of Asia Minor, forming the common boundary between Caria and Lydia. It was remarkable for the winding nature of its course, and hence the name was used metaphorically for any winding whatsoever.—*Melibœa.* The shell-fish which yielded the purple dye were said to be found near an island bearing this name at the mouth of the River Orontes in Syria. They were also obtained at a sea-port town of Thessaly, likewise called Melibœa.

252. *Intextusque puer*, &c. "And the royal boy, on leafy Ida, interwoven (there)." The cloak was adorned with a representation of the story of Ganymede, which was interwoven into it with threads of gold.—254. *Quam præpes sublimem*, &c. The boy is first represented hunting; the scene then changes, and in another quarter is seen the young prince just caught up by the eagle, who is soaring away with him to the skies. Observe how beautifully the perfect (*rapuit*) is here employed.—255. *Armiger.* The eagle was sacred to Jove, and is frequently represented as bearing his thunderbolts. Pliny, enumerating such things as are proof against thunder, mentions the eagle, and assigns this as the reason why that bird is called Jove's armour-bearer.

256. *Longævi custodes.* "The aged keepers," i. e. they to whom the care of the young prince has been confided.—257. *Sævit in auras.* "Rages to the air." The dogs are represented as looking up, and baying at the eagle as it soars away with their young master.

In explaining this passage respecting the abduction of Ganymede, we have supposed the representation on the cloak to refer to two distinct portions of time. This certainly accords best with the words of the text. Heyne, however, thinks that it does not relate to any thing actually appearing on the cloak, but merely denotes that Ganymede was carried off while hunting. Wagner, on the other hand, insists that Virgil nods here!

258. *Virtute.* "In point of merit."—259. *Huic hamis*, &c. "To this warrior he gives to possess, as an ornament, and a defence in arms, a coat of mail composed of polished rings, hooked into one another, and (these arranged) in a triple tissue of gold." Consult iii. 467.—262. *Habere.* The prose form would be *habendam*.

260. *Demoleo.* The ablative from *Demoleus*, in Greek Δημόλειος. The name of one of the Greeks who warred against Troy.—265. *Demoleus cursu*, &c. An indirect method of celebrating the valour of Æneas; for if Demoleus was able to drive whole squadrons of the Trojans before him, how great a hero must he be who slew the conqueror of these numerous squadrons.

266. *Tertia dona*, &c. "He makes two caldrons of brass, and cups of silver finished with workmanlike skill, and embossed with ornaments, the third presents," i. e. presents to him who came in third.—267. *Cymbia.* The *cymbium* was a cup resembling a boat or *cymba*, being oblong and narrow.

268. *Opibusque superbi.* "And elated with their presents."—269. *Puniceis tæniis.* "With scarlet ribands." In verse 110, mention is

made of "twigs or reeds" and again in verse 214. Minichien is spoken of as "a good student of art." These smaller ribanda, then, must have been employed in building up the leaves, supposing the enagel and ash to serve the enagel used in the head.—*Trunk*. It is joined closely in meaning, as *trunk*, *trunk*, *trunk*.

214. *Trunk* implies here the trunk of a tree and strength, and is analogous to the *trunk* of a tree.—*Trunk*, *trunk*, *trunk*. "Weakened by a violent heat," and a violent heat of the trunk. Hayne thinks that the *trunk* refers to the rest of all the parts in the body, namely, the whole body. He thinks *trunk* will suit.—*Trunk*, *Trunk*. "Trunk" and *trunk* are the same in the sense of the trunk of the trunk.

215. *Trunk* is a trunk. "In the trunk part of a trunk," i.e. the trunk part.—*Trunk*, *trunk*, *trunk*. "In which some travellers, coming down heavily with a load, has often had head and trunk by a stroke."

216. *Trunk*. "In the part" i.e. in the untrunked portion of its body.—*Trunk*, *trunk*, *trunk*. "The part named by the trunk keeps in each trunk and after time, and surviving need around its own members." "The trunk of the trunk" is *trunk*. Hayne explains *trunk* as *trunk*, i.e. as follows: "Trunk" is a trunk of a trunk, i.e. a trunk.

217. *Trunk*, *trunk*. "In the trunk" i.e. in these words there lies a promise of the following effect. "Although she cannot well employ her trunk," i.e. the trunk part of the trunk is a trunk of a trunk.—The trunk of the trunk is the trunk of the trunked trunk, partly trunk of the trunk, partly trunked trunk, trunk.

218. *Trunk*, *trunk*. No particular mention of any trunked trunk has been made before this. *Trunk*, however, must be supposed to have trunked trunked trunked trunked for each of the trunked.—*Trunk*, *trunk*, *trunk*, i.e. in trunked in trunked trunk, with the art of spinning, weaving, i.e. were peculiarly valued.—*Trunk*, *trunk*, *trunk*. "A trunk by trunk."

219. *Trunk*. "Being ended."—*Trunk*, *trunk*, *trunk*. "While in the middle of a trunk-shaped the was a trunk-shaped." In construction, *trunk* must be trunked with *trunk*, not with *trunk*. *Trunk* *trunk* is the same as *trunk*, *trunk*, *trunk*, *trunk*. "A valley which was like a trunk," i.e. a valley having at one end a rising semi-circular slope, on the ascending side of which the spectators would be seated. Consult note in 127.—*Trunk*, *trunk*. Equivalent to *trunk*.—*Trunk* is *trunk*, *trunk*, i.e. "Whether the trunk, with many thousands accompanying, be took himself as the centre of the assembled throng, and sat down on an elevated spot," i.e. sat down on an elevated place in the middle of the assembly. Consult the great body of trunked spectators.—*Trunk*, *trunk*. Supp. *trunk*. Hayne makes the order to be *trunk* as, *trunk* *trunk* *trunk*. But this is extremely likely.

220. *Trunk*. For *trunk* *trunk*.—*Trunk*, *trunk*. "By rich rewards."—*Trunk*. "The trunked of the trunk."—*Trunk*, *trunk*. "Was" as *trunk*.—*Trunk*, *trunk*. "During in trunk." Their fame was so strong as to lead their names down to posterity.

221. *Trunk*. "Trunk." The form *trunk* is less correct.—*Trunk*, *trunk*. "Trunk." The trunked trunked in form the trunk and trunk, but was much trunk. It was used in hunting as well as in trunk—*trunk*, *trunk*, *trunk*, *trunk*. "And a trunk, adorned with trunk." "Trunk" is the art of trunking.

figures, &c., in a kind of basso relievo, punched out from behind, and sculptured on the front with small chisels and gravers. The handle of the battle-axe was adorned in the present case with this kind of work.—*Ferre*. Poetic for *ferendam*.

308. *Omnibus hic erit*, &c., i. e. this honour shall be alike to all.—*Præmia*. "Special rewards," i. e. other and special prizes.—309. *Flavâ*. "Yellow." The under part of the leaf is of a paler colour than the upper.

310. *Phaleris insignem*. "Adorned with trappings." The *phalerae* were ornaments attached to the harness of horses, especially about the head, and were often worn as pendants, so as to produce a terrific effect when shaken by the rapid motions of the steed. They were bestowed upon horsemen by the Roman commanders as a reward of bravery and merit. The proper form of the *phalera* seems to have been a boss, disc, or crescent of metal, and the plural is most commonly employed in speaking of these appendages, as they were generally given in pairs. The *phalerae* were worn also by men. Compare ix. 359, 458.

311. *Amazoniam pharetram*, i. e. a quiver of the same form with those used by the Amazons.—312. *Threiciis*. A mere ornamental epithet, to denote the excellence of the arrows, the Thracians being famous for their skill in archery and the excellence of their equipments.—*Lato quam circum*, &c., i. e. a broad belt adorned with figures and ornaments of gold. This belt was secured in front by a clasp decorated with a long, oval-shaped gem, tapering off at either end. 314. *Argolicâ*. Put for *Græcâ*.

316. *Corripiunt spatia*, &c. "They dash forth upon the course, and leave the threshold of the race behind." Literally, "they seize upon the course;" a bold figure, borrowed from the movements of those who make a grasp at any thing, or plunge forward to seize it. The eager competitors here rush forward each to seize upon the course, or to make it their own by reaching the end of the race first.—*Spatia*. The race was a double one, that is, the competitors ran from the starting-point to the *meta*, and back again to the place of commencing. Hence the use of the plural, *spatia*, to denote the whole course both ways. In chariot-races, the contending parties had to run seven times around the *spina circi*, a low wall in the middle of the circus; and here, again, the term *spatia* was applied to all these seven combined.

317. *Nimbus*, the storm-cloud, taken here for the storm itself. Voss: "*Rasch wie die Wetter gestürzt*."—317. *Simul ultima signant*. "They mark the furthest (places of the course with their eyes)." The full form of expression would be, "*signant ultima loca oculis*." They keep their eyes fixed on the goal, or *meta*, not because this is the termination of the race, but because they have here to bend round in their course and run back to the point of starting. He who should reach the *meta* first and turn shortest round it, would have a decided advantage over the rest. The foot-race is precisely like the ship-race.

318. *Omnia corpora*. Equivalent, merely, to *omnes*. The use of *corpora*, however, points to physical exertions.—319. *Emicat*. "Shoots forth." Literally, "gleams forth (on the view)." A beautifully-expressive term, applied to the movements of a body passing so rapidly before the view as to seem to flash upon it.—*Fulminis alis*. "The

winged thunderbolt." Literally, "the wings of the thunderbolt." So we say in English, "the winged lightning."

320. *Longo sed proximus intervallo*. "But next by a long interval," i. e. a long space intervening.—321. *Spatio post deinde relicto*, &c. "Then, a space being left after (this one)." Literally, "a space being left behind;" *post* being, in fact, an adverb here.—323. *Quo deinde sub ipso*. "And then close after him." Literally, "close after which same one." Observe here the peculiar force of *sub*.

324. *Calcemque terit*, &c. "And now, pressing on his shoulder, he rubs heel against heel." A graphic description of a well-contested race. Helymus is only one step in advance of Diore, who runs closely by his side, and seems to lean or press on one of Helymus's shoulders; the foremost foot, moreover, of Diore is close on a line with the hindmost foot of Helymus, and grazes it, as it were: *calcem calcem terit*, "heel rubs against heel."

325. *Spatia et si plura supersint*, &c. "And had more stages of the course remained, he would, in all likelihood, having glided ahead, have passed (the other), or would have left (the race) a doubtful one." The Latin employs the present tense, *supersint*, *transeat*, *relinquat*, as describing an action passing before the eyes at the time. Our English idiom requires the past tense. Observe, also, the use of the subjunctive here to mark a highly probable result.—*Spatia plura*. The *spatia* here were only two in number.

327. *Spatio extremo*. "In the last stage," i. e. near the termination of the second spatium, and, of course, near the end of the race itself.—*Sub ipsam finem adventabunt*. "They were rapidly drawing near to the very end (of the race)." Heyne considers the race merely a single one, namely, from the starting-place to the *meta*, the party that reached the *meta* first being, as he thinks, the conqueror. We follow the idea of Wagner, who makes the race a double one; so that the term *finem* will mark the starting-place, to which the racers return after doubling the *meta*.

329. *Ut*. Equivalent, here, to *ubi*. So Catullus, xi. 3; "*Litus ut longe resonante Eolâ tunditur undâ*."—330. *Super*. For *superne*.

331. *Jam victor ovans*, i. e. already exulting as if now victorious.—*Vestigia presso haud tenuit*, &c. "Kept not his steps, slipping (from under him)," &c.—332. *Titubata*. For *titubantia*. A bold use of the past participle passive of an intransitive verb for the present participle.

334. *Amorum*. Observe the force of the plural, as denoting the reciprocal affection of two friends.—335. *Per lubrica*. "On the slippery place." Supply *loca*.—336. *Ille autem*. Salius.—*Jacuit*. We would naturally expect the present here, but the perfect expresses better the celerity of his fall.—*Revolutus*. "Rolled backward."—337. *Munere*. "Through the kind aid."—338. *Prima tenet*. "Holds the first place," i. e. is foremost in the race. Supply *loca*.

340. *Hic totum caveæ*, &c. "Hereupon, Salius fills the whole assembly of the spacious pit, and the front seats of the fathers, with loud outcries." *Cavea* properly indicates the whole body of seats in the Roman theatre that were occupied by the commonalty. The equites sat in front of these, and the senate in front of the equites. Hence *prima ora patrum*, literally, "the foremost faces of the fathers."—343. *Fator*. "Popular favour."—*Lacrymaeque decoræ*. "And his becoming tears." He begs with tears that the victory may not be taken from him and given to another.—344. *Gratior et pulchre*, &c.

"And merit coming forth more lovely to the view in a beauteous form." Heyne makes *veniens* equivalent to *quæ est*. This, however, is not correct.

345. *Qui subiit palmæ, &c.* "Who succeeded to a prize, and came in for the last reward in vain." The first three were each of them to have a prize (compare line 308); so that Dioreas, who was next to Helymus, was entitled to the last prize only in case Salius should be set aside, and Euryalus be allowed to have the first.

349. *Pueri.* "Young warriors."—*Et palmam movet, &c.* "And no one moves the prize from its order, i. e. and no one disturbs the order in which the prizes have been gained.—*Palmam.* This refers not to the main prize, but to the one which each has obtained in order.—350. *Me liceat casus, &c.* "Let it be allowed me, (however), to commiserate the hard lot of a friend who has not merited his misfortune." *Me* the accusative before *miserari*. Some MSS. however, read *mi* in the dative, contracted for *mihi*, and depending on *liceat*.

352. *Villis onerosum, &c.* The furs of lions and other wild beasts were worn in ancient times by persons of distinction, and the claws used sometimes to be gilt, for ornament and show.—355. *Laude.* "By my merit," i. e. in point of merit.—356. *Ni me quæ Salium, &c.* "Had not (the same) hostile fortune borne me (away from it), that did Salius."

359. *Didymæonis artes.* "The skilful workmanship of Didymæon." Observe the force of the plural in *artes*, i. e. in the construction of which he exhausted all the resources of his art. Of Didymæon as an artist nothing is known. The name is probably an imaginary one.—

360. *Neptuni sacro, &c.* "Taken down by the Greeks from the sacred door-post of Neptune." The reference appears to be to some votive shield, Trojan, of course, which had been carried off by the Greeks in the sack of Troy, but had come back again into the hands of Æneas, through Helenus, who had given them this, among other presents, at parting. Forbiger and Thiel, however, make *Danaïs* here not the ablative, but the dative of disadvantage, and suppose the shield to have been a Grecian one, taken by Æneas himself from some Grecian temple in the course of his wanderings.

362. *Et dona peregit.* "And he had gone through with the prizes," i. e. with the distribution of them.—363. By *animus præsens* is here meant a cool and ready spirit to meet any sudden emergency in the conflict.—364. *Et evinctis attollat, &c.* "And let him raise on high his arms, the palms of his hands being bound (with the cestus)." See note on line 69.—366. *Velatum auro, &c.* "Decked with gold and fillets," i. e. having the horns gilded, and fillets around the brow. It was customary to adorn the oxen with fillets, and to gild their horns, both when they were designed for sacrifice, and also when they were to be given away as rewards of merit.

368. *Effert ora.* "Displays his visage."—370. *Paridem.* Even Hector is represented as inferior to Paris at the cestus.—371. *Quo maximus occubat Hector.* "Where the mighty Hector lies." According to Dares Phrygius, whose statement, however, is pure fable, there was a truce for two months between the Trojan and Grecian armies after the death of Hector; and during this time funeral games were celebrated by the former at Hector's tomb. At these games Virgil represents Dares as present, and victorious with the cestus.

372. *Qui se Bebryciâ veniens, &c.* "Who, as coming from the Bebrycian nation of Amyene, was wont to boast thereof." Equivalent

to *qui se venientem ferebat*. The Bebrycians, the primitive settlers of Bithynia, were famous for their skill in boxing. Amycus was one of their ancient kings, and was slain in a boxing-match by Pollux. The meaning, therefore, merely is, that Butes boasted of his belonging to a nation famed for pugilism, or, in other words, of his own acquaintance with the art. Some make *gente* refer to descent from Amycus; but this is inferior.

376. *Alterna*. "One after the other."—379. *Adire*. "To encounter."—*Manibusque inducere cestus*. "And to draw the cestus on his hands."

380. *Excedere palma*. "Withdrew from the prize," i. e. yielded it to him without a contest.—384. *Quæ finis standi?* "What end shall there be of my standing here?" Observe the feminine gender in *finis*, and compare ii. 554.—384. *Quo me decet*, &c. "How long is it fitting that I should be detained?" For *quousque me decet teneri*. The term *decet* is stronger here than *oportet*, as indicating what is fitting and right.

385. *Ducere dona jube*. "Order me to lead away the prizes." He stands ready with his hand on the horn of the steer, waiting for the order to lead it away as his own.—*Ore fremebant*. "Raised a loud cry (of assent)."—386. *Reddique viro*, &c. "And expressed the wish that the promised (prizes) be given to the man." *Jubeo* has here its primitive meaning, "to desire," "to express one's wish," as opposed to *vetare*, "to forbid." Compare *Crombie's Gymnasium*, vol. i. p. 122.

387. *Gravis*. Commonly rendered "aged," and regarded as an epithet of *Acestes*. Heyne, however, gives it the force of an adverb, *graviter*, and connects it with *castigat*, "heavily chides." Wagner and Jacobs are both in favour of this latter interpretation, and it certainly ought to be preferred to the other.—388. *Consederat*, the perfectly in the sense of the imperfect.

389. *Frustra*. "In vain," i. e. if now thou remainest inactive, and dost allow this boaster to triumph.—391. *Ubi nunc nobis*, &c. "Where now for us is that divine hero, (that) Eryx, to no purpose called thy instructor (in pugilistic art)?" *Nobis* used by a colloquial idiom of the Latin, and hardly translatable in our tongue. It is almost the same as saying, "Where are we now to look for that fame of thine as a pugilist, derived from Eryx, thine illustrious instructor in the art?" Eryx, son of Venus, was famous for his pugilistic skill; and from this, as well as from his origin on the mother's side, he is here called *deus ille*. He was the instructor of Entellus in the art of boxing.—392. *Ubi fama per omnem*, &c. "Where is that fame of thine spread throughout the whole of Sicily?" i. e. thy fame as a pugilist.—393. *Spolia*. The trophies won by him in pugilistic encounters.

394. *Ille sub hæc*. "To these things the other instantly replies." Observe the peculiar force of *sub* with the accusative, as indicating quickness of time.—395. *Pulsa*. "Driven from my bosom."—*Sed enim gelidus*, &c. "But (I hesitate from another cause), for my chilled blood flows in dull current," &c.

399. *Haud equidem pretio*, &c. i. e. I would have engaged in this encounter without caring for a prize.

402. *Quibus acer Eryx*, &c. "With which the impetuous Eryx was wont to engage in close conflict, and with the stiff hide (of these) to brace his arms." *Ferre manum in prælia* is nothing more than *manum conserere*; and so, again, *intendere brachia tergo* is merely

equivalent to *inducere cestum*.—403. *Duroque tergo*. Supply *eorum*. *Tergo* for *tergore*.

404. *Tantium ingentia septem*, &c. "Seven huge thongs of such thick ox-hides stiffened (on the view), with lead and iron sewed in."—408. *Longeque recusat*. "And standing afar off, refuses to fight," i. e. shrinks back and declines the conflict. Servius, who is followed by Heyne, makes *longe* equivalent merely to *valde*; but by this explanation half the force of the term is lost. The word is meant to be a graphic one, and we have translated it accordingly. The same idea is adopted by Voss: "Mehr noch staunt selbst Dares sie an, der ferne zurückstürzt."

408. Observe the zeugma in *versat*, which verb, when connected with *pondus*, has the force of *examinat*, or *explorat*. Æneas first ascertains the weight of the gauntlets, by lifting them from the ground; and then he tries their fitness for pugilistic encounters by wielding them to and fro. Heyne understands by *vindorum volumina* the thongs by which the cestus was attached to the arm; but Wagner, with more propriety, makes these words mean the thongs and cestus both included, for the whole cestus was nothing, in fact, but one long thong.

409. *Senior*. "The aged (Entellus)."—410. *Quid, si quis cestus*, &c. "What, if any one (of you) had seen the gauntlets and arms of Hercules himself?" i. e. the gauntlets with which Hercules himself was wont to arm his hands.—411. *Tristem*. Alluding to the conflict between Hercules and Eryx, in which Eryx lost his life.

412. *Germanus tuus*. Addressed to Æneas. Eryx was born of the same mother with Æneas, namely, the goddess Venus; hence he is here styled the *germanus* of the Trojan hero. According to Varro, *germanus* meant originally a brother by the same mother, but of a different father, so that it is here used in its primitive sense. More commonly, however, those are called *germani* who are the offspring of the same father and mother.—414. *His*. "With these," i. e. having his hands bound with these.—*His ego suctus*. "With these I myself was accustomed (to contend)." Supply *pugnare*.—415. *Æmula necdum*, &c., i. e. nor had old age as yet scattered gray hairs over my temples.

418. *Idque pio sedet Æneæ*, &c. "And if this (determination) remains fixed unto the pious Æneas."—*Probat auctor Acestes*. "If Acestes, the adviser (of this combat), approve."

419. *Erycis tibi terga remitto*. "I lay aside for thee the hides of Eryx," i. e. the cestus of Eryx. *Tibi* the dative of advantage.—421. *Duplicem amictum*. "His double garment." Servius makes this the same with the *abolla*, a woollen cloak which was probably only a varied form of the pallium.

422. *Lacertus*, as Crombie has shown, means the upper part of the arm, from the elbow to the shoulder. This is the most muscular portion of the arm, and is therefore employed here to carry with it the idea of strength. Not unfrequently, the word is used to denote strength itself; as in Horace (*Ep.* ii. 2, 47): "*Cæsaris Augusti non responsura lacertis*."—423. *Exuit*. "Laid bare." Supply *veste*.

426. *Constitit in digitos arrectus*. "Stood erect on tiptoe." This was done, both in order to plant a blow with more effect, by throwing forward the weight of the body, and to avoid a blow with more ease by springing back.—*Digitos*. Supply *pedum*.—428. *Retro longe ab ictu*. In order to avoid the coming or threatened blow of the

antagonist.—429. *Pugnamque laceant.* "And provoke the fight." Equivalent to the modern pugilistic term, "sparring." The expression is a figurative one, borrowed from the movements of a pitched battle, where the two armies commonly begin the attack by slight skirmishes, until martial fury is completely aroused.

430. *Ille.* Dares.—431. *Membris et mole valens.* "Powerful in limbs and bulk," i. e. in bulky limbs. Hendiadys, for *mole membrorum*.—431. *Sed tarda trementi,* &c. "But his enfeebled knees totter unto him trembling (beneath the weight of years)." Consult Metrical Index.

433. *Vulnera* equivalent here to *ictus*.—435. *Errat crebra.* "Wanders rapidly." Literally, *crebra* agrees with *manus*, "the frequent hand wanders."

437. *Stat gravis.* "Stands firm."—438. *Corpore tela modo,* &c. "Only with his body and watchful eyes he avoids the (coming) blows." Entellus does not change his position, but avoids the blows aimed at him partly by parrying, and partly by the inclination of his body.—*Tela.* Figuratively applied to the blows that come thick and fast, like so many missiles.—*Exit.* A gladiatorial term, equivalent to *ecitat*.

439. *Ille.* "The other." Dares.—*Molibus.* "With machines of war." Equivalent to *machinis*.—442. *Et variis,* &c. "And fruitlessly presses on in various assaults."—*Arte.* By employing all the expedients which the art of war suggests. So Dares tries every pugilistic art against his antagonist.

443. *Insurgens.* "Rising on tiptoe."—444. *A vertice.* "Downward."—446. *Utro* equivalent here to *non prostratus ab adversario*.

460. *Consurgunt studiis.* "Arise in a body, with eager feelings;" the Trojans rejoicing at the success of their champion, the Sicilians sympathizing with the misfortune of the other.—452. *At humo attollit.* By the laws of the combat, if one of the parties fell, his antagonist was not to take advantage thereof, but to allow him to rise again and renew the encounter.

455. *Conscia virtus,* for *virtutis conscientia*. "A consciousness of prowess." 456. *Æquore toto.* "Over the whole lists."—457. *Nunc ille sinistra.* "Now in like manner with his left." The usage of the pronoun *ille* here is peculiar to the Greek and Latin idiom, and is regarded as a great elegance. It serves to render the clause more graphic and vivid. Commonly rendered "in like manner," or "also."

458. *Quam multâ grandine,* &c. "With as much hail as the storm-clouds rattle on the house-tops, with so many thick-coming blows does the hero in rapid succession batter and drive Dares about the field."

463. *Fessum* imports here much more than *lassum*, and conveys the idea of one worn out and fast sinking beneath the onset of another.—

466. *Non vires alias,* &c. "Dost thou not perceive far other strength (than what thou didst expect to encounter), and adverse deities," i. e. and the fortune of the fight completely changed.—467. *Cede deo.* "Yield to the god," i. e. that favours thy antagonist.—*Disiunge et diremit.* "He both said and (at the same moment) put an end to," &c.

468. *Fidi æquales.* "His faithful companions." The idea is well expressed by Trapp: "His mates, officious to their vanquished friend," i. e. showing their attachment by kind offices, and faithful to him in his misfortune.—469. *Jactantemque utroque caput.* "And

throwing his head on this side, and on that." So exhausted was he, that as he was led off, his head fell now on this shoulder, now on that.

473. *Superans animis*. "Elated in soul."—476. *Revocatum*. "Rescued."—479. *Libravit arduus*. "He levelled from on high."—*Media inter cornua*. Here the skull is strongest.—481. *Tremens* indicates a sudden convulsion or quivering, the immediate precursor of death.—*Bos*. To end an hexameter with a monosyllable is not proper, unless some particular end is sought to be gained by this, as in the present instance, to make the sound an echo to the sense, the heavy fall of the animal being well expressed by the closing cadence of the line.

482. *Super*. "Standing over it."—483. *Hanc tibi*, &c. "This more suitable victim do I offer unto thee."—484. *Persolvo* carries with it the idea of paying or fulfilling an obligation or vow. Eryx had been the instructor of Entellus in the pugilistic art, and the latter, therefore, owed it to his preceptor not to let the skill which he had imparted to his pupil be triumphed over by another.

Artemque. Referring to the art of wielding the cestus.—*Repono*. He now lays aside the art for ever, like a gladiator who has obtained his exemption from further service, and has hung up his arms, in consequence, on the doorposts of the temple of Hercules.

487. *Ingentique manu*. "And with his powerful hand." Servius understands by this, "with the aid of a numerous party;" but the other explanation is better, as said of a hero, and of heroic times.

488. *Volucrem trajecto*, &c. "A swift-winged dove, on a cord passed through." The dove is bound to the line, and this last is inserted through a hole in the extremity of the mast.

490. *Dejectamque aerea*, &c. "And a brazen helmet received the lot (of each) cast into it." These lots consisted of small pieces of wood or other material, and each competitor had either his name written upon one, or else some private mark made thereon, by which it might be distinguished from the rest.—491. *Clamore secundo*, i. e. with exulting shouts on the part of his friends.—492. *Erit*. "Comes forth." The lots were placed in the helmet, and the latter was shaken by some one who kept his face turned away from it, until a lot leaped forth. This was the successful one. Virgil here imitates Homeric usage. The lots were not drawn, as was customary in a later age.—*Locus*. "The lot." The lot of each is called *locus*, because it assigns the *place*, in point of order, in which each of the archers should shoot, that is, whether he should be first, second, third, &c.

496. *Jussus*. "Having been instigated (by Minerva)." The goddess appeared to Pandarus under the guise of Laodocus, son of Antenor, and prevailed upon him to break the truce by discharging an arrow at, and wounding Menelaus.—497. Consult Homer, *Il.* iv. 86, *seqq.* where the whole story is given. 498. *Extremus galeaque*, &c. i. e. the lot of Acestes remained, &c.—499. *Juvenum laborem*. Archery, an exercise more suited to those in the bloom and vigour of life.

501. *Pro se quisque*. "Each according to his strength."—502. *Nervo stridente*. "(Sent forth) from the twanging string."—506. *Ingenti plausu*. "With immense applause," i. e. from the spectators. Heyne refers *plausu* to the "flapping" of the bird's pinions; but the epithet *ingenti* plainly disproves this.

507. *Adducto*. The string of the bow and the hand that held it,

were brought in contact with his bosom, the bow at the same time being fully bent.—508. *Alla*. Supply *loca*.—*Pariterque oculos*, &c. He strained his eye, and directed his arrow, at the bird, as simultaneous acts.

509. *Ferro*. "With the arrow," i. e. with the iron-headed shaft.—512. *Illa notos atque atra*, &c. "She, taking wing, hath begun to escape into the wide air and dusky clouds." Literally, "into the winds," &c. *In ventos* is equivalent merely to *in aera*. Compare the well-known expression *in ventos recessit*. The preposition *in* governs *notos* as well as *nubila*. This is in imitation of a common Greek idiom, where two substantives are connected by a copula, and the latter of the two has the preposition before it, which extends its government to the former also. Compare Bentley, *ad Horat. Od. iii. 25, 2*.

513. *Rapidus*. "In haste." Equivalent to *rapide* or *confestim*.—*Jamdudum arcu contenta*, &c. "Holding his arrow long since stretched on the ready bow," i. e. long since fitted to the bow.—514. *Pratrem*. He invokes his brother Pandarus as a hero, or deified person, on account of his pre-eminent skill with the bow. Servius says that Pandarus was worshipped as a hero by the Lycians.—*In vota*. "To his vows," i. e. to crown his vows.—515. *Jam vacuo lætam*, &c. "(And) now (for an instant) having eyed the dove, joyous amid the open sky, and flapping with her pinions, he pierces her under a dark cloud." Wagner thinks that this is one of the passages left by Virgil for future correction.

519. *Amisâ palmâ*. All further chance of success was now frustrated by the death of the bird. Hence the palm was lost to Acestes.—*Superabat*. "Remained." Put for *supererat*.—520. *Contendit*. "Discharged." This is the reading of the best MSS. and editions. The common text has *contorsit*, a strange term to apply to an arrow, though perfectly proper in the case of a javelin.—521. *Ostentans artemque pater*, &c. "Displaying, revered chieftain, both his skill and twanging bow." Acestes, having no longer a mark at which to shoot, may have chosen to display his skill by showing to what height he could make the arrow mount.—*Pater*. The reading of the best MSS. The common text has *artem pariter*. Whether we read *pater* or *pariter*, however, the last syllable is lengthened by the *cæsura*, or *arsis*.

522. *Subitum*. The true reading. The common text has *subito*.—523. *Docuit post exitus ingens*, &c. "The great event subsequently proved this, and fear-inspiring soothsayers interpreted the omen too late." The arrow taking fire in the air typified and preceded the burning of the ships, which was the *exitus ingens*; and the soothsayers applied the prodigy too late, namely, not until after the event itself had taken place. *Terrifici*, a general term, indicating the office and functions of augurs considered as interpreters of the fearful and mysterious omens of the gods. This is the most natural explanation of this somewhat obscure passage, referring the omen of the arrow to the burning of the Trojan ships mentioned towards the close of the present book. Heyne, however, thinks that the poet alludes to the wars waged at a later period in Sicily, between the Carthaginians, Sicilians, and Romans. Wagner is of opinion that the omen was intended to point to the war between Æneas and Turnus.

525. *Liquidis in nubibus*. "Amid the liquid clouds." It would have been a very singular prodigy under any circumstances, but

much more so when the air was moist and cloudy.—527. *Cælo refluxa*. "Loosened from the sky." Alluding to what are called shooting or falling stars.—528. *Crinem ducunt*. "Draw (after them) a long train of light." *Crinis* is commonly applied to the long train of a comet.

529. *Precati*. Supply *sunt*.—530. *Nec maximus omen abnuvit*, &c. Æneas was deceived and regarded the omen as one portending good.—533. *Sume*. Supply *hæc*, i. e. *munera*.—*Te exsortes ducere honores*. "That thou shouldst enjoy honours superior to the rest." Literally, "that thou draw honours out of lot." The poet having the idea of lot in mind, employs *ducere*, "to draw," in the sense of *accipere*, "to receive."—534. *Exsortes*. Equivalent to *extra sortem*, or, in other words, *præcipuas* or *extraordinarias*. The poet alludes to a Grecian custom of dividing plunder. Certain captives, or valuable articles of plunder, were at once assigned to individuals distinguished by rank or by valour, and were not included in the general mass divided by lot. Compare ix. 271.

535. *Ipsius Anchisæ*, &c. "Which once belonged to the aged Anchises himself."—536. *Impressum signis*. "Embossed with figures," i. e. adorned with figures raised from the surface, called by ancients *opus anaglyphum*, and resembling what are termed cameos.—537. *In magno munere*. "For a great gift." Observe here the peculiar use of the preposition *in*, derived from a similar usage in Greek (not, however, of frequent occurrence), in the case of *iv*. The paraphrase would be, *quod pro magno munere* (or, *in numero maximorum munerum*) *habendum esset*.—*Cisseus*. A Thracian monarch, the father of Hecuba.

540. *Appellat*. "He proclaims."—541. *Nec bonus Eurytion*, &c. "Nor did the good-natured Eurytion envy the honour ranked before his own," i. e. envy Acestes, who had been preferred to himself. Heyne, whose explanation this is, seems more inclined, however, to regard *prælato* as equivalent to *prærepto*, as if the meaning were, "the honour which had been borne (or snatched) away by another." Wagner condemns this, and doubts if any passage can be produced where *prælatus* has the force of *præreptus*.—543. *Proximus ingreditur donis*, &c. "That one advances next (to Eurytion) in (the value of) his gifts, who cut the cords; that one, last in order, who pierced," &c., i. e. that one is next to Eurytion in the value of the prize which he received. The allusion is to Mnestheus. Servius makes *donis* equivalent to *ad dona*, "for a prize;" and La Cerda, on the other hand, takes *ingreditur donis* for *incedit gloriabundus cum donis*. Both of these explanations are inferior.—544. *Extremus*. Referring to Hippocoon.

546. *Custodem Comitemque*. Virgil here follows the custom of his own age, by which such protectors and attendants were assigned to the boys of noble or wealthy families. Compare Horace, *Ep. ad Pis.* 161.—547. *Epytiden*. "The son of Epytus." Homer calls him Periphas or Periphantes, son of Epytus the herald. (*Il.* xvii. 323.)—550. *Atro*. "In honour of his grandsire." These games were celebrated in memory of Anchises. The poet now introduces us to a mock-engagement performed by the Trojan boys on horseback. This species of exercise was in general repute among the Romans, and was called *Ludus* or *Lusus Trojanus*. It was frequently exhibited by Augustus, until it was discontinued in consequence of the complaint of Asinius Pollio, whose grandson Æserinus had the misfortune to break his leg while he was performing his part in it. (*Sueton. Vit.*

Aug. 43.) Virgil, in order to pay his court to Augustus, represents this military exercise as of Trojan origin.

553. *Lucent* is equivalent to *lucent armis*.—555. *Mirata fremit.* "Gaze upon with admiration, and loudly applaud."

556. *Tonsâ coma pressa coronâ.* "The hair was pressed by a garland of leaves." The *corona tonsa*, or *tonsilis*, was made of leaves only, stripped from the bough, and was so called in contradistinction to the *corona nexilis*, in which the whole branch was inserted.—*Coma*. This term must not be taken here very strictly. The garland, in fact (see l. 673), was placed around a helmet worn by each boy, and in this sense only can here be said to rest upon the brow.

557. *Præfixa.* "Headed." Virgil, in describing the equipments of the Trojan boys on this occasion, merely gives us those which he had himself seen in his own day at such exhibitions. According to Bæbius Macer, as quoted by Servius, Augustus gave the Roman boys who performed the *Ludus Trojanus* a helmet and two spears each. So, again, Suetonius informs us (*Vit. Aug. 43*) that the same emperor bestowed a golden *torques* on the young Asprenas, who had been injured by a fall on one of these occasions.—558. *Leves.* "Polished." Observe the long penult.

It pectore summo, &c. "A pliant circular chain of twisted gold goes from the upper part of the breast over the neck," i. e. hangs down from the neck on the breast. The poet here describes the *torques*, an ornament or kind of chain, of gold, twisted spirally, and bent into a circular form, which was worn around the neck.

560. *Vagantur.* "Gallop to and fro."—561. *Pueri bis seni, &c.* The whole number of boys, exclusive of the leaders, was thirty-six; and these were divided into three troops, or *turmæ*, of twelve each, with a separate leader for each troop.—562. *Agmine partito.* "In a distinct band."—*Paribusque magistris.* "And with field-guides equipped alike." Each *turmæ* had a *magister*, or riding-master, to superintend the evolutions, and see that no harm happened to the boys. These *magistri* must not be confounded with the *ductores*. We have made *paribus* equivalent to *pariter armatis*, as Wagner explains it.

563. *Una acies juvenum, &c.* "One squadron of youths (is that) which," &c.—564. *Polite.* *Polites* has already been mentioned in ii. 526, &c., as having been slain by Pyrrhus, in the presence of his father Priam.—565. *Auctura Italos.* "Destined in after days to increase the Italians," i. e. to augment the population of Italy by his own race of descendants; for, as Servius informs us, quoting from the *Origines* of Cato, he separated subsequently from Æneas, in Italy, and founded the city of Politorium, named by him after his father *Polites*.—*Thracius albis, &c.* "A Thracian steed, dappled with white spots." The Thracian horses were held in high repute. Hence Hesiod speaks of *Θράκης ἵπποτρόφου* (*Op. et D.* 505), and an ancient oracle classes together, as superior of their kind, the horses of Thrace, the women of Sparta, and the men who drink the waters of the fair Arethusa:

"Ἴπποι Θραγίκοι, Λακεδαιμόνιοι δὲ γυναῖκες,
"Ἀνδρες δ' οἱ πίνουσιν ὕδωρ καλῆς Ἀρεθούσης

566. *Vestigia primi pedis* is merely a pleonasm for *primos pedes*.

568. *Alter Atys.* "A second (leader is) Atys."—*Atti Latini.* "The Latin Attii," i. e. the Roman family of the Attii.—569. *Pueroque puer dilectus Iulo.* "And a boy, beloved by the boy Iulus."

Here the poet designs another compliment to his patron, in allusion to the subsequent union between the families thus derived from Trojans. M. Attius Balbus married Julia, sister to M. Julius Cæsar; their daughter Attia married C. Octavius; she was mother of C. Octavius, whom Julius Cæsar adopted, and who was afterward named Augustus.

570. *Extremus*. i. e. the leader of the third troop.—571. *Sidonio*. Equivalent here, in all probability, to *Africo*.—572. *Esse*. A poetic pleonasm, founded on a Græcism. The prose form would be *ut esset*.—*Sui*. Agreeing with *amoris*.

575. *Pavidos*. "Full of eager excitement," i. e. eager for fame. *Pavor*, in its primitive and generic sense, indicates a *palpitation*, common either to fear or joy, or, indeed, to any violent emotion. Hence *pavidos* denotes not so much a sensation of alarm as a *throbbing* feeling of eager excitement, arising from the wish of gaining the applause of those present.—576. *Veterumque agnoscunt*, &c., i. e. and trace a resemblance between them and their sires. *Veterum*, equivalent here merely to *cetate præcediorum*.

577. *Postquam omnem*, &c. "After that they, joyous, had passed in review, on their steeds, before the whole assembly, and the eyes of their fathers."—578. *Paratis*. "To them when (now) ready." After riding around, one after the other, they all form in a line abreast, and wait for the signal to commence.

580. *Olli discurrere pares*, &c. "They (thereupon) rode forth in parted order, keeping the same front, and broke up the main troop (as they moved along), by threes in separate bands." *Pares*, equivalent to *pares loco*, or *eodem ordine*. They rode forth in detached troops of three each (observe here the force of *dis* in the verb *discurrere*), but kept all moving in one line, or abreast.—*Terni*. We have adopted here the explanation of Nöhden, who supposed the whole line of thirty-six boys to be broken up into small bands (*chori*) of three each, but all, as we have just remarked, keeping the same front. Heyne and others make *terni* refer merely to three bands of twelve each.—*Agmina*. The main troop of thirty-six. Observe the force of the plural.

581. *Rursusque vocati*, &c. "And again, at the word of command, they wheeled about, and bore (against one another) hostile spears."—*Vocati*. Supply *a ducibus*.

583. *Inde alios ineunt cursus*, &c. "Then they commence other charges and other retreats, confronting one another (from time to time), after making long circuits, and they involve alternately circle within circle, and call up the (various) images of a battle with arms," i. e. exhibit the various aspects of a real engagement. In other words, they represent a mock-fight.—584. Most commentators make *spatiis* refer merely to the intervals between every two lines, as they successively confront each other. The term, however, appears to be borrowed rather from the movements of the circus.—586. *Nunc spicula vertunt infensi*. "Now, with hostile bearing, they direct their javelins (against one another)."—587. *Pariter*. "Side by side," i. e. again formed into one line, as at first.

588. *Ut quondam Crētā*, &c. "As, in former days, the labyrinth in lofty Crete is said to have had a path intricately formed by means of walls interrupting the view, and (to have contained within it) an artifice perplexing by means of a thousand (different) avenues, whereby the once going wrong, incapable of being detected (at the

moment), and not to be remedied (afterward) by retracing one's steps, rendered of no avail (all) the marks of the way." Heyne well observes, that this description of the labyrinth is a kind of labyrinth in itself.

Altá. An epithet applied to Crete, from Ida and its other mountains.—*Labyrinthus*. A name given by the ancients to a species of structure, full of intricate passages and windings, so that, when once entered, it was next to impossible for an individual to extricate himself without the assistance of a guide. One of the most famous of these was that in Crete.—589. *Parietibus*. To be pronounced, in scanning, as a word of four syllables: *Par-yetibus*.—*Cæcis*. Cutting off the view entirely, so that one could form no idea whatever of the length or direction of the path.—*Ancipitem dolum*. Equivalent to *iter dolosum*.

590. *Sequendi* put for *sequendi viam*, or simply *procedendi*.—591. *Falleret*. Observe the force of the subjunctive, "frustrated," or "rendered of no avail," as is said.

592. *Haud aliter Teucorū nati*, &c. "Just so the sons of the Trojans ride through and cross each other's path." Literally, "impede in their (onward) course one another's career."—593. *Texuntque fugas et prœlia ludo*. "And with intricate movements represent flights and battles in sport." Observe the peculiar force of *texunt* here, as in line 589. The metaphor is borrowed from the interlacing threads of a web.—594. *Delphinum similes*. "Like dolphins," i. e. to the movements and habits of dolphins. *Similis* takes the dative of external resemblance, but the genitive of resemblance in nature, habit, or internal constitution. *Delphinum*, genitive plural of *delphin*.—595. *Carpathium Libycumque secant*. Supply *pelagus*. The Carpathian Sea lay to the north-east of Crete, in the vicinity of the island of Carpathus; the Libyan Sea, between Crete and the coast of Africa. Hence the poet describes the dolphins as passing rapidly from the Carpathian into the neighbouring Libyan Sea, and again, with equal rapidity, from the Libyan into the Carpathian. Hence the peculiar propriety of the epithets *Carpathium* and *Libycum*; and hence, too, the conjunction *que* is by no means to be taken as a disjunctive, *et*, as some commentators fancy.—*Luduntque per undas*. These words do not appear in some MSS.

597. *Longam Albam*. "Alba Longa."—598. *Retulit*. "Removed."—599. *Ipse*. Supply *celebraverat*. So, again, with *pubes*.—600. With *suos* supply *pueros*.—601. *Patrium honorem*. "This honoured institution of our fathers."—602. *Trojaque nunc pueri*, &c. "And the sport is now called Troy, the boys (themselves) are called the Trojan band." Equivalent to *ludicrum illud nunc dicitur Troja, pueri id ludentes dicuntur Trojanum agmen*. The verb with which *pueri* agrees is therefore understood. Thiel, following the punctuation of Jahn, who merely places a final stop at the end of the line, with no intermediate commas, translates: "And this Trojan band of the boy (Ascanius) is still called Troy."

603. *Hæc celebrata tenus*, &c. "Thus far were the games celebrated in honour of his deified father." By tmesis, for *hæc tenus celebrata*, &c.—604. *Fortuna fidem mutata novavit*. "Fortune, having become changed, altered her faith." Fortune is personified as a friend on whom Æneas had relied for favour and protection. She now changes sides, alters her faith, and proves treacherous.—The historical ground for the narrative which follows, respecting the burning of some of the

Trojan ships, may be seen in Dionysius of Halicarnassus (i. 52). Compare Heyne's sixth Excursus to the present book.

605. *Dum variis referunt, &c.* "While they are celebrating the solemn rites at the tomb (of Anchises) with various sports." Literally, "while they are rendering," i. e. to the shade of Anchises.—607. *Ventosque aspirat eunti.* "And breathes (favouring) winds upon her as she goes," i. e. to waft her on her way.—608. *Multa moens.* "Meditating many schemes in mind."

609. *Illā virgo.* "She, the maiden." The pronoun *illē* is often, like the Homeric *ῥ* and *αὐτός*, so placed in the early part of a sentence as to indicate obscurely the subject, which is itself brought in after an interval of some words. Wagner, *Quæst. Virg.* xxi. 7.—*Per mille coloribus arcum.* "Along her bow of a thousand hues." The bow is here her pathway from heaven to earth.—613. *Secretæ.* According to ancient custom, women were not allowed to be spectators at the games. Hence *secretæ*, literally, "separated (from the men)," *secretæ a viris.*—*Actā.* From *ἀκτῆ* (Æolic *ἄκτα*), derived from *ἄγω*, "to break," and denoting the place where the billows break. "The beach."

615. *Aspectabant.* "Were gazing earnestly upon." Observe the force of the frequentative.—*Hæu! tot vada fessis, &c.* "Ah! (to think) that so many shoals, so much of ocean remains for us wearied, was the one common cry of all."—617. *Urbem.* "A fixed abode." Equivalent to *sedem certam.*—*Pelagi laborem.* "The hardships of the deep."

619. *Et faciemque deæ, &c.* "And lays aside both the look and the attire of a goddess." *Vestem* refers here to the flowing robes of a being of the other world, which, in the case of Iris, were of rainbow hue. Compare what is said of Venus (i. 404): "*pedes vestis defluxit ad imos.*"—620. *Isarii conjux, &c.* "The aged wife of the Thracian Doryclus." Heinsius, on the authority of some good MSS., reads *Tnarii*, as indicating a native of Epirus, Tmarus or Tomarus being a mountain of Epirus, at the foot of which stood Dodona. As, however, Beroë is afterward called "*Rhœteia*," i. e. *Trojana*, Ouwens and Ruhnken give the preference to *Isarii*, the reading of Servius and the common text.—621. *Cui genus, et quondam, &c.* "Who once had rank (from family), and reputation, and offspring." Observe the elegant use of the subjunctive in *fuissent*, assigning, as it were, the reason why Iris had assumed the form of this female; so that we may, in fact, render the clause, "*because* she once had rank, &c."

623. *Quas non manus, &c.* "In that no Grecian hand dragged you to death in war," &c. Observe, again, the force of the subjunctive in *trazerit*, assigning the reason for their being deserving of pity.—626. *Jam vertitur.* "Is now passing away."—627. *Cum freta, cum terras, &c.* "Since we are borne along, having traversed seas, having traversed every land, having passed so many inhospitable rocks, and beneath so many stars."—*Saxa.* The lonely and barren rocks of ocean.—628. *Sidera.* So Wagner. The different constellations by which their long wanderings over the deep were affected, either for good or for evil. Some commentators make it signify "tempests;" others, "regions" in different latitudes. Both of these appear unsatisfactory.—629. *Fugientem.* "Ever fleeing from us."

631. *Quis prohibet, &c.* "Who prevents our erecting walls?" *Jacere muros*, equivalent to *ponere* or *extruere muros*, the leading idea being borrowed from the well-known phrase, *jacere fundamenta.*—We

have given *quis*, with Wagner, instead of *quid*, with Heyne. The former accords better with what immediately precedes: "*Hic Erycis finis fraterni*," &c., and is the same as saying, "*nemo igitur prohibebit*."

633. *Trojæ*. "Those of Troy."—634. *Hectoreos* is equivalent to *Trojanos*, as indicating rivers to which a Trojan colony shall give names derived from their native land.

638. *Jam tempus agit res*. "The occasion now impels the deed," i. e. the present opportunity is so favourable a one as of itself to prompt the design. Heyne and others read *agi res*, which they explain by *agendæ rei*; but the common reading appears more forcible and natural.

639. *Nec tantis mora prodigiis*. "Nor let there be any delay unto portents so manifest as these," i. e. which point out so plainly what we are to do. She refers to the things seen by her in the dream. With *mora* supply *sit*.—*En quatuor aras Neptuno*. A sacrifice appears to have been offered to Neptune before the games commenced, probably to obtain a favourable voyage, and the brands were still burning on the altars. But why four altars? Servius gives two answers to this question, neither of which is very satisfactory: either, namely, the commanders of the four ships erected each one before entering on the race; or else Cloanthus reared all four, in fulfilment of his vow (line 233, *seqq.*).—640. *Animunque*. "And courage for the attempt."

642. *Procul connixa coruscat*. "Having exerted all her strength, she brandishes and hurls it from afar." *Coruscat* conveys with it the idea of a gleaming brand, kindled into a bright blaze by being rapidly whirled around before it is thrown. *Corusco*, though usually neuter, is here employed in an active sense.

646. *Non Beroë vobis*. "This is not Beroë that you have here."—*Rhœtæia*. Equivalent to *Trojana*, from *Rhœteum*, a promontory of Troas, on the shore of the Hellespont.—647. *Divini signa decoris*. "The marks of divine beauty." *Decor* denotes in fact all that constitutes the outward grace and becomingness of divinity, and embraces the *ardentes oculi*, the *spiritus*, the *cultus*, &c.—648. *Ardentesque oculos*. Trapp conveys the meaning of this very happily: "the lightning of her eyes."—*Qui spiritus illi*. "What heavenly dignity is hers." Some, with less propriety, refer *spiritus* to the ambrosial perfume that marked the presence of a divinity.

650. *Dudum*. "Not long since."—652. *Neo inferret*. "And could not pay." *Inferre* here properly conveys the idea of burning offerings or tokens of honour at one's tomb.

654. *Oculis malignis*. "With lowering looks."—656. *Præsentis terræ*. Sicily.—*Vocantia regna*. Italy.—658. *Ingentemque fugâ secuit*, &c. i. e. formed a mighty bow as she cleaved the air in her flight. The bow was her pathway in descending from the skies, and she now returns on the same. *Secuit arcum*, therefore, is the same as *secundo aëra fecit arcum*, or, *incessit per arcum*.

659. *Monstris*. "At the mighty prodigy." Observe the force of the plural.—660. *Focis penetralibus*. "From the inmost hearths (of the adjacent dwellings)." So Heyne. The fire on the altar was not sufficient for their purposes.—661. *Spoliant aras*. "Rifle the altars," i. e. take what brands were thereon, as also the garlands and boughs with which they were adorned.—662. *Furit inmissis*, &c. "The fire rages with loosened reins," i. e. with violence. A metaphor borrowed

from the fierce rapidity of coursers, when no longer checked by the rein.—*Vulcanus*. Put for *ignis*, by metonymy.—663. *Pictas abiète puppes*. "The painted sterns of fir." *Abiète* to be pronounced, in scanning, as *ab-yete*.

664. *Cuneosque theatri*, i. e. the seats of the verdant enclosure where the games were witnessed. The poet applies a term here (*cuneos*) which properly suited, rather, a building erected for exhibitions. The seats were so divided, by passages diverging upward from a common centre, as to form compartments resembling wedges, or cones with the top cut off.—665. *Incensas naves*. "The tidings that the ships have been set on fire."—*Ipsi*. The assemblage at the games.—666. *Respiciunt*. "See behind them (in the distance)." Equivalent to *a tergo conspiciunt*.

668. *Sic*. "Accoutred as he was."—669. *Castra*. Referring to the naval encampment, or the place where the ships were drawn up.—670. *Iste*. "Is this of yours?" Observe the force of *iste*, as the pronoun of the second person.—671. *Miseræ cives*. "My wretched countrywomen."—672. *Vestras spes uritis*. With your ships you consume all your hopes, for without them you cannot reach Italy.

673. *Inanem*. As now for the moment ceasing to be a covering for his head.—674. *Quâ ludo indutus*. "Wearing which in sport."

676. *Diversa litora*. For *diversas litoris partes*.—677. *Sicubi*. "Wherever there are any." Literally, "if there be such anywhere."

678. *Piget incepti*, &c. "They loathe the deed (but a moment before) begun, as well as the light of day."—679. *Excussaue pectore*, &c. Juno, the cause of their fury, was dislodged from their breasts; in allusion to the prophesying priestesses, who recovered themselves when they had dislodged the spirit by which they had been possessed.

681. *Udo sub robore*, &c. "The oakum keeps burning beneath the wetted timber, vomiting forth the slow-rolling smoke; while the lingering fire preys upon the ships, and the destroying element descends throughout the whole frame of the vessel."—*Udo*. Wetted by the hands of those who strive to conquer the fire.—*Virit*. A beautiful expression, for *ignem alit*.—683. *Est*. From *edo*, "to consume," &c.

685. *Humeris abscondere vestem*. A sign of extreme distress common to the Greeks, Romans, and most of the Oriental nations.—687. *Si nondum exosus*, &c. "If thou dost not yet hate the Trojans to a man." Literally, "if thou art not yet one hating the Trojans to a man." Supply *es* with *exosus*, which last, though passive in form, is here active in meaning. So *solutus sum*, from *soleo*.—688. *Pietas antiqua*. "Thy former compassion."

691. *Quod superest*. "What now alone remains," i. e. to fill up the measure of misfortune. Compare xii. 643, "*Id rebus defuit unum*."—694. *Sine more*. "Violently." Literally, "in an unusual manner."—695. *Ardua terrarum*. "The mountains." Supply *loca*.—697. *Super*. "From above." Put for *desuper*.—*Madescunt*. "Begin to be soaked through." *Sēmiusta*, in scanning, is to be pronounced *sēm'usta*, dropping the *i*, or else *sēm-yusta*.—698. *Vapor*. Put again for *ignis*.

702. *Versans*. "Deliberating within himself."—703. *Oblitus fati-rum*. "Forgetful of the fates," i. e. of the realms promised to him by the fates in Italy. Meierotto doubts whether, on this occasion, *Æneas* does not also forget himself. Such lamentations and despair would better suit a female. The excuse is, that he may have perceived that the women's fury was divinely inspired, and may have suspected that their husbands partook of the same sentiments.—*Italane coepit*

secret oras. "Or whether he should attempt to reach the Italian shores."

704. *Tum senior Nautes.* We learn from Dionysius of Halicarnassus (vi. 69), and also from Servius, that there was a Nautian family among the Romans which derived its origin from Nautes, or Nautias, a priest of Minerva. This Nautes, the same, probably, with the one mentioned in the text, had saved, it was said, the Palladium from the sack of Troy, and was, therefore, intrusted with the care of it by Æneas. The Nautian family still enjoyed this privilege in the reign of Augustus.

Unum. "In an especial degree." Equivalent to *præcipue*. Compare note on ii. 426.—705. *Multiâ arte.* "For his great skill (in prophecy)."—706. *Hæc responsa dabat, &c.* "Gave forth these responses, (declaring) as well what the mighty wrath of the gods portended, as what the settled order of the fates required." The wrath of the gods was seen in the burning of the ships; the settled order of the fates required, in common with this wrath, that all the Trojans should not reach Italy, but that some should be left behind in the island of Sicily.—708. *Isque.* This serves to continue the sentence, which had been partially interrupted at *vel quæ, &c.*

710. *Quidquid erit, &c.* "Whatever shall befall us." Compare Horace (*Od.* xxiv. 1, 19): "*Levius fit patientiâ, quidquid corrigere est nefas.*"—711. *Divinæ stirpis.* Acestes was of "divine origin," since he was the son of the river-god Crimisus; and he was also one of the descendants of Dardanus, who derived his origin from Jupiter.

713. *Amisissis superant qui navibus.* "Those who are now superfluous from the loss of the ships," i. e. the crews of the four ships that were burned.—*Et quos pertæsum.* "And those who are tired of." Supply *est*.—718. *Urbem appellabunt, &c.* "They shall call the city Acesta by a permitted name," i. e. giving it that name with the permission of Acestes. This is the city known in after days under the name of *Ægesta* or *Segesta*.

721. *Bigis subrecta.* "Borne slowly onward in her two-horse chariot."—722. *Facies.* The mere apparition, or *εἰδωλον*, of Anchises; for the soul of the deceased hero was in the Elysian fields.

725. *Iliacis exerceat fatiis, i. e.* who, in the destruction of Troy, and thy subsequent wanderings, hast been severely tried by the will of heaven.—728. *Quæ nunc pulcherrima.* "Which now, most excellent of their kind."

735. *Colo.* "I dwell amid." Last vowel preserved from elision by the cæsural pause. This descent of Æneas to the lower world has been already predicted by Helenus (iii. 441).—*Casta Sibylla, i. e.* a virgin prophetess.—736. *Nigrarum pecudum.* Victims of a black colour were accustomed to be offered to the gods of the lower world.

738. *Torquet medios Nox humida, &c.* Night, having ascended to the meridian in her chariot, is now beginning to move along her downward course. Compare note on ii. 9.—739. *Et me sævus, &c.* According to the popular belief that ghosts disappear at early dawn.—*Sævus.* Because he compels the shades to return to the gloom of the lower world.

744. By the *penetralia Vestæ* are here meant the Penates in the shrine of Vesta.—745. *Farre.* See note on ii. 133.—*Acerrâ.* In making Æneas burn incense, Virgil follows the custom of his own time rather than historic verity. Incense, according to Pliny, was unknown in heroic times.

746. *Arcessit*. The common text has *accersit*, but *accerso* is a corrupt form which came into use during the decline of Latinity.—749. *Consiliis*. He straightway puts his plans in operation.—750. *Transcribunt*. “They enrol.” This was the term properly applicable to such an occasion. Servius remarks; “*transcripti in colonias deducebantur*.”—*Populumque volentem deponunt*. “And set apart the people that wished it.”

755. *Urbem designat aratro*. Referring to another custom on the part of the Romans, who, when they were about to build a city, first marked out the limits of it, by drawing a furrow with a plough, which they held obliquely, so as to make all the clods fall inward, and lifted up the plough over those spaces where they intended to have the gates, which thence were called *portæ*, as is said, from *porto*, “to lift,” or “carry.” The furrow marked out the circuit of the walls.

756. *Hoc Ilium, et hæc loca, &c.* “He orders this spot to be an Ilium,” &c. *Ilium* refers to the new city, which is to be regarded by its inhabitants as a second Ilium; while *Troja* designates the adjacent territory, which is to be for them a new *Trojanus ager*.—757. *Regno, i. e.* in this accession to his realms.—758. *Indicique forum, &c.* “And appoints a forum,” &c. *Forum* does not here denote a place, but rather regulations for holding public assemblies, courts of law, &c., which were accustomed to be convened in the forum or agora.—*Patribus*. Referring to the senators of the new city, so called from their age.

759. *Vicina astris*. A poetic hyperbole, to denote a lofty structure. The mountain in Sicily next in height to *Ætna* was *Eryx*, whence *Venus* obtained the appellation of *Êrycina* from her temple on its summit.—760. *Idaliæ*. *Venus* was called the Italian goddess, from *Idaliun*, in *Cyprus*. Consult note on i. 680, *seq.*—761. *Late sacer, i. e.* held sacred by all the surrounding communities.

762. *Dies novem*. The *Anchisæum*, or chapel sacred to the manes of *Anchises*, and which was erected near his tomb (as may be inferred from the word “*sacerdos additur*,” &c.), was consecrated by a solemn nine days’ feast. The *Inferiæ* of *Anchises*, and a nine days’ feast connected with them, were afterward introduced as an annual solemnity into the cities of *Latium*, as appears from *Ovid* (*Fast.* ii. 543, *seq.*)—763. *Straverunt*. “Made calm.” Levelled every angry billow, and made the surface of the waters resemble one vast plain.—764. *Creber aspirans*. “Breathing more and more freshly,” *i. e.* freshening more and more. Heyne: “*Creber, primitivè vi, inorescens*,” also iii. 530, “*Crebrescunt optatæ auræ*.”

767. The pronouns *ipsæ* and *ipsi* are here equivalent to *eædem* and *iidem*. (Compare *Wagner, Quæst. Virg.* xviii. 2, o.)—768. *Et non tolerabile nomen, i. e.* and who could not even hear its name with patience. A far more natural reading than *numen*, which *Wagner* and others adopt, and which they make equivalent to *violentiam*.

771. *Consanguineo Acestæ*. “No relationship can be traced between *Æneas* and *Acestes*, and therefore *consanguineus* here is merely the same as “countryman,” “of the same nation.”—772. *Eryci*. He sacrifices to *Eryx* as to a deified hero.—*Tempestatibus*. Compare iii. 120.—773. *Soloique ex ordine funem*. “And next in order the cable to be loosened from the shore.” *Funis*, the cable or stern-fast, by which the vessels were secured after having been drawn up on the shore.—*Ex ordine*. Equivalent to the Greek *καθεξῆς*.

774. *Tonsæ foliis olivæ*. “With leaves of the plucked olive,” *i. e.*

own city walls.—806. *Gemerentque repleti amnes*. “And when the choked rivers groaned (with the dead),” i. e. were filled to groaning with the bodies of the slaughtered Trojans. A metaphor borrowed from the idea of a building so full as to groan beneath the pressure. 807. *Amnes*. The Xanthus and Simois, but more especially the former. The Simois was a tributary of the Xanthus, and Homer makes the latter call upon it for the aid of its waters against Achilles.

809. *Nec dis, &c.* “With neither gods nor his own strength equal,” i. e. equal to those of his opponent.—811. *Perjuræ*. Neptune was offended at the Trojans on account of the perjury of Laomedon, for whom he had, in conjunction with Apollo, built the walls of Troy.

812. *Mens eadem*. “The same disposition,” i. e. the same friendly feeling towards Æneas.—813. *Portus Averni*. Cumæ.—814. *Unus*. Palinurus.—815. *Unum caput*. “One life.” As regards Palinurus, compare line 833, *seqq.*

817. *Auro*. “To his golden car.” *Auro* for *curru aureo*, is very doubtful Latinity. Wagner suggests *Jungit equos, aurâ genitos*.—818. *Manibusque omnes, &c.*, i. e. slackens all the reins in his hands.—819. *Cœruleo curru*. “In his azure car.” The car is of the same colour with the sea.

822. *Tum variae comitum facies*. “Then (appear) the various shapes of his retinue,” i. e. his retinue under various shapes. The text is purposely abrupt, and a verb must be supplied by the mind of the reader. Bothe, offended at this abruptness, suggests *comitant* for *comitum*; but *comito*, though occurring in Ovid and other poets, is not employed by Virgil, who always uses *comitor*.

823. *Senior Glauci chorus*. The term *senior* here means merely “existing from old,” and not as exhibiting any of the concomitants of actual age. The train of Glaucus, and “the whole band of Phorcus,” consisted of inferior deities of the sea, as well as of marine inhabitants of various kinds, such as phocæ, &c.—*Inousque Palæmon*. “And Palæmon, son of Ino.” Palæmon was the same with Portunus or Melicerta.—825. *Melite, &c.* Several of the Nereids are here mentioned.—826. *Nesæe, Spiouque, &c.* A line either borrowed from *Georg.* iv. 338, or introduced there from this place. The names are all of Greek formation: Νησαίη, Σπειώ τε, Θάλειά τε, Κυμοδόκη τε. (*Il.* xviii. 41, *seq.*)

827. *Suspensam mentem*. His mind had been a prey to anxiety on account of the burning of the ships.—829. *Attolli malos*. The masts were usually taken down when the vessel arrived in port, and raised again when about to depart.—*Intendi brachia velis*. “The yard-arms to be stretched with sails,” i. e. the sails to be hoisted by means of the yards, along which they were stretched. It is quite unnecessary to regard this as an hypallage for *vela intendi brachiis*.

830. *Una omnes fecere pedem*. “They all tacked together.” The *pedes* were the ropes attached to the two lower corners of a square sail. They ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings, attached to the outer side of the bulwarks. When the wind was directly astern, the vessel was said “*currere utroque pede*,” but when she had to keep tacking, she was said “*currere uno pede*,” or “*facere pedem*,” the term *pes*, in the singular, being then applied to that one of the two ropes which is drawn in when the vessel tacks.—*Pariterque*

sinistræ, &c. "And at one and the same time they lie on the left, now (again) on the right." As the vessel of course, must fill, sometimes on *one* side, sometimes and while one sheet would be kept tight, the other was so as to allow the sail to swing around.

331. *Una ardua arripunt*, &c. "Together they turn the lofty end of the sail-yards." The ends of the sails were called *ardua*, probably because horns were attached to them. These turn as the sail fills on different sides blowing. "Favouring gales."—333. *Aphat*. "Led (

333. *Molens oculi mitem*. "The zenith of the sky to *audire* *velant*. A metaphor borrowed from the 333. *Atra* *diverit*. "Divided the dark air," i. e. *claus* *piniona*. For *atra* *noctat*.—340. *Tristia* *remant*. For—342. *Phorbas*. A Trojan, named Phorbas, ap. xiv. 420.

343. *Ipsa*. "Of themselves."—344. *Æquata* *one* *hærese*, "i. e. filling the sails equally on each side."—345. *clime*. "Furrow." "Swept away." Equivalent to, but than, *inferius*.—346. *Ipsa* *uenerat* *subis*. "Will perforce

347. *Vix* *intolans* *lunam*. Shewing already the god of Sleep.—348. *Mens* *atque* *placidi* *refectum*, &c., i. no place reliance on the decided aspect of the now.—350. *Quidem* *quid* *nam*. "Why, indeed, shall I *clausaque* *offens*, &c. "And fixed and clinging to it, go of the fillet."—353. *Sub* *astra*. "Directed towards

354. *Lethæi* *toti* *malement*. "Dripping with Lethæ with the waters of the river of forgetfulness, in the 355. *Vix* *apertum* *Sigill*. "And rendered soport strength," i. e. producing a deep sleep like the ale which, in the present case, it was the precursor.—356. *Intolans* *lunam* *subis*. "And dissolves his swimmer struggling against it."—*Intolans*. Having those examining before them that usher in slumber.—357. *Impiis*, &c. "Unexpended repose had scarcely beg limbs, when (the god of Sleep), leaning upon him," & his weight upon him. *Vix* *præ* *to* *be* *rendered* *to* *Phorbas*. This enabled him to float these days. Carry

358. *Cervicis* *der* *latus*. "(Meanwhile), the fleet (that account) runs along a safe route over the surface 359. The rocks of the Sæurus, sometimes called the Sæurus (Jæuric Sæurus, *vix* *latus* *Sæurus*), were a head lay off the coast of Campania, in the south vicinity of Surrentum.—360. *Æphela* *quidam*. Better *æphela* *æphela*.—361. *Æphela* *quidam*. Better *æphela* *quidam*.—362. *Tua* *remant* *audire*. They co-act the song of the Sæurus; now (then), however, with the voice.

363. *Æphela*. *Æphela*. "Looking to—*Æphela*, more correctly, perhaps *æphela*, as in 364. *Æphela*. "Entered." The 365. *Æphela* *quidam*, line 337. *Æphela* *quidam* in this place. *Æphela* *quidam*, as far as I can reach

had fallen with Palinurus into the sea. By what means, then, could her course, immediately on the discovery of the accident, be governed by Æneas? This, surely, is an oversight of the poet's, which betrays the want of his final revision.—In the separation of this book from the next, Tucca and Varius, to whom the management is generally ascribed, appear to have acted injudiciously: for *sic fatur lacrymans* is parted too violently from the lamenting reflection of Æneas; and *et tandem Euboicis Cumarum adlabitur oris* seems to be the just conclusion of the book, when the fleet has finished its voyage from Sicily, and is now, at length, safe in the port of Cumæ."

BOOK SIXTH.

1. *Sic fatur lacrymans*. This refers to the lament for the loss of Palinurus, at the close of the preceding book.—2. *Et tandem Euboicis*, &c. The fleet at length reaches Italy, and comes to anchor in the harbour of Cumæ, on the Campanian coast. Cumæ was said to have been settled by a colony from Chalcis in the island of Eubœa, and hence the language of the text, "the Eubœan shores of Cumæ," for "the shores of Cumæ, Eubœan in its origin."

3. *Obvertunt pelago proras*. Alluding to the ancient mode of disposing of vessels when they had reached their destined harbours. The stern was drawn up and fixed on the shore, the prow turned towards the sea. The prow, consequently, remained in the deeper water, and therefore the anchor is thrown out to attach it to the ground.—4. *Fundabat*. "Firmly held."—*Et litora curvæ*, &c. "And the bending sterns line the shores." The collected ships, with their *aplustria*, or stern ornaments, adorn the shores, as it were, with a fringe or border (*prætecta*).

6. *Semina flammæ*, i. e. the sparks of fire. Compare the Homeric *σπάρμα πυρός*.—7. *Pars densa ferarum*. "Others traverse in rapid course the forests, the umbrageous haunts of savage beasts." *Rapit* equivalent to *cursu rapit*, or *rapido cursu perlustrat*. Thus the steed is said *campum rapere*; the ship, *æquora rapere*.

9. *Arceis quibus altus Apollo*, &c. Alluding to the temple of Apollo, on the summit of a rocky hill, on which hill stood also the citadel and town of Cumæ. Apollo, therefore, presided, as *πολιοῦχος*, over temple, citadel, and town.—10. *Horrendæque procul*, &c. "And the spacious cave, the retired abode of the Sibyl, venerated from afar." This cave was a large chamber, hewn in the solid rock, on which the temple and citadel stood.

11. *Magnum cœli mentem*, &c., i. e. a mind, the boundaries of whose knowledge of the future are enlarged, and an impassioned spirit by which she may give utterance to the vast conceptions of that mind. *Mens* denotes the understanding, the intelligent part of the mind; *animus*, the sentient part, as affected by external impressions, and agitated by passions.—12. *Delius vates*. Apollo, the god of prophecy, called "Delian," from his natal isle of Delos.

13. *Jam subeunt Trivia*, &c. "Now they enter the hallowed grove of Diana, and (now) the gilded temple (of the god himself)." The

first part of the line indicates their approach to the sanctuary of Apollo, through a grove sacred to Diana, by which it was surrounded; the latter part to their entrance beneath the temple-roof itself.—*Lucoo*. Observe the force of the plural, as denoting a hallowed grove.

15. *Præpetibus pennis*, &c. Alluding to the fable of Dædalus having fled from Crete (*Minoïa regna*) on pinions of his own invention.—16. *Gelidas enavit ad Arctos*. "Swam forth to the cold regions of the North." *Enavit* beautifully and gracefully assimilates the movements of his pinions in the one element to those of a swimmer in the other. The route of Dædalus was not directly towards Sicily. He first winged his way to the remote North, and visited, in his route, the amber islands, or Electrides, at the mouth of the Eridanus.—*Arctos*. The two constellations of the Greater and Smaller Bear, near the north pole.

17. *Chalcidicaque levis*, &c. "And, light of wing, hovered at length over the Chalcidian towers (of Cumæ)." *Superastitit* is commonly rendered "alighted upon," which quite destroys the force of the compound. Voss gives it far more correctly: "*Ueber der chalcidischen Burg stand endlich der schwebende Künstler*."

18. *Redditus his primum terris*, i. e. given back from air to earth. He was "restored" to these regions, only so far as they were the first part of earth to which he was *finally given back* after his long wanderings in the air; he was not restored to them as to his starting-place, which had been the island of Crete. He visited many places in his flight, but here his flight itself ceased.—*Tibi, Phœbe, sacrauit*, &c. Dædalus consecrated his wings to Apollo, just as a mariner, preserved from the dangers of ocean, makes an offering to some god in fulfilment of a vow.—19. *Remigium alarum*. "The oarage of his wings."—*Posuitque immania templa*. "And built a spacious temple." Tradition ascribed to Dædalus the erection of the temple of Apollo, on the heights of Cumæ.

20. *In foribus, letum Androgeo*. The poet now proceeds to describe the carved or sculptured work on the temple-gates, where was delineated the whole story of Minos, his son Androgeos, the Minotaur, and Dædalus—*Androgeo*. The Attic genitive of *Androgeos*, i. e. *Ἀνδρόγεω*, genitive of *Ἀνδρόγεω*. The common text has *Androgei*, but *Androgeo* is approved of by the old grammarians.

20. *Tum pendere pœnas*, &c. "Next in order (were seen) the Athenians, ordered (wretched lot!) to pay every year, as an atonement, the bodies of their offspring by sevens." As an atonement for the death of Androgeos, his father Minos compelled the Athenians to send seven of their young men and as many maidens every year to Crete, to be devoured by the Minotaur.—21. *Cecropidæ*. A name given to the Athenians, from Cecrops, the earliest king of Attica after Ogyges.—*Septena*. Observe the force of the distributive: not "seven," but "by sevens," that is, the youths by sevens, and the maidens by sevens, or fourteen in all every year.

22. *Stat ductis sortibus urna*. "There stands the urn, the lots having been (just) drawn from it." The scene is still at Athens. The names of the fourteen victims were drawn by lot from an urn.—

23. *Contra, elata mari*, &c. "On the opposite side, raised above the sea, the Gnosian land faces the view," i. e. the island of Crete. Consult note on iii. 15. The island of Crete was represented on the sculpture as facing the land of Attica, with the sea flowing between.—24. *Hic crudelis amor tauri*. "Herein (is represented) the cruel

passion for the bull." The scene of that part of the sculpture now referred to is laid in Crete; so that *hic* means, in fact, "here is the island of Crete."—*Crudelis*. Because a cruel infliction on the part of Venus.

26. *Monumenta*. Observe the force of the plural. Equivalent to *triste monumentum*.

27. *Hic labor ille domus*, &c. "Here, (too, is seen) that laboriously-constructed abode, and inextricable maze," i. e. of the Labyrinth, in which the Minotaur was enclosed.—28. *Magnum reginæ sed enim*, &c. "But (it was not to remain for ever inextricable), for Dædalus, having compassionated the deep love of the princess (Ariadne), himself disclosed the wiles and windings of the structure, guiding with a thread the uncertain footsteps (of Theseus)." Observe the elliptical force of *sed enim*, like the Greek ἀλλὰ γάρ.—*Reginæ*. The term *regina* is sometimes, as here, applied by the Latin poets to the daughter of a monarch.—*Anoren*. The love of Ariadne for Theseus.—29. *Ipsæ*. He himself had constructed the Labyrinth, and knew, therefore, the secret of its windings. Other ancient poets make Ariadne to have aided Theseus, without the intervention of Dædalus.

30. *Magnam partem haberes*. "Wouldst have occupied a prominent part." Equivalent, in fact, to *magna pars esses*.—31. *Sineret dolor*. Observe the omission of *si*. Thus a colloquial English idiom: "Thou wouldst have a large share, &c. would grief permit."—*Dolor*. The grief of Dædalus for the fate (*casus*) of his son Icarus.

33. *Quin protenus omnia*, &c. "They would have gone on, indeed, and examined all things in unbroken succession with eager gaze." *Quin* equivalent here to *vero* or *sane*. Compare the Greek καὶ μὴν καί.—*Omnia*. To be pronounced, in scanning, as of two syllables, *omn-ya*.—36. *Deiphobe*. The name of the Cumæan sibyl. Virgil gives her the character of a priestess of Apollo and Hecate. (See lines 118, 564.) She was the daughter of Glaucus, a sea-deity, who also possessed prophetic powers.—*Regi*. *Æneas*.

37. *Non hoc ista sibi*, &c. "The present moment demands not for itself such sights as these on which thou art now gazing." *Ista* here refers to the person addressed.—39. *Præstiterit*. "It will be better."

40. *Nec sacra morantur*, &c. "Nor are the heroes slow in executing her hallowed commands."—41. *Alta in templa*. The temple and cave of the sibyl are here meant, not the temple of Apollo already mentioned. The temple was, in fact, the same with the cave, as appears very plainly from the context.

42. *Euboicæ rupis*. A poetical allusion to the settlement of Cumæ by a Eubœan colony.—*Excisum*. "Had been hollowed out."—43. *Ostia*. "Doors" closing the entrances. Of these apertures into the sibyl's cave Æneas enters by the one nearest to Cumæ, and then issues near the Lake Avernus.

45. *Virgo*. The sibyl.—*Poscere*. A Græcism, for *poscendi*.—46. *Deus, ecce! Deus*. She utters these words as she feels the influence of Apollo coming over her.—47. *Subito non vultus*, &c. "On a sudden, nor look, nor colour, nor adjusted locks remained the same." Her look became changed, her colour went and came, her hair streamed forth in wild disorder.

48. *Sed pectus anhelum*. Supply *est*.—50. *Affata est*. Felt the divine afflatus; was breathed upon by the god.—51. *Jam propiore*. Observe the force of the comparative, as denoting constant and gradual approach.

51. *Cessas in vota precesque?* "Dost thou delay with thy vows and prayers?" Observe the elegant use of the preposition *in*. The prose form would be *cessas ad vota facienda*, &c.—52. *Neque enim ante dehiscent*, &c. "(Delay no longer), for not before shall the great portals of this awe-struck abode begin to open (on the view)."—53. *Attonitæ*. Attributing to this inanimate object the sensation of those who hear its sound.—*Magna ora domus*. The Trojans would appear to be still before the entrance to the cave, unless we suppose *domus* to denote the inmost shrine.

56. *Phœbe, graves Trojæ*, &c. Homer represents Apollo as constantly adhering to the side of the Trojans.—58. Paris wounded Achilles, (the descendant of *Æacus*) in the heel, the only vulnerable part of that hero.—*Direxiti*. By syncope, for *direxisti*.

58. *Magnas obeuntia terras*, &c. "Seas encircling extensive lands."—59. *Duce te*. Referring to oracles received at different times from the god.—*Intravi*. Observe the zeugma in this verb.—60. *Massylûm gentes*. Poetic exaggeration. The Massylians take the place of the Carthaginians, the latter alone having in reality been reached, the former lying further to the west. So, again, the Syrtes are mentioned in place of the immediate coast of Carthage, although the former had been unvisited, and lay far to the south-east.

Prætentaque Syrtibus arva. "And the fields stretched in front by the Syrtes," i. e. the regions before which the Syrtes are spread. Compare iii. 692. "*Sicanio prætenta sinu insula*," &c.

62. *Hæc Trojana tenus*, &c. "Thus far let the (adverse) fortune of Troy have followed us." *Hæc tenus*. By tmesis, for *hactenus*.—

63. *Jam fas est*, &c. Because they have now attained the object of their hostility by the downfall of Troy.—64. *Obstitit*. "Ever proved obnoxious."—65. *Vates*. The sibyl.—60. *Da (non) indebita*, &c. "Grant (I ask not for realms not due to me by the fates) that the Trojans settle in Latium," &c. The prayer to become acquainted with the secrets of the future here changes into a petition for a certain event to be accomplished. The notions of foretelling an event and of granting it, by the divinity addressed, seem not to have been accurately distinguished; the address of the person consulting was often in the nature of a petition.—68. *Agitataque numina Trojæ*. "And the penates of Troy long tossed to and fro (upon the waves)."

69. *Tum Phæbo et Triviae*, &c. An allusion, according to Servius, to the temple of Apollo erected by Augustus on the Palatine Hill; so that *Æneas* fulfils this part of the vow through the agency of his illustrious descendant.—70. *Festosque dies*, &c. "And (will establish) festal days (called) after the name of Phœbus." Supply *institutam* from the previous clause, and observe the zeugma that takes place in this verb, the idea of *building* a temple being connected with that of *establishing* festal days.—*De nomine Phœbi*. The allusion is to the *Ludi Apollinæ*, or games in honour of Apollo, instituted at Rome during the second Punic war, after the battle of Cannæ.

71. *Te quoque magna manent*, &c. "Thee, too, a spacious sanctuary awaits in our realms." The Sibylline books were first kept in a stone chest under ground, in the temple of Jupiter Capitolinus. When the temple was burned, B.C. 82, these books perished in the fire. A new collection was then made, and, on the rebuilding of the temple, were deposited in the same place that the former had occupied. In the reign of Augustus, however, they were placed in two gilt cases at the base of Apollo's statue, in the temple of that

god on the Palatine Hill. It is to this latter temple that Virgil here properly alludes.

72. *Sortes*. It is thought, from a remark of Servius (*ad Æn.* iii. 444; compare vi. 74), that the Sibylline predictions possessed by the Romans were written on palm leaves. Their nature being such, Niebuhr supposes that they were referred to in the same way as eastern nations refer to the Koran and to Hafiz: they did not search for a passage and apply it, but probably only shuffled the palm leaves, and then drew one. This will serve to explain the use of *sortes* by the poet, in the sense of "predictions."—73. *Lectos viros*. Originally but two persons were intrusted with the charge of the Sibylline books; then ten; and at last fifteen. These individuals are the *lecti viri* of the text.

74. *Foliis tantum*, &c. "Only commit not thy verses to leaves." It has been supposed that the leaves of the Cumæan sibyl, described by Virgil, were designed as an allusion to the form of the Sibylline books mentioned in the note on "*sortes*," line 72.—75. *Ne turbata volent*, &c. Compare iii. 443.—76. *Ipsa canas oro*. With this request, made in accordance with the suggestion of Helenus (*Æn.* iii. 443), the sibyl complies.

77. *At Phœbi nondum patiens*, &c. "But the prophetess, not yet enduring Apollo," i. e. still struggling against the power that was coming over her. This power was the divine afflatus, a spirit of prophecy.—*Immanis in antro bacchatur*. "Raves wildly in her cave," *immanis* being equivalent here to *fera*, or *furens*.—78. *Magnum si pectore possit*, &c. "If (in any way)," &c., i. e. trying if she can shake off, &c. 79. *Excussisse*. Used as an aorist, in imitation of the Greek idiom, the attention being confined to the simple act itself, without any reference to a particular time.

Tanto magis ille fatigat, &c. "So much the more does he weary her foaming lips, subduing her fierce heart, and, by a direct exertion of his power, moulds her to his will." The god, subduing the prophetess to his will, is compared to a rider mastering a spirited steed. As the horseman distresses and wearies with the bit, so Apollo "*fatigat os rabidum*." The same metaphor is continued in the words "*fringitque premendo*."

81. *Domus*. "Of the abode." The temple-cave, or sanctuary of the sibyl.—82. *Per auras*. "Through the (outer) air," i. e. to the Trojans standing without.—83. *O tandem magnis*, &c. "O thou that hast at length gone through with the great dangers of ocean! But heavier ones await thee on land." Observe the abrupt but forcible change of construction in *sed terrâ*, &c. In this response confirming the prediction of Helenus, *Æn.* iii. 459, the oracular tone, and, in particular, the solemnity of the pauses, are most poetically combined.

85. *Hanc curam*, i. e. the fear lest they may never reach the Lavinian or Latin realms.—88. *Non Simois tibi*, &c., i. e. thou shalt find in Latium a renewal of all the toil and carnage of the Trojan war. The Simois and Xanthus are the rivers Numicus and Tiber; Turnus is Achilles; and Lavinia, like Helen, kindles up the war.—89. *Alius Latio jam partus Achilles*. "Another Achilles is already obtained for Latium." Turnus, like Achilles, had a goddess-mother, the nymph Venilia.—90. *Nec Teucris addita Juno*, &c. "Nor shall Juno, added to the Trojans (as their constant scourge), be anywhere absent (from them)." According to Macrobius, *addita*, in this passage, is

equivalent to "*affixa, et, per hoc, infesta.*" We have preferred, however, giving the word in question its natural meaning, in which pretty much the same idea is involved. Wagner makes *nec addita aberit* the same as "*non desinet addita esse,*" and Lobeck compares the phrase with the *ἐννέστην ἐφεδρος* of Sophocles (*Ajax*, 611).

91. *Quum*, standing, as it does, at the commencement of the sentence, is elegantly employed for *tum*.—93. *Causa mali tanti*, &c. "The cause of so great a calamity shall again be a bride, showing hospitality towards the Trojans, and again a foreign union." In the one instance, Helen, who hospitably received Paris on his arrival at Sparta, was the cause of the Trojan war; in the other, Lavinia, whose father, King Latinus, will give a friendly reception to Æneas and his followers, is to be the cause of war in Latium.

95. *Sed contra audentior ito*. "But advance against them with a bolder front."—96. *Qua*. "In whatever way." Supply *viâ* or *ratione*. Wagner prefers *quam*, "than thy fortune will permit thee;" and he explains it as follows: "*Quo magis reluctabitur tibi Fortuna, eo audentior ei obiste.*" This, however, seems harsh.—97. *Graiâ pandetur ab urbe*. The city of Euander, who was of Arcadian origin. Compare viii. 51.

99. *Horrendas ambages*. "Her fearful mysteries," i. e. her fearful and mysterious predictions.—100. *Ea frena furenti*, &c. "Such reins Apollo shakes over her as she rages." Heyne makes *ea* the same as *tam valida*. This, however, is opposed by Wagner, who refers *ea* to *obscuris vera involvens*, and takes *ea frena* to mean that Apollo so controls the sibyl's breast as not to allow her to disclose the plain truth at once, but to envelope it in more or less obscurity.—101. *Vertit*, &c. Keeps fixing them more and more deeply.

105. *Præcepi*. I have formed unto myself beforehand an idea of these things, from what Helenus (*Æn.* iii. 441) and my father Anchises (*Æn.* v. 730) revealed to me.—*Peregi*, &c. I have already performed them in thought.

106. *Inferni regis*. Pluto.—107. *Et tenebrosa palus*, &c. "And the gloomy lake (formed) from the overflowing Acheron." This lake, between Cumæ and Misenum, must be distinguished from the Avernian lake. Real and fabulous geography are here intermingled. The lake in question was believed to be one of the avenues of approach to the lower world.—109. *Contingat*. "May it fall to my lot." *Contingit* generally implies good fortune, as in the present instance.

112. *Maria omnia*. "The hardships of all seas."

115. *Quin*. "Moreover." Equivalent to *quintiam*.—118. *Nec te nequicquam*, &c. "Nor has Hecate set thee over the Avernian groves in vain," i. e. thou canst easily accomplish this for me, as priestess of this hallowed spot.

119. *Si potuit manes*, &c. There is considerable doubt about the connexion of this whole sentence with what precedes. Heyne suggests two solutions of the difficulty: first, by supposing that some such clause as this precedes, "*Quidni et mihi adire inferos liceat?*" or, secondly, by connecting *si potuit*, &c., with *miserere* that precedes. We have adopted, however, a much more natural order. It is this: to understand nothing before *si potuit*, &c., but to make the whole sentence turn on the words *et mi genus ab Jove summo*.

121. *Si fratrem Pollux*, &c. Castor and Pollux had the same mother, Leda; but Jupiter being the father of Pollux, he was im-

mortal; whereas Castor, being the son of Tyndareus, was subject to mortality. Upon the death of Castor, Pollux, from his great affection for him, shared with him his immortality, so that they lived by turns, one day in the world above, another in the world below.—122. *Viam*, i. e. this way to the lower world, near which we two are.

123. *Et mi genus*, &c. "My origin also is from Jove supreme, (and why may I not, therefore, do the same?)" i. e. why may I not, as they did, visit the regions below.

124. *Arasque tenebat*. "And kept clinging to the horns of the altar." Observe the force of the plural, and consult note on iv. 219. The altar referred to must be supposed to have stood in the vestibule or entrance of the sanctuary, corresponding to that usually placed in the pronaos of a temple.—126. *Aeterno*. Poetic idiom for *in Aeternum*. 128. *Hoc opus*, &c. "This is the (true) task, this the (true) difficulty (of the undertaking)." Any one can descend at pleasure to the regions below, for the portals of gloomy Pluto lie constantly open to receive all of mortal birth; the real difficulty consists in returning to the light of day.

131. *Tenent media omnia silvæ*. "Woods occupy all the space between (the upper and the lower world)." One of the causes of difficulty in returning is the thick forest that intervenes. The poet borrows the idea of this forest from the thick woods surrounding at one time the Lake Avernus.—132. *Cocytusque sinu labens*, &c. Cocytus was one of the fabled rivers of the lower world. This opposes another barrier to egress from the realms of Pluto. It is rather singular that the poet, when mentioning these obstacles, did not reflect that they formed as serious an impediment to one entering as to one endeavouring to depart from the world of the dead. And, again, if one could make his way through them in entering, what was there to prevent his returning by the same route?

134. *Bis Stygios innare lacus*. "Of twice floating upon the Stygian lake," i. e. now, as well as after death. *Innare*, by a Græcism, for *innandi*. So *videre* for *videndi*.—135. *Insano labori*. "In so wild an undertaking." Heyne makes *insanus labor* equivalent to *magnum ausum*, or *ardua res*. This, however, wants strength.—138. *Dictus sacer*. "Consecrated." Literally, "called sacred."—*Junoni infernæ*. "To the Juno of the lower world." Proserpina. So Pluto is called the Stygian Jove, &c.—*Omnis lucus*. Referring to the forest around the Avernian lake.

140. *Operta*. "The dark recesses." Supply *loca*.—141. *Auricomos quam quis*, &c. "Before that he has plucked from the tree its golden-tressed shoot," i. e. the branch with its golden foliage. The term *coma* (occurring here in *auricomos*) is often applied poetically to the foliage of trees.—*Quis*. For *aliquis*. But as *cui* for (*alicui*) is to be supplied with *datur*, the pronoun *quis* here obtains the force of *ille*. Wagner reads *qui* in this sense: "*Non datur, nisi ei, qui ante decerpserit*."—142. *Suum*. "As one peculiarly dear."

143. *Primo avulso*. "Non deficit," i. e. immediately occupies the place of the former.—145. *Alte*. High up in the tree, buried amid the thick foliage.—*Rite*. To be taken with *carpe*.—147. *Te vocant*, i. e. if it is fated for thee to visit the lower world.—148. *Vincere*. "To overcome it," i. e. its resistance to being separated from the parent tree.

149. *Jacet exanimus*, &c. Alluding to the death of Misenus, mentioned at line 162, *seqq.*—150. *Incestat*. "Pollutes." The presence of

a corpse was always thought to have a polluting effect.—151. *Pendēre*, according to Servius, is, properly, "*desiderare aliquid audire*." Compare iv. 79, "*Pendetque iterum narrantis ab ore*."

152. *Sedibus hunc*, &c. "Restore him first to his proper abode," i. e. to the earth, which is the proper habitation of the dead, and to which we are said to be restored in death, since from it the human race first came into life. Observe the force of the plural in *sedibus*.—

153. *Nigras*. Because intended for the deities of the world of darkness.—155. *Presso*. For *compresso*.

157. *Ingreditur*. "Enters (on his way)," i. e. begins to pursue the route to his fleet.—159. *Et paribus curis*, &c. i. e. and moves on, a prey to equal cares with *Aeneas*.—160. *Serebant* for *disserebant*. "They discussed."

164. *Æoliden*. "Son of *Æolus*." Many commentators suppose that as *Misenus* played upon a wind instrument, the poet, by a figurative genealogy, makes him the son of the wind-god. Not so, however. Virgil calls him *Æolides*, as indicating merely his descent from a mortal father, named *Æolus*, probably the same with the one who is said to have fallen in battle with the Latins. (*Æn.* xii. 542, seqq.—*Heyne*, *Excurs.* vii. ad *Æn.* vi.)

165. *Ære ciere viros*, &c. i. e. in giving the signal with the brazen trumpet to engage. *Ciere* and *accendere*, by a Græcism, for in *ciendo*, i. e. *accendendo*. According to Servius, when Virgil recited this passage to Augustus, the verse was imperfect, consisting only of the hemistich, *ære ciere viros*. In the presence of Augustus, however, and at the instant, the poet added, *Martemque accendere cantu*. There appears to have been no essential difference in form between Greek and Roman or Tyrrhenian trumpets. Both were long, straight, bronze tubes, gradually increasing in diameter, and terminating in a bell-shaped aperture.

166. *Cirum*. "In company with," or, "in attendance upon."—

167. *Obibat*. Observe the use of the imperfect, to denote continued action, between *fuerat* and *addiderat*, where the mere fact of an action's having taken place is implied.—*Lituo*. This instrument was long, and curved at the end. From the similarity of form, the original staff received the same appellation. Virgil indulges in an anachronism here, in making *Misenus* acquainted with the *lituus*, since both the *lituus* and *tuba* were unknown in Homeric times. He has merely, however, followed in this the custom of the tragic writers.

170. *Non inferiora secutus*. "Having followed a not inferior leader," i. e. one not inferior to *Hector* himself. An imitation of the Greek idiom, by which the thing is put for the person; as, for example, τὰ ἥττω for τὸν ἥττονα. Observe the use of *concha* for *lituus*, as if, in the flow of composition, the word had escaped unwittingly from the poet, who was thinking at the time of *Triton* and the shell on which he is always represented blowing.

173. *Æmulus exceptum Triton*, &c. "*Triton*, jealous of his skill, had taken the hero by surprise," &c.—*Triton*. A sea-deity, the son of *Neptune* and *Amphitrite*, and made by the poets his father's trumpeter. He was represented blowing on a shell.

177. *Aram sepulchri*. "An altar-shaped funeral pile." The pile was built in the form of an altar, with four equal sides, whence the language of the text. Ovid, in like manner, calls it *funeris ara*.—(*Trist.* iii. 13, 21.)

179. *Itur*. "They go," i. e. itur ab illis.—180. *Picæ*. These, or

account of their resinous nature, would be especially needed for the funeral pile.—182. *Scinditur*. Is in the singular number, agreeing with the nearer and more important noun; the *robur* being employed in greater abundance than the *frazineæ trabes*.—184. *Paribus armis*. i. e. with tools like those wielded by the rest. This piety towards the dead well becomes the character of Æneas, and the poet dexterously avails himself of it to pave the way for the discovery of the tree containing, amid its foliage, the twig of gold.

185. *Ipse* has here the force of *solus*.—*Tristi*. Referring to his sadness for the loss of Misenus.—186. *Aspectans*. "Gazing wishfully at." Observe the force of the frequentative.—*Et*. "And at length." His silent musings are at length succeeded by audible prayer.—187. *Si nunc se nobis*, &c. "O, if that golden branch on the tree now display itself unto me!" Observe the use of the present subjunctive with *si*, implying that the branch may or may not be now displaying itself to the view; in other words, not excluding the possibility of such a thing's taking place: on the other hand, *si ostenderet* would exclude the probability of its now happening. Compare with the use of *si* in this passage, as indicating a wish, the Greek idiom in the case of *εἰ* and *εἰ γὰρ*.

192. *Sedere*. "Lighted."—193. *Maternas aves*. The dove was sacred to Venus. So, also, the eagle was sacred to Jupiter; the peacock to Juno; the owl to Minerva; the cock to Mars, &c.—194. *O, si qua via est*. "If any way there be." Mark the use of the indicative with *si*, as indicating his secret belief that there really was some path, that was now to be pointed out to him.—195. *Ubi pinguem*, &c. "(To the spot) where the rich bough casts its shade upon the fertile soil." *Opacat humum* is a mere poetic phrase, and its meaning must not be pressed too closely. The idea to be conveyed is simply this: "where the golden bough is."

197. *Vestigia pressit*. "He checked his footsteps," i. e. stood still. In taking auguries, after the prayer, the observer, says Servius, either stood or sat down.—198. *Quæ signa ferant*. "What indications they may give."—199. *Pascentes illæ tantum*, &c. "They, feeding all the while, kept moving onward only so far in their flight, as the eyes of those following could mark them by their ken."—*Prodire*. Historical infinitive, for *prodibant*.

201. *Grævolentis*. "Noisome." To be pronounced, in scanning, *græ'olentis*.—203. *Sedibus optatis*. "In the wished-for seats," i. e. the place which they had long desired to reach. Wagner thinks that *optatis* refers rather to the circumstance of this being the spot where the desired branch was to be found by Æneas.—204. *Discolor unde auri*, &c. "Whence the splendour of the gold, differing in hue from that of the tree itself, shone forth through the branches." The branch was golden, and, consequently, yellow of hue; the tree itself was green. Hence the force of *discolor*.

205. *Quale solet silvis*, &c. "Just as in the woods the mistletoe, which its own tree produces not, is wont to bloom with new foliage amid the winter cold, and to encircle the tapering trunks with its yellow shoots." The mistletoe is a parasitical plant, twining itself around various trees, and growing at their expense; for the roots insinuate their fibres into the woody substance of these trees, and the plant lives entirely on their sap, since its own stem and leaves are incapable of absorbing moisture.—*Brumali frigore*. The mistletoe blooms in the winter season.—206. *Quod non sua seminat arbor*. The

seeds from which the mistletoe springs are deposited on trees by birds, especially by the large or missel thrush, with whom its berries are a favourite food.—*Sua arbor*. The tree around which it twines.—207. *Et croceo factu*, &c. The leaves of the mistletoe are green in winter, but its stalk and shoots are of a yellow or saffron hue. Hence the golden twig amid the green leaves of the tree is compared to the winter garb assumed by the mistletoe.

209. *Talis erat species*, &c. "Such was the appearance of the gold sprouting forth on the dark-hued holm-tree; so did the metallic leaf tinkle in the gentle wind." *Bractea* is properly any thin leaf or plate of metal; here, however, of gold.—211. *Cunctantem*. "Seeming (to him) to delay." It appeared merely to delay to the impatient and eager Æneas. Any actual delay on the part of the twig would have falsified the words of the sibyl, at line 148.

213. *Et cineri ingrato*. "To his senseless ashes." Literally, "ungrateful ashes," because not aware of the kind and pious offices that were rendered, and therefore making no return.—214. *Pinguem tædis*, &c. "Resinous with pines and cleft oak," i. e. of resinous pine and cleft oak.—215. *Ingentem pyram*. The longer and higher the funeral pile, the greater the mark of respect to the memory of the deceased. The student will note the description of the funeral solemnities here given, as it forms a summary of the principal rites of the Romans on such occasions.

Cui frondibus atris, &c. "Its sides they intertwine with boughs of dark foliage," i. e. with boughs of yew, pine, and such other trees as are suited, by their sombre foliage, for funeral solemnities. The sides of the funeral pile, among the Romans, were, by a law of the twelve tables, to be left rough and unpolished. They were, frequently, however, as in the present instance, covered with dark leaves.—216. *Et ferales ante cypresses*, &c. "And place in front funeral cypresses." Many commentators imagine that trees are here meant, and that they were planted before the pile. It is more probable, however, that, by *cypresses* in the text, we must understand merely logs of cypress, placed on the front part of the pile. These, while burning, would counteract by their odour the unpleasant effluvia from the dead body. The cypress, too, on another account, is a fit tree for funeral solemnities, since, when once cut, it never grows again.

218. *Frigentis*. "Of him lying cold in death." The washing of the corpse with warm water, the subsequent anointing of it, the keeping of it eight days in the house before burning, and the bidding farewell in a loud tone of voice at the funeral pile, were all, in reality, so many precautions, says Pliny, against premature interment, where a party was not actually dead, but only in a state of suspended animation.—221. *Purpureasque super*, &c. His best attire is now thrown over the deceased.

223. *Et subjectam more parentum*, &c. "And with averted look, after the manner of their fathers, they held the torch placed beneath." This turning away of the face was done "*ominis causa*," and the act of firing the pile was performed by the nearest relation.—224. *Facem*. On ancient monuments, the torch appears to be formed of wooden staves or twigs, either bound by a rope drawn round them in a spiral form, or surrounded by circular bands at equal distances. The inside of the torch may be supposed to have been filled with flax, tow, or other vegetable fibres, the whole being

abundantly impregnated with pitch, rosin, wax, oil, and other inflammable substances.

224. *Congesta cremantur*, &c. These and various other articles, such as ornaments, vestments, &c. were accustomed to be thrown into the fire as the flames began to rise.—225. *Dapes*. Some commentators, following Homer (*Il.* xxiii. 168), make this term signify “the fat of animals.” Others understand by it “dishes of food.” We prefer following Heyne, according to whom it means pieces of the flesh of different animals (oxen, swine, sheep, &c.) thrown into the flames as portions of so many victims.

228. *Cado ahenō*. “In a brazen urn.” Brazen, or rather, bronze, funeral urns were not so frequently employed as those of marble, alabaster, or baked clay. Still, however, they are sometimes found even in modern times. The funeral urns were most commonly square or round. Those preserved at the present day have usually an inscription or epitaph upon them, beginning with the letters D.M.S. or only D.M. that is, *Dis Manibus Sacrum*, followed by the name of the deceased, with the length of his life, &c.

228. *Idem ter socios*, &c. “The same individual thrice carried the limpid water around his companions.” Put for *tulit undam circa socios*. So *circumdare oppidum castris*, or *circumdare castra oppido*. Coryneus, on this occasion, carries the lustral water round in a vessel, and sprinkles the company with it by means of a branch of olive.—230. *Felicitis olivæ*. “Of prolific olive.” The domestic olive is meant, as opposed to the *oleaster* or wild olive, which is unproductive, and therefore termed *infelix*. 231. *Disiitque novissima verba*. “And pronounced the last farewell.” This consisted in pronouncing *vale*, “farewell,” three times.

233. *Suaque arma viro*, &c. “And places thereon for the man the instruments of his calling,” &c. He was both oarsman and trumpeter. In Homeric times the warriors themselves handled the oar. The implements of a person’s calling were in early times placed upon his tomb, as in the present case. As, however, they were liable to injury from exposure, the custom afterward arose of representing them in stone or marble.—234. *Misenus*. This is the Misenum promontorium, now Cape *Miseno*, still retaining the name of the warrior, supposing the origin of that name to be true (which, however, is not the case), and forming the upper extremity of the Bay of Naples.—236. He has obtained the golden bough, and is now prepared to act.

It may not be amiss, before leaving this part of the poem, to enumerate briefly the different steps taken in the interment of the dead, as they are alluded to in the text: 1. The corpse is washed with warm water, and then anointed. 2. A dirge is sung. 3. The body is laid upon the bier. 4. The most valuable raiment of the deceased is placed upon the corpse. 5. The bier is then placed upon the top of the funeral pile. 6. This funeral pile, which has meanwhile been erecting, is of an altar-shape, and is constructed of resinous woods, oak, cypress logs, &c. 7. The pile is set fire to by the nearest relative, whose face is turned away at the time. 8. When the flames begin to rise, various perfumes are thrown into the fire, pieces of the flesh of victims, bowls of oil, ornaments, vestments, and other things supposed to be agreeable to the deceased. 9. The pile being burned down, the embers are soaked with wine, and the bones and ashes of the deceased are gathered by the nearest relatives and placed in an urn. 10. All present are then thrice

sprinkled by a priest with lustral water from a branch of olive (for which bay was often substituted). 11. All then bade farewell to the deceased, by repeating the word *vale* thrice.

237. This cave lay between the Lake Avernus, on the one side, and a gloomy wood on the other, and was the opening to the world below. As the lake was surrounded by hills, it is very probable that there was some vast cave in one of these, which Virgil, guided by popular superstition, had in view. The adjacent country, indeed, is said to abound in such openings.—238. *Tuta*. "Fenced," i. e. rendered difficult of access. The participle of *tueor* or *tuor*.—239. *Impune*. The exhalation from the cave, and also from the lake, killed them while attempting to fly over.—*Volantes*. "Flying things." Equivalent to *volucres*.—241. *Convexa*. Consult note on iv. 451.—242. *Unde locum Graii*, &c. This line is generally considered spurious. In some MSS. it does not occur at all, while in others it appears written by a more recent hand.—*Aornon*. From *á*, *not*, and *ὄρνις*, "a bird," because no bird could fly over. Hence, according to some, the Latin *Avernus*. The derivation, however, is of no value.

244. *Intergit*. "Pours." *Intergo* properly means "to bend," and here describes the bending or inverting of the cup as the contents were poured out. This inverting of the cup was customary, according to Servius, in sacrifices to the gods below.—245. *Et summas carpens*, &c. The highest hairs were plucked out, or cut off, and thrown into the fire as primitive.—246. *Libamina prima*, i. e. as the first part of the intended sacrifice.—247. *Caelo Ereboque potentem*. The same goddess was *Luna* in the sky, *Diana* on earth, and *Hecate*, or *Proserpina* in the world below.

248. *Supponunt cultros*. Poetically for "cut the throats of the victims."—249. *Pateris*. The object was to let none of the sacred blood fall upon the ground. As regards the form of the patera, consult note on i. 728.—*Atri celleris*. Black victims were always selected for the deities below. So *nigrantes terga juvencos*, in line 243.—250. *Matri Eumenidum*. Night, who was fabled to have brought forth the Furies unto Acheron as their sire.—*Magnæque sorori*. "And to her mighty sister." Tellus, or the goddess of the earth. According to Servius, Night and Earth were daughters of Chaos.

251. *Sterilem vaccam*. "A barren cow." This was the customary offering to Proserpina. Homer calls it *βοῦς στειρά* (*Od.* xi. 30).—252. *Nocturnas inchoat aras*. "He erects nocturnal altars," i. e. he erects altars, and offers a sacrifice thereon during the night season. This time was purposely selected, inasmuch as the offering was to a god of the lower world. *Inchoare*, according to Servius, is a religious term, equivalent to *facere*, or *erigere*.—253. *Solida viscera*. "Entire carcasses," i. e. holocausts or whole burnt-offerings. Consult, as regards the peculiar force of *viscera* here, the note on book i. 211.—254. *Extæ* is here taken, like *viscera* above, for the carcasses of the victims, or in other words for the victims themselves.

256. *Juga silvarum*. "The wooded heights."—257. *Canes*. . . *advē-tante Deâ*. Hecate, accompanied by her infernal hounds in imitation of Diana accompanied by her pack of the upper world.—258. *Procul*, *O! procul*, &c. This was the solemn preamble with which the celebration of the sacred mysteries used to be ushered in, the form of expression in Greek being, *ἐκάς, ἐκάς ἐστὶ βίβηλοι*. By *profani*, on the present occasion, are meant, as Wagner thinks, the Trojans who

had accompanied Æneas thus far. The possession of the golden bough rendered Æneas himself pure, and fit to enter on his fearful journey.—260. *Invade viam*. "Enter boldly on thy way."—*Ferrum*. Servius says he had consecrated his sword, to do service against the shapes of the lower world, by having struck the victims with it in the recent sacrifice!

264. *Dí, quibus imperium, &c.* A general invocation unto the gods of the lower world. Warburton thought that Virgil, in the description which he here gives of the lower regions meant to pourtray the sacred mysteries of Eleusis, celebrated every fifth year in the city of Eleusis, in Attica. He is ably refuted, however, by the historian Gibbon.—266. *Audita*. Supply *a me*.

268. *Obscuri solâ sub nocte* is equivalent to *sub obscurâ nocte soli*.—269. *Inania regna*. All general privations, observes Burke, are great, because they are terrible—vacuity, darkness, solitude, and silence. With what fire of imagination has Virgil amassed all these circumstances at the mouth of hell! (*Subl. and Beaut.* ii. 6.)

270. *Incertam lunam*. Clouds floating through the sky, and shrouding, at intervals, the brightness of the moon. [Compare "By the struggling moonbeam's misty light."—Ode on the Death of Wolf.]—*Luce malignâ*. Heyne: "*Lux maligna, parca, infirma, ac tenuis*."

273. The *vestibulum* did not properly form part of the house, but was a vacant space before the door, forming a court, which was surrounded on three sides by the house, and was open on the fourth to the street. The two sides of the house joined the street, but the middle part of it, where the door was placed, was at some little distance from the street. We see from this the general meaning of *vestibulum* in the present passage, as applied to the open space in front of the entrance to the lower world. [See Becker's *Gallus*. On the Roman House.]

274. *Luctus*. Before the entrance to Orcus are grouped, according to the poet, all the ills and calamities that infest human life, and make us wish for the grave as a place of final repose.—*Ultrices Curæ*. The stings of Conscience. Remorse.—275. *Tristisque Senectus*. Old Age is here described as sorrowing over the recollections of the past, and sighing for days gone by.—276. *Metus*. "Despondency." The continual apprehension of evil.—*Malesuada*. "That persuades to crime."—278. *Consanguineus Leti*. "Own brother of Death." *Hom. Il.* xiv. 231: "Ἵπνος κασιγνήτος Θανάτου. Hesiod makes Death and Sleep the sons of Night (*Theog.* 756). [Compare "Death and his brother Sleep." *Shelley's Queen Mab*.]—*Et mala mentis Gaudia, i. e.* the criminal lusts of the heart. Compare Voss: "*Des frevelten Herzens Schwärmungen*."—279. *Adverso in limine*. "On the very threshold itself, as it confronts the view," *i. e.* in the very entrance itself.

280. *Ferreique Eumenidum thalami*. The Furies guard the entrance, and have there their cells of iron (as rigid and unbending as their own hearts), just as in ancient mansions the gatekeeper or *θυρωρός* (*janitor*) had his station at the door of the dwelling, and near it his room or cell.

282. *In medio*. Supply *vestibulo*.—283. *Vulgo* is here, as Servius well remarks, equivalent to *catervatim*, and is not to be joined in construction with *ferunt*. The language of the text, it will be observed, refers merely to vain or false dreams, such as are sent from the world below. True dreams, on the other hand, says Servius, come down from the skies.

286. Supply in *foribus stabulant* with *monstra*, in rendering, omitting these words after *Centauri*.—*Stabulant*. Equivalent to *habitant*, but having a special reference, in its literal sense, to the idea implied in *ferarum* and *Centauri*.—287. *Centumgeminus*. "The hundred-handed." The Homeric *ἑκατόγχειρος* (*Il.* i. 402).—*Bellua Lerna*. "The beast of Lerna." The hydra, that was slain by Hercules.—289. *Forma tricorporis umbræ*, i. e. the shade of the three-bodied Geryon.

292. *Docta comes*. "His wise companion." Alluding to the sibyl.—294. *Irruat*. In our idiom we translate *irruat* and *dicerberet* as if they had been respectively *irruisset* and *dicerberasset*. The Latin idiom, however, is far more graphic, and paints the action at once to the eyes. Literally, "if his wise companion do not warn him, &c. he will rush upon them, and will cleave," &c.

295. *Hinc via*. "From this point," i. e. after passing through the vestibule and first entrance.—*Acherontis*. The poet calls this river the Acheron; its more usual name, in the language of fable, was the Styx. So, again, it is now a river, and presently it is described as a lake or fen.

296. *Voragine*. Forcellini explains the term *vorago* thus: *Locus immensæ profunditatis, a vorando, quia in eam cadentia non emergunt, sed absorbentur*.—297. *Cocyto*. For in *Cocytum*.—299. *Plurima canities inouita*. "An abundant, grisly, untrimmed beard."—300. *Stant lumina flammâ*. "His eyes stand glaring (as with) flame."—302. *Velique ministrat*. "And tends the sails." *Velis* is here the dative, and *ministrat* is equivalent to *ministeria facit*.—303. *Ferrugineâ cymbâ*. "In his dusky bark," i. e. his bark resembling the dark hue of iron, which it had contracted from long exposure to the murky atmosphere of the lower world, and the turbid and discolouring water. Compare line 410, where the epithet *cærulea* is applied to Charon's boat.—304. *Cruda viridisque*, &c. "A fresh and a green old age." So the Greek *ῥῆπον γῆρας*.

305. *Huc* marks the spot where Charon stood.—309. *Quam multa in silvis*, &c. The full form of expression would be, *tam multi, quam multa in silvis*, &c.—310. *Gurgite ab alto*. "From the troubled deep," i. e. agitated by wintry blasts.—311. *Frigidus annus*. "The cold season of the year."

315. *Tristis*, i. e. harsh and unbending in his purpose.—316. *At alios longe submotos*, &c. These are they whose bodies remained without burial, and who could not cross until they had received the rites of interment, or until they had wandered a hundred years on the banks of the stream.

319. *Quo discrimine*. "By what distinction."—320. *Remis vada livida verrunt*. As Charon himself propelled the boat, we must regard *remis verrunt* as merely a general expression for *navigant* or *transeunt*.

321. *Longæva sacerdos*. According to the fables of poetry, the Cumæan sibyl had already lived about seven hundred years when Æneas came to Italy.—323. *Cocytus stagna*, &c. The Cocytus and the Styx are here put in apposition, though in reality different streams. Consult note on line 297.—324. *Dî cujus jurare*, &c. "Whose divinity the gods fear to swear by and to deceive." This alludes to the Styx, not the Cocytus. If a god swore by the Styx, and broke his oath, he was deprived of nectar and ambrosia, and of all heavenly privileges, for ten whole years.

325. *Inops inhumataque*. "Needy and unburied," i. e. consists of those who were too poor to leave behind them the means of interment, and who have therefore been deprived of the same, as well as of those who have, from the nature of their death (shipwreck, for example, or any other accident), been without the rites of burial.—326. *Sepulti*. "Are they who have obtained the rites of interment."—327. *Nec ripas datur*, &c. "Nor is it allowed him to carry them across these fearful banks," &c.—328. *Sedibus*, i. e. in a tomb or grave. Observe the force of the plural.

334. *Leucaspim*. One of the crew of the ship of Orontes; probably the pilot.—335. *Simul*. To be construed with *rectos*, not with *obruit*.—336. *Aquâ involvens*, &c. Alluding to the storm described in the first book, line 113, *seqq.*

337. *Sese agebat*. "Was making towards them."—338. *Libycæ cursu*. "In the voyage from Carthage." Literally, "in the Libyan voyage." This expression is to be taken in a very general sense, since Palinurus was lost after the fleet had left Sicily.—339. *Mediis effusus in undis*. "Dashed into the midst of the waters." Compare the explanation of Wagner: "*In medio, per mare Libycum, cursu effusus*." Arusianus notices another explanation of this passage: "*Cum in mediis undis esset, puppi effusus exiiderat*."

345. *Canebat*. "Prophesied," i. e. declared by his oracles. The allusion appears to be, not to any special prediction in the case of Palinurus, but to the general language of the response given by Apollo, iii. line 92, *seqq.*: "*Eadem tellus (Ausonia) vos ubere læto accipiet reduces*." The declaration of Neptune to Venus (v. 814) is far more definite: "*Unus erit tantum, amissum quem gurgite quæret*," &c.

347. *Cortina*. "The oracle." Consult note on iii. 92.—341. *Ne me deus æquore mersit*. "Nor did any god overwhelm me in the sea," i. e. bury me amid the waves. He was hurled into the sea, it is true, by Somnus, but then, as is subsequently stated, he swam to the shore, and was there murdered. Observe the employment of *mersit* for *submersit*.

352. *Non ullum pro me tantum*, &c. "That not any so great fear for my own self took possession of me," &c. *Excussa magistro* equivalent to *excusso magistro*, or *ex quâ magister erat excussus*.—356. *Vexit me aquâ*. The helm aided him in floating along.—357. *Summa sublimis ab undâ*. "Raised high on the top of the surge." An imitation of the Homeric *μεγάλου ἀπὸ κύματος ἀρθείς*. Many connect *summâ ab undâ* with *prospexi*, but this is less graphic, and less in accordance with the rhythm of the line.

358. *Jam tuta tenebam*. "I was now on the point of reaching a safe (landing) place."—359. *Ni*. "Had not." We would expect to have *cum gens crudelis*, &c. *invaderet*, or else in place of *tenebam* to have had *tenuissem*. The change, however, to *ni incasisset* comes in the more forcibly from its suddenness.—*Madidâ cum veste gravatum*, "Burdened with my wet garments." The preposition *cum*, according to the best commentators, is pleonastic here. Wagner compares Sophocles, *Œd. T.* 17: *οἱ δὲ σὺν γῆρα βαρεῖς ἱερῆς*.—360. *Capita aspera montis*. "The rugged projections of a mountain promontory." 'This was that promontory of Lucania which was afterwards called by his name. Compare line 381.—361. *Prædamque ignara putasset*. "And deemed me, in their ignorance, a (rich) prize."

363. *Quod*. "Therefore." Supply *ob* or *propter*.—365. *Eripe me*. He is referring specially to his uninterred remains; and it is to this

calamity of his being without the rites of burial that he alludes in the words *his malis*.—*Terram injice*. "Cast earth upon me," i. e. bury me. In ordinary cases, casting three handfuls of earth upon a corpse was equivalent to the rites of interment, and this pious duty was enjoined upon every passing traveller who might meet with a dead body lying exposed. Here, however, Palinurus requests more formal and solemn rites.—366. *Portusque require Velinos*. "And seek (for that purpose) the Velian harbour," i. e. the harbour of Velia, a city of Lucania near the promontory of Palinurum. Here his corpse was to be found. Virgil has been charged with an anachronism in this passage, because the city of Velia was founded at a period long subsequent to the Trojan war. But, as has been remarked by several commentators, the port in all probability existed before the town was built.

367. *Creatrix*. Compare viii. 534.—369. *Innare*. "To navigate."—371. Servius makes this refer to his past vocation as a mariner, and the toilsome and roving life connected with it. But Wagner thinks that the shade of Palinurus begs to be released from the long wanderings on the banks of the Styx, to which the unburied were always subjected. This appears to be the preferable view.

375. *Eumenidum*. The Furies are here named for the deities of the lower world generally; just as if the poet had called it the river of Proserpina, of Hecate, &c. Servius wrongly explains the words of the text by "*circa quem habitant Eumenides*," since, according to line 280, the Furies have their chambers in the entrance of Hell.—*Ripam*. The shades of the unburied were not allowed even to draw near to the bank on their own side of the stream. If they did, Charon drove them back. Compare line 316, *seqq.*

377. *Cape memor* is equivalent here to *tene memoriâ*.—378. *Finitimi*. "The neighbouring people," i. e. the communities dwelling in the vicinity of the spot where Palinurus was murdered.—379. *Prodigiis cœlestibus*. "By prodigies from on high." One of these was a pestilence, and the Lucanians were told by an oracle that, in order to be relieved from it, they must appease the manes of Palinurus. A tomb was accordingly erected to his memory, and the promontory where he swam to shore was called, after his name, *Promontorium Palinurum*, now *Capo di Palinuro*.

380. *Et tumulo solennia mittent*. "And shall render annual offerings at that tomb." With *solennia* supply *sacra*, or some equivalent term. *Mittere sacra* is analogous to the Greek *πίπτειν τερά*.—381. *Æternumque locus*, &c. The promontory is still called *Capo di Palinuro*. Compare note on line 379.—382. *Parumper*. "For a little while," i. e. soon to return. So Doederlein, "*paulo post rediturus*." (*Lat. Synon.* i. 147.)—383. *Gaudet cognomine terrâ*, i. e. he rejoices in the idea that a spot is to be called after him. *Cognomine* is the ablative of the adjective *cognominis*. Many MSS. read *terrâ*, making *cognomine* a noun; an easier and more usual form of expression, but on that very account less likely to be the true one. Compare the Greek mode of speaking: *χαίρει ὀμωνύμῳ χώρᾳ*.

384. *Ergo*. "Thereupon." In the sense of *deinde*.—385. Charon, when he espied them, was in the act of crossing the stream; hence the expression *Stygiâ ab undâ*.—*Jam inde*. Observe the peculiar force of this combination; literally, "already from that quarter," i. e. he already espied them from that quarter where they were, when passing through the grove in the direction of the bank, and

some time before they had reached the bank itself. Compare the remark of La Cerda: "*In voce jam inde, id est, a longe, nota Charontis vigilantiam.*"

389. *Quid venias.* "What may be the occasion of thy coming?" With *quid* supply *propter*.—*Jam istinc et comprime gressum.* "And stay thy step now from that spot where thou art." Observe the peculiar force of the pronoun *iste* as appearing in the adverb *istinc*, its derivative. *Iste*, it will be remembered, always refers to the person addressed.—391. *Corpora viva.* His boat was only intended for disembodied spirits.

392. *Nec vero Aloidem, &c.* "I neither, indeed, had cause to rejoice at my having received Hercules on the lake, when he came hither," &c. According to Servius, who quotes from the Pseudo-Orpheus, Charon was alarmed at the appearance of Hercules, and ferried him over without hesitation. He was punished for this with a year's imprisonment. We may suppose that he also received punishment in the case of Theseus and Pirithoüs.—304. *Dis quamquam geniti.* Hercules was the son of Jove, as also Pirithoüs (*Il. xiv. 37*). Theseus, according to some, was the son of Neptune (*Hygin. Fab. 37*).

395. *Ille* refers to Hercules, the first-mentioned of the three, and *Tartareum custodem* to Cerberus. Hercules was ordered by Eurystheus, for his twelfth and last labour, to bring upon earth the three-headed dog Cerberus. On asking Pluto to give him this animal, the god consented, provided he would take him without using any weapons. This explains the force of *manu* in the text, *i. e.* by the hand alone, without the aid of any weapon. Hercules brought Cerberus chained to Eurystheus, and then took him back to the lower world.—396. *Ipsius a solio, &c.* The post of Cerberus was at the entrance of Hell. We may suppose, therefore, that he has fled in alarm to the presence of Pluto, and crouched at his feet.

397. *Hi dominam Ditis, &c.* "The latter (two) attempted to carry off our queen from the (very) bedchamber of Pluto." Heyne makes *dominam* a peculiar appellation of Proserpina, analogous to *διοποιαν*. Others construe it with *Ditis*, in the sense of *uxorem*. We have given it the simplest sense. Charon speaks of Proserpina as his queen and mistress. It is not known whence Virgil borrowed the idea of this daring attempt on the part of Theseus and Pirithoüs. Most probably, however, he merely enlarges, after poetic fashion, on the ordinary legend, which made these two warriors descend to Hades for the purpose of carrying off Proserpina.

398. *Amphrysia vates.* "The Amphrysian prophetess." The sibyl takes here the appellation of *Amphrysia*, from Apollo, the deity to whom she owed her inspiration, and who was called *Amphrysios* from the river Amphrysus, on the banks of which he had once tended the flocks of Admetus, when banished for a season from the skies.—400. *Nec vim tela ferunt.* "Nor do the weapons (which thou seest here) intend any act of violence."—*Licet ingens janitor, &c., i. e.* *Æneas* comes not, like another Hercules, to bear away Cerberus in chains. The three-headed gigantic monster may, as far as we are concerned, go on and exercise his vocation undisturbed. With *licet* supply *per nos*, and before *teneat* the conjunction *ut*.

402. *Casta licet patrui, &c.* "The chaste Proserpina may, (for any thing that we intend to do), still keep." With *licet* supply, as before, *per nos*, and also *ut* before *seruet*. The expression *seruare limen* is

somewhat analogous to our English phrase "to keep within doors." The meaning of the whole passage is this: We are not come, like Theseus and his friend, to bear away Proserpina from the palace of her lord.—*Patruī*. Pluto was both the husband and uncle of Proserpina, for she was the daughter of his brother Jupiter by Ceres.

405. *Imago*. "Thought," i. e. regard for. Compare the explanation of Heyne: "*imago apud animum*," i. e. *cogitatio*.—406. *At ramum hunc agnoscas*. Observe the employment here of the subjunctive mood as a softened imperative: literally, "acknowledge, I beg."—*Aperit*. "(With these words) she discloses to his view."—408. *Nec plura his*, i. e. *Nec dixit plura verba his*.

Venerabile donum, &c. "The revered offering of the fated twig." It is called *donum*, because intended as an offering to Proserpina (line 142), and *fatalis virga*, because no one could pluck it against the decree of fate (line 146).—409. *Longo post tempore visum*. Heyne thinks the meaning is, that Charon had not seen it since it was brought to the world below by Hercules, and after him by Theseus and Pirithoüs. This, however, clashes with the remark of Servius, referred to in the note on line 392. It is more than probable that the meaning intended to be conveyed is a general one, without reference to Hercules or any one else.

411. *Per juga longa*. "On the long benches." *Juga*, properly speaking, are the rowers' benches, corresponding to the *ζυγά* of the Greeks; here, however, they were merely the seats for passengers, placed transversely or across the boat.—412. *Laxatque foros*. "And clears the boat." Literally, "clears the hatches or gangways." *Fori* has various meanings as applied to a vessel, namely, the deck, or decks, the hatches, gangways, &c., and sometimes even the seats of the rowers. The leading idea, as shown by the root (*fero*), is a passage of communication from one part of the vessel to another. In the present instance it stands for the boat itself, every *avenuis* of which was crowded with disembodied spirits. *Alveus* is properly the hold of a vessel, here taken for the interior of the bark.—413. *Ingentem Ænean*. "The great Æneas," i. e. great of size, both as regarded the heroic standard, and as contrasted with the dimensions of the boat into which he was about to enter.

Cymba sutilis. "The boat of sewed hide." Literally, "the sewed boat." Either made of hides sewed together, or of a frame of wickerwork, with hides stretched over it and sewed.—414. *Rimosa*, i. e. leaky. Lucian (*Dial. Mort.* 10): τὸ σκαφίδιον καὶ ὑπόσθαρὸν ἔστι καὶ διαρρεῖ τὰ πολλά.—416. *Exponit*. "He lands."

418. *Adverso*. "That confronts the view."—419. *Horrere colubris*. "Beginning to bristle up with serpents." Cerberus had three heads, and on his three necks snakes instead of hair.—420. *Melle soporatum*, &c. "Flings a cake, rendered soporiferous with honey and vegetable ingredients, medicinally prepared." By the term *offam* appears to be here meant a ball or lump. It was composed of seeds and grain of various kinds, moistened with the juice of magic and soporiferous herbs. So Heyne.—422. *Objectam*. Supply *offam*, or *eam*.

424. *Occupo* carries with it, in general, the idea of anticipating. Hence the meaning here is, that Æneas seizes upon the entrance before Cerberus can recover from his lethargy.—425. *Evaditque celer*, &c. "And quickly passes beyond the bank of that stream from which the dead who once cross it can never return (to the upper world)."

426. *Vagitus*, properly, the cry of a young child. Æneas first enters on that part of the world below where the disembodied spirits of infants have their abiding-place.—428. *Exsortes*. "Deprived of their share."—429. *Acerbo*. "Immature." A metaphor taken from unripe fruit.

430. *Hos juxta*, &c. Leaving the place where the souls of infants abide, he comes to the quarter where dwell the spirits of those who have been unjustly condemned to death.—*Falso*, &c. No funeral honours were bestowed on persons condemned to death; but, if the sentence were unjust, they might be deemed exceptions to the rule, and equally favoured with the most innocent.—431. *Sine sorte*. "Without a trial." This expression contains an allusion to Roman customs. The prætor, or any other judge appointed to preside at a trial, especially one of a criminal nature, selected by lot a certain number of *judices selecti*, or *assessores*, who sat with him, heard the cause, and aided him with their advice.

432. *Quæsitior Minos*, &c. *Quæsitior* properly means one appointed to preside at some special inquiry, and who becomes, therefore, as far as this matter is concerned, a supreme judge. Minos receives his special appointment from the Fates, and the urn which he shakes contains the lots from which the names of the associate judges are to be drawn.—432. *Silentum concilium*. Asconius, in his commentary on Cicero (*Argum. in Verr. de Præt. urb.*), makes this refer to the *judices selecti*, or *assessores*, and reads, in consequence, *consilium*. He is refuted, however, by Heyne, with whom Wagner coincides. The "*turba forensis*," or crowd of auditors, is meant, more especially that portion of them who are to be tried before the tribunal.—433. *Discit*. "Learns (the story of) their lives," &c.

Nöhdén thinks that lines 431, 432, and 433 are misplaced, and is certainly right. They come in as a kind of parenthesis, and contain merely a general statement, which is no more applicable to this than to any other part of the context.

434. *Proxima deinde*, &c. Æneas comes next to the quarter where are the souls of those who have committed suicide.—*Qui sibi letum*, &c., i. e. who, stained by no crime, have, through mere weariness under the burden of existence, made away with themselves. So Heyne.—436. *Quam vellent æthere in alto*, &c. Imitated from the remarkable declaration of Achilles in the *Odyssey* (ii. 488, *seqq.*), that he would rather be a rustic, labouring for hire under a needy master, than rule over the world of the dead.

438. *Fas obstat*. "The law of heaven prevents." Some read *fata obstant*, which is less forcible.—*Palus inamabilis*. "The hateful marsh."—439. *Novies interfusa*. Heyne makes *novies* here equivalent merely to *sepius*. It is much more forcible, however, being a mystic number, and the square of the sacred three. The Styx intervened nine times by reason of its numerous windings.

440. *Partem fusi in omnem*. Thus far Æneas has visited the abiding-places of those unhappy spirits whose term of existence on earth has been prematurely abridged. He now comes to "the fields of mourning," the abode in particular of those who have been the victims of unhappy love. These fields are represented as most spacious, in order that the shades which wander about therein may find room for privacy, and for solitary communing with their own bosoms.—443. *Myrtea*. The myrtle was sacred to Venus, the goddess of Love.

445. *His Phædræ Procrinque*, &c. Virgil is not by any means accurate in this grouping. The good and the bad are indiscriminately blended together, and the blameless Cænis, the virtuous Procris, and the exemplary Laodamia, are found associated with the perfidious Eriphyle, and with Phædra and Pasiphaë.—448. *Et juvenis quondam*, &c. "And Cænis, once a youth, now a woman, and again brought back by fate to the earlier form." *Cænis* is here feminine, ἡ Καίνις, and is the reading of Heyne. Wagner is in favour of *Cæneus*, but Brunck well remarks, that *Cæneus revoluta* is a gross solecism.

450. In this episode relative to Dido, the poet appears to have had in view the account given in the *Odyssey* (ii. 542) of the meeting of Ulysses and Ajax in the lower world.—451. *Quam Troius heros*, &c. *Quam*, governed by *juxta*. Heyne, Wagner, and others, however, place a comma after *heros*, which, of course, disconnects *quam* and *juxta*, and makes *quam* a species of anacoluthon, that is, having nothing on which to depend for its government. Virgil, according to Wagner, was going to write *quam Troius heros adfatus est*, but, after several intervening clauses, forgot, apparently, (or rather purposely), the commencing construction of the passage, and changed to *demisit lacrymas*.

453. *Qualem primo qui*, &c. "As one either sees, or thinks he has seen," &c. *Qui* for *aliqui*, an earlier form of *aliquis*. This comparison of the shade of Dido with the new moon when first visible, is imitated from Apollonius Rhodius (iv. 1479).—*Surgere*. "Appearing," or "showing itself." The literal meaning, of course, is merely poetical here, as we do not see the new moon on its rising.—456. *Verus nuntius*, &c. "Did true tidings, then, come to me?" Alluding to the flames of the funeral pile, which told him too plainly in the distance her unhappy fate as he was departing from Carthage. See the commencement of book v.—457. *Ferroque extrema secutam*. "And had sought death by the sword." Supply *te* with *secutam* (*esse*).—*Extrema*. Literally, "the extreme things (of life)." Thus, we say of one who is just passing out of existence, that he is in "the last extremity."—458. *Per sidera juro*, &c. *Æneas*, says Wagner, invokes the stars and the gods above, because he himself still belongs to the upper world; and he also calls upon the gods below, from a wish to persuade Dido, who is now an inmate of the world of the dead.

462. *Senta situ*. "Thick covered with the mould (of ages)," i. e. all hideous and loathsome to the view from long neglect. A metaphor borrowed from things that acquire, through neglect, a thick covering of mould and loathsomeness.—463. *Nec credere quivi*, &c. "Nor could I (under existing circumstances), have believed that I, by my departure, was bringing so much anguish upon thee." *Queo* is weaker than *possum*, and denotes mere possibility under existing circumstances.—465. *Aspectu*. Old form of the dative, for *aspectui*.—466. *Quem fugis?* "Whom dost thou shun?" Equivalent, in effect, to *quid me fugis?*—466. *Extremum fato*, &c. "This is the last thing (granted me) by fate (in thy case), that I address thee now," i. e. I address thee now for the last time, never destined to behold thee hereafter.

467. *Talibus Æneas*, &c. *Torva tuentis* is the excellent emendation of Wagner, instead of the common reading, *et torva tuentem*. The expression *torva tuentem* as applied to *animus*, becomes excessively awkward, notwithstanding the attempts of Heyne to explain away the difficulty. If we retain the reading of the common text, the only plausible mode of translating will be to make *animus* an

imitation of the Homeric *κατὰ θυμὸν*, namely, *secundum*, or *quod ad animum*.—*Torva tuentis*. Not “of her eyeing him sternly,” for this would clash with line 469, but preserving a stern and fixed expression of countenance, while her eyes remained cast on the ground.—468. *Lenibat*. Old form for *leniebat*. So *polibant* (*Æn.* viii. 436).

469. *Incepto sermone*. “By his discourse (thus) begun.” So Burmann. Servius is wrong in making this equivalent to “a *principio orationis*.” Æneas was preparing to say more, but Dido remained perfectly unmoved by the exordium which he had hoped would have lulled to rest all her angry feelings towards him.—470. *Animum movetur*. A Græcism.—471. *Quam si dura silex*, &c. “Than if she were standing (before him) a hard flint or Marpesian rock.” Marpesa, or Marpessa, was a mountain in the island of Paros, containing the quarries whence the famous Parian marble was obtained. Compare note on i. 593.

472. *Corripuit sese*. “She hurried away.”—475. *Percussus*. “Struck to the heart.” A much better reading than *concussus*, “shocked.” He would have been “shocked” at her death, had he now learned it for the first time. As the case stood, however, he was deeply wounded in feeling at her hard lot.

477. *Datum molitur iter*. “He toils along the path before him.”—479. *Tydeus*. The father of Diomedes, and who, along with Parthenopæus and Adrastus, belonged to the number of the “Seven against Thebes.”—481. *Ad superos*. “Among those in the world above,” i. e. among the living. *Ad* for *apud*.—*Belloque caduci*. “And who had fallen in war.” *Caduci* is equivalent here to the Greek *πεσόντες*, a usage which Virgil appears to have first introduced, and which many subsequent writers adopted.

484 *Tres Antenoridae*. “The three sons of Antenor,” Polybus, Agenor, and Acamas (*Hom. Il.* xi. 59).—*Cereri sacrum*. “Consecrated to the service of Ceres,” i. e. priest of Ceres.—485. *Etiam*. “Yet.” Equivalent to *etiamnum*.—487. *Usque morari*. “To detain him a long time.” Servius: “Usque, diu.”—488. *Et conferre gradum*. “And to keep pace with him.”—493. *Inceptus clamor*, &c. “The cry begun (to be raised), disappoints them as they stand with gaping lips.” In the world of shadows all is unreal. The very cry, which the shades here attempt to utter dies away, as something unreal, on their very lips.

494. *Laniatum*. Virgil’s representation of the mangled phantom of Deïphobus is in accordance with the ideas of Plato, who taught that the dead retain the same marks and blemishes on their persons which they had while alive.—496. The repetition of *ora* heightens the effect intended to be produced by the narrative.—497. *Truncas in-honesto vulnere*. “Maimed by a shocking wound,” i. e. the nose was cut off. Voss: “Und die Nase von schändender Wunde gestümmelt.”

498. *Tegentem*. A very graphic term here. He holds up before his face the stumps from which the hands had been lopped away, and endeavours to hide with these the wounds inflicted on his visage.—*Ultero*. “First,” i. e. of his own accord, and unasked.

500. *Armipotens*. Deïphobus was one of the most valiant of the Trojans after Hector.—501. *Optavit*. “Has felt inclined.”—502. *Cui tantum de te licuit*. “Unto whom has so much power over thee been allowed.” Literally, “concerning thee.”—505. *Tumulum inanem*. “A cenotaph.”—*Rhæteo in litore*. Consult note on iii. 108.—508. *Ter voce vocari*. Consult note on iii. 68.—507. *Nomen et arma locum*

servast. "Thy name and arms preserve (for thee) the spot," i. e. thy name engraven on the tomb, and thy arms fixed up thereon, ever recall thee to remembrance.

Te. "Thy remains themselves." Equivalent to *tuum corpus*. Aeneas could not find the dead body of Deiphobus, in order to give it proper interment. The cenotaph, however, sufficed to exempt the soul of the Trojan warrior from the penance of wandering a hundred years on the banks of the Styx.

509. *Tibi relictum est.* "Has been left (undone) by thee."—510. *Et funeris umbris.* "And to the shade of his dead body." *Funeris*, equivalent to *cadaveris*. Compare ix. 491: "*Quæ nunc fœnus lacernæ tellus habet?*"—511. *Sed.* Equivalent to *sed* (*quoniam ista queris*).—511. *Lacernæ.* "Of the Spartan woman," i. e. Helen. Deiphobus had married Helen after the death of Paris. According to the same authorities, he received her from Priam as the prize of valour (*Lycophr.* 168, *seqq.*—*Schol. ad Il.* xxiv. 251).—512. *Monumenta*, i. e. these ghastly wounds, received by me through her perfidy.

513. *Ut supremam*, &c. Compare ii. 25, 248, *seqq.*—515. *Salutæ venit.* "Came with a bound." Poetic exaggeration. The horse came over the ramparts, so far as they were levelled to admit it into the city.—516. *Gravis.* Equivalent to *gravidus*, or *fœtus*.

517. *Illæ, chorum simulans*, &c. "She, feigning a (sacred) dance, led around the Trojan females, celebrating with Bacchic cries the orgies (of the god)."—*Evantes orgia.* Equivalent to *quando orgia celebrantes*, i. e. "celebrating the orgies with wild gesticulations and cries." The term *evans*, of which we have here the nominative plural, is the present participle of the deponent *evari*, answering to the Greek *εὐάζειν*. The root of both verbs is *εὐα*, a cry of the Bacchantes, of kindred origin with the ejaculation *εἶα*.—518. *Flammam media ipsa*, &c. Helen, while leading around pretended orgies in honour of Bacchus, made torch-signals to the Greeks from the citadel of Troy.

520. *Confectum curis.* "Worn out with cares." *Curis* refers to the events and movements of the day which had just drawn to a close, when the Trojans were not as yet fully certain whether their foes had finally departed, and which day, therefore, Deiphobus had spent amid anxious cares and the customary employments of warfare.—521. *Pressit.* "Overpowered."

523. *Egregia conjux.* "My incomparable spouse." Said, ironically, of Helen.—524. *Amovet.* Wagner, on the authority of some of the best manuscripts, instead of the common reading *emovet*.—*Et fidum capiti*, &c. The ancient warriors were wont to lay their swords under their pillows when they retired to rest.—526. *Scilicet id magnum sperans*, &c. "Hoping, namely, that this would prove a very acceptable favour to her loving spouse."—*Amanti.* Said, ironically, of Menelaus, her first husband, and containing a sneer at both his expense and Helen's.

528. *Thalamo.* The dative, poetically for *in thalamum*.—529. *Æolides.* "The grandson of Æolus." Alluding, sarcastically, to Ulysses, who was said to have been, not the son of Laertes, but of Sisyphus, the famous robber, the son of Æolus.—530. *Instaurate.* "Repay." Equivalent to *repēdite*, or *retribuite*.—*Pio ore*, i. e. on just grounds.—533. *An quæ*, &c. "Or what (other)." Wagner regards this as a double interrogation moulded into one: thus, "*an alia te fatigat fortuna? et quæ est ea?*" We have adopted the idea.

535. *Hæc vice sermonum.* "During this mutual converse." This

expression is compared by one of the commentators with the Homeric *νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβόμεθα*. Heyne makes a great difficulty with this passage as regards the time that Æneas spent in the world below. According to him, the grammatical view of the case requires that the Trojan hero should have remained there merely during the interval between early dawn (the time when he descended) and the rising of the sun. This period, however, is too short to contain the whole action of the present book. The best explanation is that given by Voss, and in which Wagner coincides. According to this writer, Æneas, as before stated, descends along with the Sibyl at early dawn (line 255), and remains in the lower regions one entire day. The first half of this day is taken up with what occurs until the interview with Deiphobus. While Æneas is conversing with the latter, Aurora has reached the mid-heavens, that is, one half of the day has been consumed (for Aurora travels over the same path with the sun, and merely precedes that luminary), and the Sibyl now warns Æneas that the day is declining, or, in other words, that night is rushing on, and that he must hasten, therefore, to accomplish what remains to be done, since he would have to return to the upper world at eve, no mortal being allowed to spend more than one day in Pluto's realms. Æneas thereupon proceeds on his destined journey, and emerges from the world below at nightfall.

537. *Et fors traherent*. "And they would, perhaps, have spent."
—540. *Ambas*. Equivalent to *duas*.

541. *Ditis magni mœnia*. "The palace walls of mighty Pluto." Compare line 630, *seqq.*—542. *Hac iter Elysium nobis*. "By this (is) our route to Elysium." With *hac* supply *parte*.—*Malorum exercet pœnas*, &c. "Carries on the punishments of the wicked, and leads to impious Tartarus." Literally, "sends (them)." Heyne contends that we cannot correctly join *via exercet pœnas et mittit ad Tartara*. Wagner, however, remarks, that this is merely an instance, of by no means uncommon occurrence, where two propositions connected by a copula are blended into one. Thus, the left path, *by sending* the wicked to Tartarus, carries on their punishments, i. e. the left path conducts to Tartarus, where the wicked are punished.

544. *Ne sævi*. "Be not angry."—545. *Explebo numerum*, i. e. I will go back again to the shades whom I have just left, and will complete their number, which was lessened by my departure from among them in order to commune with Æneas.—546. *Melioribus*, &c. "Enjoy a happier destiny (than was mine)."

550. *Flammis ambit torrentibus*. "Encircles with torrents of flame." Compare Milton's "torrent-fire," and Voss's "*Mit dem Sturz aufstrudelnder Flammen*."—551. *Phlegethon*. The river of fire in the lower world.—552. *Porta adversa*, &c. "The portal fronts the view, vast of size."—*Solidoque adamantè columnæ*. "And its door-posts (are) of solid adamant." By "adamant" is here meant, in poetic parlance, the hardest kind of iron. Compare the Homeric description of the entrance to Tartarus: *ἐνθα σιδήρειαι τε πύλαι, καὶ χάλκεος οὐδός*.—554. *Stat ferrea turris*, &c. "(There) stands an iron tower (rising) to the air," i. e. rearing its head on high. *Auras*, of course, is mere poetic embellishment, borrowed from the upper world.—555. *Pallâ succincta orientâ*. "With her bloodstained robe tucked up around her." *Succinctus* properly refers to a tucking or holding up by means of a cincture, or by a gathering of the robe around the waist. This tucking up was always required when persons were about entering on

any active employment. In the present instance, Tisiphone is all prepared for action.

557. *Hinc*. "From this quarter." Referring to the whole prison-house generally.—559. With *hausit* supply *auribus*.—560. *Quæ scelerum facies?* "What aspects of guilt (are here)?" i. e. what species of crimes are here taken cognizance of!

563. *Sceleratum*. Contaminated with crime, from the wicked within, and therefore unfit for the pure in heart to tread.—564. *Lucis Avernis*. The Sibyl, as priestess of Hecate, presided over the Avernian groves.—565. *Deum pœnas*. "The punishments inflicted by the gods on the wicked."—566. *Gnosius*. "The Cretan." See note on iii. 115.—567. *Castigatque auditque dolos*. "And punishes, and (for that purpose) hears the story of their crimes." A construction precisely similar to that in ii. 351: "*Moriamur et in media arma ruamus*." In both these cases grammarians talk of a ὑπορεπον ἰσότηρον, but in neither is so clumsy an expedient at all necessary. In the present instance, the verb *castigat* comes first, because the attention of the reader is to be particularly called to the subject of punishment, and then the character of that punishment is dwelt upon. It is not of an arbitrary or tyrannical nature, but inflicted after a careful examination of each case, and after a full revealing of all, even the most secret, deeds that may have been perpetrated in the upper world. Hence the passage, when paraphrased, will stand as follows: "Rhadamanthus inflicts punishment on the guilty; ay, and before inflicting, gives a patient hearing to their case, and compels each one to make a full disclosure of all his offences. How dreadful, then, and yet how just must that punishment be!"

Dolos. Equivalent to *crimina per dolum commissa*.—568. *Quæ quis apud superos*, &c. "What offences committed in the world above, and demanding expiation, any one, exulting in their unavailing concealment from man, has delayed (atoning for) even to the late hour of death," i. e. has put off atoning for until death has closed the scene. The individual during life neither confesses nor is accused, and therefore escapes punishment in the world above. But this concealment avails him nothing in the world below, where all crimes stand fully revealed. *Piacula* equivalent to *crimina capianda*.—*Furtum*. All secret acts of vice or deception go under the name of *furtum*.

570. *Sontes quatit insultans*. "With insulting air makes the guilty quake beneath its blows."—572. *Agnina sæva sororum*. Commonly supposed to apply merely to two furies, namely Alecto and Megæra, the ordinary number of the furies being only three. The poet, however, would seem to have had troops of these avenging deities in view.

573. *Horrisono stridentes cardine*, &c. Compare Milton's well-known description: "the infernal doors . . . on their hinges grate harsh thunder." Commentators generally suppose that the words *Tum demum horrisono*, &c. are uttered by the poet himself. In this, however, they are wrong, and the words in question must be supposed to be spoken by the Sibyl in continuation of her narrative. Tisiphone guards the entrance to Tartarus. The guilty pass from Rhadamanthus into her hands, and she drives them before her with her lash into the very gates of Tartarus, or the place of punishment. Here she calls upon her sisters, and, at the call, the fearful portals are thrown open to receive the condemned. This is all, as Symmons remarks, in the natural course of the narrative: immediately follows, *Cernis, custodia qualis*, &c. The Sibyl directs the attention of *Æneas*

to the guard *without* the gate, and then proceeds to tell him of the more terrible monsters *within*.

574. *Custodia qualis*. "What kind of sentinel." Referring to Tisiphone. When feminines are formed of nouns terminating in *os* and *es*, they assume another form; as *custos*, *custodia*; *nepos*, *neptis*; *hospes*, *hospita*.—577. *Scævior* is commonly rendered, "fiercer (than that of Lerna)," but this allusion to the Lernæan monster is too abrupt, and not at all warranted by the connexion of ideas in the text. Translate "More cruel still than any fury."—578. *In præceps*. "Headlong downward."—*Tenditque*. Supply *tantum*.—579. *Suspectus*. "The view upward." Supply *est*.

580. *Titania pubes*. "The Titan brood." The Titans were the giant offspring of *Cœlus* and *Terra*, and warred against the gods. They must not be confounded, however, with the giants, the later offspring of Earth, who are mentioned immediately afterward.—581. *Fundo voluntur in imo*, i. e. roll in agony in the lowest abyss of Hell.—582. *Alœidas geminos*. "The twin sons of Aloeus." The giants Otus and Ephialtes.—583. *Rescindere*. "To break into and tear down the mighty heavens." Observe the double idea involved in *rescindere*, and compare the remark of Heyne (*ad Georg.* i. 280): "*Est autem rescindere pro excindere, cum notione perrumpendi, uti si vallum, porta, rescindi dicitur.*"

585. *Crudeles* carries with it here the idea of severity merely, not of injustice.—586. *Dum imitatur*. "While he imitates," i. e. for having dared to imitate.—588. *Mediæque per Elidis urbem*. "And through (his) capital in the very heart of Elis," i. e. Salmonia, founded by this monarch, and situate on the river Alpheus. According to Apollodorus (i. 9, 7), it was destroyed by lightning. Some commentators think that the city of Elis is meant, but this place was founded at a later period.

591. *Ære*. "With his brazen car."

595. *Nec non cernere erat*. "(There) one might also see." So the Greek ἦν δὲ ἰδεῖν.—*Alumnus*. If we follow the Homeric account, wherein Tityos is called γαῖης ἐρικυδέος υἱόν, the term *alumnus* becomes equivalent merely to *filium*, or "son." Virgil, however, seems rather to have had in view the later account, which made Tityos the son of Jupiter and Elara. According to this version of the legend, Jupiter, fearing the anger of Juno, concealed Elara beneath the earth, where she gave birth to Tityos, who is hence called Earth's foster-child. (*Apollod.* i. 4, 1.—*Apoll. Rhod.* i. 761.)

596. *Per tota novem cui, &c.* Imitated from Homer (*Od.* xi. 576): ὁ δ' ἐπ' ἐννέα κῆτο πέλιθρα.—*Jugera*. The term *jugera*, though for convenience sake commonly translated "acre," is in reality the appellation of a measure, 240 feet in length, and 120 in breadth, and containing 28,800 square feet. It was the common measure of land among the Romans.—598. *Immortale jecur tendens, &c.* "Pecking at his imperishable liver, and his entrails (ever) fruitful for (fresh) inflictions of punishment, both ransacks (these) for its (daily) banquet." The offence of Tityos was incontinence: the liver, therefore, as the seat of desire, becomes also the principal seat of punishment.—600. *Fibris*. Servius: "*Fibræ sunt eminentiæ jecoris.*"

601. *Quid memorem Lapithas, &c.* "Why need I mention Ixion and Pirithoüs, the Lapithæ? (why) those over whom the dark flinty rock just about to fall, and very like to one actually falling, hangs threatening!" Several commentators suppose that the line *quos*

super, &c. refers back to Ixion and Pirithoüs. This, however, is both in direct opposition to the ordinary mythology respecting these two personages, and besides clashes, as far as the former is concerned, with line 616: "*radiusque rotarum districti pendent.*" We have, therefore, considered *quos super*, &c. as containing an allusion to Tantalus, and other offenders like unto him, who are all similarly punished. We have also placed a dash after *Pirithoümque*, which saves the trouble of any lengthened ellipsis before *quos super*, and yet serves to keep up the connexion with *quid memorem.*

603. *Lucent genialibus altis*, &c. Another feature in the punishment of Tantalus and those who resemble him. The expression *genialis torus* is elsewhere applied to the nuptial bed; here, however, it denotes the banqueting couch. Both the bedsteads and festal couches of the Romans were high, and the latter were always elevated above the level of the table. These high beds and couches were entered by means of steps placed beside them. The body of the bedstead or couch was sometimes made of metal, and sometimes of costly kinds of wood, or veneered with tortoise-shell or ivory. The feet (*fulora*) were frequently of silver or gold.

605. *Furiarum maxima*, &c. "Near (them) reclines the eldest of the Furies." *Accubat* is here used in accordance with the Roman custom of reclining at meals. Our corresponding expression would be "sits."—*Maxima*. Supply *natu*. Compare Euripides, *Iph. in T.* 963: *πρίσβειρ' ἥπερ ἦν Ἐρινύων*; and Statius (*Theb.* vii. 477): "*Eumenidum antiquissima.*" An expression precisely similar to the one in the text has been employed by the Harpy Celæno in speaking of herself (iii. 252). Some commentators refer the whole passage from *Lucent genialibus altis* down to *intonat ore*, to the punishment of the voluptuous generally, and make it distinct from that of Tantalus. The view which we have taken, however, seems preferable.

609. *Innexa*. "Devised and practised." The relation between patron and client among the Romans was a very intimate one, and held in respect next to that between guardian and ward. According to the law of the Twelve Tables, if a patron defrauded his client, he was to be held accused: "*Patronus si clienti fraudem fecit, sacer esto.*"—610. *Aut qui divitiis*, &c. "Or they who brooded by themselves over their acquired riches, or assigned a portion to their kindred."—613. *Nec veriti*, &c. "Nor dreaded to violate the faith which they had plighted to their masters." Most commentators refer this to contests against one's native land, or in other words, to civil wars. But if this were Virgil's meaning, he would be indirectly censuring Augustus himself. It is better to refer the passage, with Wagner, to a servile war, where slaves are in open insurrection against their masters.

615. *Aut quæ forma*, &c. "Or what form (of suffering)."—*Fortuna*. This is in accordance with the idea of destiny, so firmly believed in by many of the nations of antiquity.—616. *Saxum ingens volucunt alii*. This was properly the punishment of Sisyphus; but others equally guilty are here made to share it along with him. Compare line 602.—617. *Districti* not only implies here that they are "fast bound," but also that their limbs are stretched out on the wheel. It is, therefore, a much superior reading to *destructi*, as given by some MSS. The punishment alluded to in the text was properly that of Ixion, but it was inflicted, according to the poet, on others also equally guilty. Compare note on line 602.

Sedet æternumque sedebit. Theseus and Pirithoüs were placed by

Pluto upon an enchanted rock at the gate of his realms. From this rock they were unable to move. Theseus, however, was at last released by Hercules.

621. *Dominumque potentem imposuit.* "And imposed upon it a powerful master," i. e. the yoke of a tyrant. The term *dominus* had an odious sound to Roman ears, from its being commonly employed to designate a master or proprietor of slaves. Hence Augustus is said to have always refused assuming it. (*Sueton. Vit. Aug.* 53.)—622. *Fixit leges pretio*, &c. "Made and unmade laws for a stipulated price," i. e. for a bribe. Literally, "fixed up and unfixed laws." An allusion to the Roman custom of fixing up the laws, engraved on tables of brass, in public places, more especially in temples, in order that all might read and become acquainted with them; and of unfixing or taking them down when abrogated. Wagner places a semicolon after *imposuit* and *refixit*, so as to refer to two different instances of criminality, in different individuals; and some commentators imagine that Virgil has Curio and Marc Antony in view. Others, who retain the ordinary punctuation, make the passage refer to Marc Antony alone. It is more than probable, however, that the allusion is merely a general one.

630. *Cyclopum educta caminis*, &c. "I plainly see the walls constructed in the forges of the Cyclopes," i. e. the brazen walls of Pluto's palace. Literally, "drawn forth from the furnaces of the Cyclopes." The expression *Cyclopum caminis* conveys the idea of stupendous magnitude.—631. *Atque adverso fornice portas.* "And the portals with their confronting arch."—632. *Hæc dona.* "This offering." Referring to the golden branch.—*Præcepta.* "Our instructions."

633. *Opaca viarum.* A Græcism for *opacas vias*.—635. *Recenti spargit aquâ.* Lustral water was placed in the entrances of temples, in order that the devout might have their persons sprinkled with it before going in. In imitation of this custom, the poet places lustral water in the entrance to Pluto's palace.

637. *Perfecto munere divæ.* "The offering to the goddess being fully made," i. e. the golden branch, sacred to Proserpina, being placed in the portal of the palace.—640. *Largior hic campos*, &c. "A freer and purer sky here decks the fields, and clothes them with resplendent light." In translating this passage, Heyne gives us our choice of two modes of construction, though he himself prefers the latter: namely, either *Largior æther (est) hic, et vestit campos purpureo lumine*, or else *æther largior et purpureo lumine hic vestit campos*. We have, however, merely supplied *vestit* in the first half of the sentence, and have given the verb a different meaning in each clause.

Lumine purpureo. Consult note on i. 591.—642. *In gramineis palæstris*, i. e. in places of exercise.—644. *Pedibus plaudunt choreas.* "Strike the ground with their feet in the loud-resounding dance." Equivalent to *pede terram pulsando choreas agunt*.

645. *Sacerdos.* This term embraces the idea of both priest and bard; but more particularly the latter. Orpheus is said to have introduced certain mystic rites and religious dogmas, all of which were imparted through the medium of verse. In this sense, therefore, and in this alone, was he a priest as well as bard.

646. *Obloquitur numeris*, &c. "Replies in melodious numbers to the seven varying tones of his lyre, and now he strikes the string with his fingers, now with his ivory quill," i. e. accompanies with his

voice the tones of his lyre, playing on the latter with finger or with ivory quill, according as he wishes to produce a graver or a sharper sound. We have adopted here the explanation of Muenscher (*Obs. in Virg. Æn.* p. 21). According to this writer, the verb *obloqui* has the same construction here that we commonly find in Latin compound words: thus, we can either say *obducere rem rei*, or *obducere rem re*; and *obstrepit res rei*, or *obstrepitur res re*. Virgil's meaning, therefore, is simply this: "*Per numeros* (i. e. *verba numerosa*) *obloquitur chordis*;" or, in other words, "*Ore canit ad septem chordarum sonos.*"

Septem discrimina vocum. More literally, "the seven distinctions (or differences) of tones." The allusion is to the tones produced by the seven strings of the lyre, each different, of course, from the other. There appears to be an anachronism in connecting the name of Orpheus with the heptachord. The seven-stringed lyre was introduced by Terpander at a much later period than that commonly assigned to the bard.—647. *Fidem.* The conjectural emendation of Markland. The common text has *eadem*. By *fidem* we may understand either the instrument itself or each individual string. The latter appears preferable.

648. *Genus antiquum Teucri*, i. e. the descendants of Teucer, an early king in Troas, who reigned over the Teucrians. The expression *genus antiquum Teucri* applies, in strictness, only to Ilus and Assaracus. Dardanus was a stranger-chieftain who settled in Troas, married the daughter of Teucer, and founded the city of Dardanus at the foot of Mount Ida. Ilus and Assaracus were the offspring of his grandson Tros.—649. *Melioribus annis.* "In better years," i. e. in the good olden time, when mankind were more virtuous, and therefore happier.

651. *Procul.* Equivalent to *stans procul*.—*Currusque inanes.* "And the shadowy cars." In the world of the dead all is unreal, even down to the arms and chariots of the equally shadowy warriors.—653. *Quæ gratia currum*, &c. "Whatever fondness was theirs, when alive, for chariots," &c.—659. *Eridani.* Virgil appears to follow here some old poetic legend, which made the Eridanus rise in the lower world.

660. *Hic manus*, &c. Supply as follows: "*Hic (sunt) manus (eorum) qui passi (sunt)*," &c.—661. *Quique.* Supply *erant*.—662. *Pii vates.* "Holy bards," i. e. filled with the true inspiration of song, and uttering strains fraught with piety and genius. This idea is expressed immediately after by *Phæbo digna locuti*, i. e. taught such useful doctrines of religion and morality as were worthy of the god to whose inspiration they laid claim.—663. *Excoluere.* "Improved."—664. *Merendo* equivalent to *bene merendo*, or *promerendo*.

667. *Musæum ante omnes.* Because conspicuous not only as a bard, but also as a benefactor of the human race in establishing mysteries, one of the most powerful means of early culture.—669. *Optime.* "Most excellent." Not "best." In Greek ὦ λῦσσε.

679. *Illius ergo.* "On his account." When *ergo* is thus employed, the noun always precedes in the genitive.—674. *Riparum toros*, &c. "The couches afforded by the banks of streams, and meads all verdant through many a rill." The use of *recentia* here is analogous to that of the English word "fresh."—678. *Dehinc summa cacumina*, &c. *Musæus* here departs from them, and the Sibyl and Æneas descend the hill on the other side, in the direction of Anchises.

679. *Penitus*, &c. "Deep in a verdant vale."—681. *Recolens*. Equivalent to *meditans*. The verb properly means to recall to mind the scenes of the past.—683. *Manus*. Equivalent to *fortia facta*.

687. *Expectata parenti*. "Long expected by thy parent," i. e. on which I had long counted, for beholding thee here. Heyne prefers *spectata*, "approved" or "well tried," which is also praised by Lennep (*ad Ter. Maur.* p. 417). The common reading, however, is well defended by Wagner, who also remarks that no similar instance of lengthening a short syllable (*tuaquē spectata*) can be found in Virgil.

691. *Tempora*. Literally, "the times," i. e. the several spaces of time requisite for the performance of each intervening event, until Æneas should at length reach the lower world, as he had been directed by his father to do.

692. *Quas terras*. Supply *per* from the succeeding clause.—694. *Ne quid Libyæ*, &c. Alluding to Dido and Carthage. The father feared lest the allurements of Carthage might mar the high prospects of his son.—696. *Sæpius occurrans*. "Often appearing." Compare iv. 351 and v. 712.—*Hæc limina tendere*. "To direct my steps unto these abodes."—697. *Stant sale Tyrrheno*. "Stand (moored) in the Tyrrhenian brine." His vessels were drawn up on the Campanian shore at Cumæ, or, in other words, on the coast of the Tyrrhenian Sea.—700. *Ter conatus*, &c. Repeated from iii. 792, *seqq.*

703. *In valle reductâ*. "In a retired vale." Literally, "a receding vale," i. e. curving inward, and receding from the view.—

704. *Seclusum*. "Sequestered."—*Et virgulta sonantia silvis*. "And (hears) the bushes rustling amid the woods." Wagner proposes *silva*, "with their thick underwood," which is probably the true reading. Observe the zeugma in *videt*.—705. *Lethæumque*, &c. "And (espies) the Lethean river," &c.

709. *Strepit omnis murmure campus*. "The whole field resounds with their (busy) hum." These words form the apodosis of the sentence, and refer, not to the bees, but to the spirits flitting to and fro, and to the low murmuring sound (the *imago vocis*) proceeding from their lips.—711. *Porro*. "In the distance." Compare the Greek *πρόσω*. Some supply *fluentia*, but this is hardly necessary.—712. *Agmen* is well selected here, as denoting a body in motion to and fro.

713. *Animæ, quibus altera fato*, &c. The poet now enters, in the person of Anchises, upon certain philosophical dogmas, founded upon the tenets of the Pythagorean school, with some additions borrowed from the Platonic system. The substance of these doctrines is simply this: after the soul is freed from the chains of the body, it passes into the regions of the dead, where it remains, undergoing purgations of one kind or other, till it is sent back to this world to be the inhabitant of some other body, brutal or human; and after suffering in this way successive purgations, and animating in turn different bodies, it is finally received into the heavens, and returns to and becomes merged in the great Essence, or Soul of the world, of which it was originally an emanation. Moreover, before each of these several departures to the upper world to inhabit some new frame, the spirits drink of the waters of Lethe, in order to forget whatever has happened to them in their previous state of being.

714. *Debentur*. Anchises here speaks of such as were *destined* to return to other bodies; for some were excepted from that trans-

migration, those especially who, on account of their virtues, were admitted at once to their reward, without any further trial, and translated to the skies. In the number of these was Anchises, whose soul, therefore, was already in the heavens; for Æneas, according to the popular belief, only conversed with his image, or *simulacrum*, in the shades. Consult note on v. 81.

716. *Has equidem*, &c. "Long since, indeed, have I desired to speak of these unto thee, and to display them to thy view.—717. *Jampridem*, like *jamdudum*, when joined with the present, gives it, in our idiom, the force of a perfect.—*Jampridem hanc prolem*, &c. Heyne thinks that there is some harshness in the connexion of this part of the sentence with what precedes, and that Virgil probably wrote *ostendere coram jampridem*, ac *prolem*, &c. Wagner, however, refers *jampridem* (which thus becomes an emphatic term) to both members of the sentence.

719. *Aliquas ad cœlum*, &c. The expression *ad cœlum* is equivalent merely to *ad superas auras*, relation being had at the same time to the position of the speaker in the world below. The same idea is implied in *sublimes*.—721. *Miseris*. They are truly to be pitied on account of their wish to return to the wretched realities of life. What he here calls a wish to revisit the upper world, is subsequently shown to be a matter of pure fatality.—723. *Suscipit*. "Answers." Literally, "takes up;" as in our own idiom, "takes up the conversation."

724. *Principio cœlum*, &c. The poet is here describing what the Stoics called the "Soul of the Universe," or *anima mundi*, namely, a spirit or essence gifted with intelligence, and pervading and animating matter, and all things formed out of matter. The human soul is an emanation from this great principle, proceeding from it as a spark from the parent fire.

725. *Titaniaque astra*. The sun and stars are here meant, but more particularly the former. Heyne and Voss make it merely the plural of excellence for *Titanium astrum*, and suppose the sun alone to be meant. This, however, is rather forced. The epithet "Titanian," however, belongs more, in fact, to the sun than to the stars, and in this sense he is the same with the Homeric Hyperion.—726. *Spiritus*. The terms *spiritus* and *mens* combined are like the *ψυχή* and *νοῦς* of the Greek schools. The former denotes the great living, the latter the great intellectual principle, and both united constitute the *anima mundi*.

728. *Inde hominum*, &c. "Thence (spring)," &c., i. e. men and animals, birds and fishes, all derive their life and being from this great principle that animates the universe.—729. *Marmoreo sub æquore*. "Beneath its sparkling surface." Heyne explains *marmoreus* here, very correctly, by "*resplendescens a sole*." Compare the Homeric *ἄλα μαρμαρίην*.

730. *Ignæ ex ollis*, &c. By *semina* are meant the emanations from the great *anima mundi*, which enter into and vivify our mortal frames, and form the souls of men.—731. *Quantum non noxia*, &c. The meaning is, that these emanations that take up their abode within us are constantly struggling with our gross corporeal propensities, and cannot fully exercise their peculiar influence because more or less retarded by our passions and evil propensities.—*Noxia*. Literally, "harmful," i. e. harming our spiritual natures.

733. *Hinc metuunt*, &c., i. e. from the contaminating influence of

the body arise our passions and emotions, and every thing that disturbs the placid course of our lives.—734. *Neque respiciunt*, i. e. they are so degraded by their slavery to the body while confined within its dark prison-house, that they forget their heavenly origin. The poet is still speaking of the *semina*, or divine emanations, that constitute the souls of men.

737. *Penitusque*, &c. "But it is wholly unavoidable that many imperfections, long habitual (to them), should adhere (to their natures) in surprising ways." The doctrine advanced here and in what follows is briefly this: the soul contracts certain impurities from its union with the body, which impurities cleave unto it even after the death of that body, and have therefore to be eradicated in the lower world by various kinds of penance. These modes of atonement or expiation the poet then proceeds to describe.

739. *Veterum* properly denotes here the same idea with that conveyed by *diu concreta* in the previous line. The chastisements referred to are of three kinds, according to the nature of the stain contracted by the soul. If the impurity be slight and superficial, it is bleached away in the wind, or washed out in the water; but if it be of a darker and deeper dye, it is burned out by fire.—742. *Infectum scelus*. "The deep stain of guilt."

743. *Quisque suos patimur Manes*. "We suffer each his own portion of spiritual punishment." Literally, "we endure each his own Manes," i. e. we endure each the burden of punishment imposed upon our Manes in the world below, according to the degree of impurity contracted by our ethereal natures in the world above. Heyne makes *Manes* depend on *quoad* understood. The meaning will then be, "We suffer each in his own Manes," i. e. the Manes of all of us undergo some purgation or other. The interpretation which we have adopted, however, seems decidedly preferable.—*Exinde per amplum*, &c. Heyne makes *per*, in this passage, have the force of *ad*. It conveys rather the idea of moving on through, or along, an extensive region. Hence Wagner remarks, "*per*, *ut de loco amplo*."—744. *Pauci*. A small number only succeed in reaching Elysium. Those who are not sufficiently purified return to earth to animate new bodies.

745. *Donec longa dies*, &c., i. e. until length of days, the (appointed) revolution of time being completed, has restored the fiery energy of the ethereal essence to its originally pure and unmixed state. Heyne makes a difficulty with *donec*, and thinks that lines 745, 746, and 747 are misplaced, Elysium being, according to him, not a scene of purgation, but of rest. Wagner, on the other hand, regards *donec* here as equivalent to *cum tandem*, and in this way seeks to remove the objection. There is no need, however, of giving so unusual a meaning to *donec*, nor are the lines in question at all out of place. Our souls, says the poet, contract certain impurities from long union with the body, which impurities must be effaced by severe penance. After these stains have been eradicated, the soul has to pass a certain time in Elysium, in order that an *habitual* communion with virtuous emotions may now restore it to its proper tone, and take the place of its former *habitual* communings with what was corrupt. In this sense, therefore, Elysium becomes a second scene of purification and trial.

Perfecto temporis orbe. A period of a thousand years, as is stated

soon after.—747. *Auræ*. Old form of the genitive for *auræ*. *Ignis auræ* appears to be nothing more than *spiritus ille igneus*.

748. *Ubi mille rotamolvere*, &c. "When they have completed the circle of a thousand years." Literally, "when they have caused the wheel (of time) to revolve during a thousand years." *Rota* taken figuratively for *orbis*, or the Greek κύκλος.—749. *Deus evocat*. "A deity calls forth," i. e. they are influenced by some secret and divine power to pass out from Elysium, &c. *Deus* is here to be taken generally, and is somewhat analogous to the Greek ὁ δαίμων. 750. *Scilicet immemores*, &c. "In order, namely, that, forgetful (of the past), they may revisit the vaulted realms above," i. e. the upper world. *Conceza* is here specially applied to the arched surface of the upper world, forming the vaulted roof of the world below.—*Immemores*. Referring to the oblivious effect produced by the draught of Lethe.

753. *Sonantem*. "Buzzing." Compare the Odyssey (xxiv. 5), *ταὶ δὲ τρίζουσαι ἔποντο*.—754. *Tumulum*. "A rising ground."—755. *Adversos legere*. "To survey them as they passed opposite to him."

757. *Italæ de gente*, i. e. of the new stock that sprang from the union of Æneas with Lavinia, the daughter of Latinus.—758. *Nosttrumque in nomen iurus*. "And destined to succeed to our name." Anchises now enters upon a rapid sketch of early Latin history, then passes off to Roman affairs, enumerates some of the most eminent men of that nation, and closes the brilliant catalogue with a beautiful allusion to the untimely death of the young Marcellus.

760. *Ille, vides*, &c. "Yonder youth, thou seest (whom I mean), who leans upon the headless spear, occupies by destiny the places nearest to the light (of day)," i. e. he is the first of thy Italian descendants that shall see the light. Observe the peculiar construction in *lucis loca*, so that *proxima lucis loca* will mean literally "the nearest places of light."—*Purâ hastâ*. A spear without any iron head, not intended, of course, for battle, but merely as a badge of sovereignty, and answering the purpose of a sceptre. Among the Romans of a later day, a spear of this kind was bestowed as a reward by generals upon their soldiers, more especially for saving the life of a citizen.—762. *Italo commixtus sanguine*. His mother Lavinia was an Italian princess.—763. *Albanum nomen*. Silvius became a common cognomen for the kings of Alba, after the time of the first Silvius. So Livy remarks.

Tua postuma proles, &c. "Thy posthumous offspring, whom, too late for thee, advanced in years, thy wife Lavinia shall bring forth in the woods," &c. Some commentators make *postuma* here equivalent to *postrema*, and explain it by "youngest" or "latest." For they consider *postuma*, in the sense of "posthumous," as inconsistent with *tibi longævo*, &c. This way of rendering, however, is objectionable on many accounts. In the first place, *postuma* for *postrema* is not recognized by any writer of pure Latinity. Secondly. Silvius is actually said to have been a posthumous child. Thirdly. Even if we admit this interpretation of *postuma* for *postrema*, a difficulty arises between *educet* and *tibi longævo*, since, according to the legend quoted by Servius from Cato, Lavinia fled to the woods after the death of Æneas, through fear of Ascanius. She certainly would not have done this had Æneas been living, even though he were advanced in years. We have, therefore, given *postuma* its ordinary meaning, and con-

nected *tibi longævo* with *serum*, the idea intended to be conveyed being simply this: that Silvius, as born after his father's death, was the too tardy offspring of advanced years, his parent not having lived to behold him.

765. *Educat silvis*. Compare a similar usage of the verb in line 780. Silvius derived his name, according to this account, from the circumstance of his having been born in the woods (*in silvis*).—766. *Unde*. "From whom." Equivalent to *a quo*. Silvius reigned after Ascanius, and became the parent stock of the royal line of Alba.

767. *Proximus ille*, &c. "That next one (is) Procas; and (that is) Capys, and (that) Numitor, and (that one he) who shall represent thee in name, Silvius Æneas." *Proximus* does not denote the next in the order of reigning, but merely the one who happens at the moment to be standing nearest to Silvius. Procas was the twelfth in the line of Alban kings, Capys the sixth, and Numitor the thirteenth. Procas is called "the glory of the Trojan race" or stem, because he was the father of Numitor and Amulius, and the grandfather of Rhea Silvia, the mother of Romulus.—769.—*Pariter pietate vel armis egregius*. "Alike renowned, whether for piety or arms." Heyne makes *vel* conjunctive, which Wagner very properly denies. *Pietate vel armis* is nothing more than *sive pietatem sive fortitudinem spectes*.—770. *Si unquam regnandam*, &c. An historical allusion on the part of the poet. Æneas Silvius was for a long time kept out of the throne of Alba by his guardian, and only ascended it at the age of fifty-two years. Still, however, he reigned thirty-one years.

771. *Quantas vires*. "What manly vigour." Strength of body is here regarded as the sure concomitant of an heroic spirit.—772. *At qui umbrata gerunt*, &c. The monarchs thus far named were conspicuous for warlike achievements; they who are now alluded to in general terms are famed for the arts of peace and as the founders of cities. We have adopted the reading of Heyne and others, namely, *at qui*, instead of the common *atque*, notwithstanding the very ingenious arguments of Wagner in support of the latter.—*Civili quercu*. The civic crown was the peculiar symbol of peace, and of everything connected with the preservation of existence. It is here worn by the founders of cities, and among the Romans was bestowed on him who had saved the life of a citizen in battle. The crown was composed of oak leaves, because, says Servius, by the fruit of the oak, in early times, human life was sustained.

773. *Nomentum*. Supply *condent*, which verb may be easily inferred from *imponent*, in the succeeding line. The places mentioned in the text were all Alban colonies. According to Dionysius of Halicarnassus (3. 31), Alba Longa sent out thirty colonies into different parts of Latium and the adjacent country.—775. *Castrum Inui*. "The fortress of Inuus." After verse 774, the following line is found in some editions: *Laude pudicitie celebres, addentque superbos*; but it does not appear in any of the earlier ones, nor in any MS., and is said to have been composed by a Milanese lawyer named Lampugnani, who inserted it into the text.

777. *Quin et avo comitem*, &c. The common reading is *addet*, which the commentators, following Servius, refer to Romulus's restoring the crown to his grandfather Numitor, and reigning conjointly with him. This, however, appears rather forced. We have substituted, therefore, *addit*, as given by one of the MSS. The meaning will then be, that the shade of Romulus, as seen by Anchises and

Aeneas, overtakes and moves onward along with the shade of Numitor.—*Marcius*. Because the son of Mars.—778. *Assaraci sanguinis*. The same as *Trojani sanguinis*. Consult note on i. 284.

779. *Geminæ cristæ*. The warlike character of Romulus is indicated by his shade's appearing in full array for battle, even to the double crest. Compare the Greek *διφαλον* and *διλοφον*.—780. *Suo jam signat honore*. "Already marks him out with his own peculiar honour," i. e. with tokens and emblems of his subsequent deification, an honour peculiarly his (Romulus's) own. *Suo honore*, therefore (erroneously referred to Jupiter), is equivalent to "*qui ei destinatus est*."—781. *Hujus auspiciis*. Referring to him as its founder.—783. *Septemque una*, &c. Referring to the seven hills on which Rome was built.

784. *Berecynthia mater*. "The Berecynthia mother." Referring to Cybele, called *Berecynthia* (*Βερεκυντία*), from Mount Berecynthus in Phrygia, where she was particularly worshipped.—785. *Turrita*. "Turret-crowned." Cybele was the goddess of nature or of the earth, and hence her crown of towers is a type of the earth.—786. *Lata Deum partu*. Cybele was the fabled mother of the gods.—*Complexa*. "Embracing," i. e. having. Equivalent to *habens*.—787. *Supera alta tenentes*. "Occupying the lofty mansions above." *Supra loca*, and compare the Homeric *ὑπέρτατα δώματ' ἔχοντες*.

789. *Hic Cæsar*. "Here (is) Cæsar." Alluding to Julius Cæsar.—790. *Magnum cali ventura*, &c., i. e. destined to come forth into the light of day.—792. *Augustus Cæsar*. This name is now applied by the poet to his imperial patron for the first time. It was assumed by him A.U.C. 727. By bringing him into immediate opposition with Romulus, Virgil prevents any parallel being drawn between the merits which he is pleased so poetically to ascribe to Augustus, and those of any other Roman.—*Diri genus*. "The descendant of a god." The same in effect as *Diri Julii Cæsaris filius*. Augustus was the adopted son of Julius Cæsar, having previously been his nephew.—*Aurea condet sæcula*, &c. "Who shall again establish the golden age in Latium." It was established before him by Saturn. The allusion in the text is to the universal peace which Augustus established in the Roman world.

794. *Super et Garamantas*, &c. The preposition *super* has here the force of *ultra*. The Garamantes were a tribe in the interior of Africa, over whom some successes had been obtained by L. Cornelius Balbus. The mention of the Indi, on the other hand, refers to the arrival of an embassy from two kings of India (called, by Strabo, Porus and Pandion) unto Augustus when in Syria.—795. *Jacet extra sidera tellus*, &c. "That land lies," &c. The reference is not to the country of either the Garamantes or the Indi, but to the land lying beyond these, in the remote south or south-east, unto which Augustus is to carry the glory of the Roman arms. Virgil probably had in view the country of Æthiopia, since this region had been partially overrun by the Roman troops under C. Petronius, in retaliation for an inroad made by the Æthiopians into Egypt under their queen Candace.—*Sidera*. The constellations of the zodiac are really meant.—796. *Anni solisque vias*. The path along which the sun is supposed to move in describing the circuit of the year; an amplification of the idea contained in *sidera*.

797. *Hujus in adventum*, &c. "Through dread of the coming of this one," &c. The flattery here bestowed on Augustus accorded

well with his own superstitious feelings. The basis of the compliment appears in Suetonius (*Vit. Aug.* 94), where it is stated that a few months before the birth of Augustus, a prodigy occurred at Rome, by which it was indicated that "Nature was bringing forth a king for the Roman people."—798. *Caspia regna*. Alluding in particular to the Parthians, whose territories to the north bordered on the southern shores of the Caspian. The alarm here ascribed to them contains an indirect allusion to one of the most glorious events of the reign of Augustus, his compelling, namely, the Parthians, by the terror of his name, to restore the standards taken by them on the overthrow of Crassus.—799. *Mæotia tellus*. "The Mæotic land," i. e. the Scythian tribes around the Palus Mæotis.—800. *Septemgemi Nili*. "Of the sevenfold Nile." Alluding to its seven mouths.—*Turbant*. "Are filled with alarm." Supply *esse*. This poetic trouble of the mouths of the Nile is an allusion to the alarm that pervaded Egypt, when about to fall under the power of Augustus after the battle of Actium.

801. *Nec vero Alcides, &c.* According to the poet, neither Hercules nor Bacchus traversed so large a portion of earth as is that over which the glory and the arms of Augustus are destined to extend.—802. *Fixerit cæripedem licet, &c.* "Although he pierced the brazen-footed hind." This was the hind with brazen hoofs and golden horns, and which was so celebrated for its speed. Hercules was occupied a whole year in continually pursuing it.—*Fixerit*. Some commentators make a difficulty here. According to the common account, Hercules had to bring the animal alive to Eurystheus, and yet he is represented in the text as having transfixed it with an arrow. Servius, therefore, explains *fixerit* by *statuerit*, "he stopped," but this is extremely harsh; and besides, Apollodorus expressly says, *τοξόουσαν συνήβαλε* (ii. 5, 3). A partial wounding, in order to arrest the speed of the animal, appears to be out of the question; since the arrows were all dipped in the venom of Hydra, and sure to prove mortal even in the case of a slight injury. The only way to solve the difficulty is by supposing that Virgil followed some other than the common account.

Aut Erymanthi. Alluding to the capture of the Erymanthian boar.—803. *Et Lernæ, &c.* The destruction of the Hydra.

804. *Nec qui pampineis, &c.* Alluding to the expedition of Bacchus (*Liber*) into India and the remote East. The movements of this deity, on the occasion here referred to, were far more marvellous in reality than any of the warlike exploits of Augustus. Accompanied by Silenus, mounted on an ass, and followed by a train of Satyrs and Bacchants, he achieved the conquest of India without a blow. Virgil, however, contents himself here with merely representing the god in a chariot drawn by tigers, the reins covered with vine-leaves, and descending from Mount Meros, on which he has just founded the city of Nysa.—*Pampineis*. "Covered with the leaves of the vine."—*Juga flectit*. "Turns (or bends) the yoke," i. e. directs the movements of the animals yoked to his car.—806. *Et dubitamus adhuc, &c.* The verb is in the plural, Anchises speaking of himself as well as his son; but the latter alone is in reality meant.—*Virtutem extendere factis*. "To extend our glory by our exploits." So Servius.

808. *Qui procul ille autem*. The spirit of Numa Pompilius, the second king of the Romans, now appears in the distance. *Qui for quis*.—*Ramis insignis olivæ*. The olive was an emblem of peace, and

is here worn by Numa as a legislator and the founder of the Roman religion.—809. *Sacra*. “The sacred utensils.”—*Nosco crines*, &c. “I begin to discern.” Observe the peculiar force of *nosco*, and how well it harmonizes with the idea implied in *procul*. The spirit of Numa is first seen in the distance, and is then merely conspicuous for the olive crown which it wears; but, as it draws nearer, Anchises begins to recognise the individual features of the king.—*Incanaque menta*. The gray locks and beard of Numa indicate that he was to reign to an advanced age.

811. *Curibus parvis*, &c. Cures was the native place of Numa, and a small town of the Sabines. The *magnum imperium* was Rome.

812. *Cui deinde subibit*, &c. Construe, *cui deinde Tullus subibit, qui rumpet*, &c.—813. *Otia*. “The long repose,” i. e. the long repose enjoyed during the peaceful reign of Numa.—814. *Tullus*. Tullus Hostilius, the third king of Rome.—*Triumphis*. More graphic than *bellis* would have been.—815. *Jactantior Ancus*. “The too vainglorious Ancus.” According to the account given by Servius from Pomponius Sabinus, Ancus, before his accession to the throne, was dissatisfied that Tullus should hold what he conceived to be of right his own, he being the grandson of Numa, a circumstance of which he used to boast, and therefore threw himself on the favour of the people, and determined to destroy the reigning monarch and all his family. This, however, can hardly be the true account. Niebuhr gives a better solution of the matter as follows: In the old poems Ancus bore the epithet of “the good;” and as he is related to have parcelled out conquered lands among the people, this may have been the ground of the epithet. This same circumstance may, on the other hand, have induced the more aristocratic Virgil, from an ignorance of his true motives, to charge him with vanity and courting popular favour.

817. *Tarquinios reges*. “The monarchs of the Tarquinian line.” Referring to Priscus and Superbus. No mention, it will be perceived, is made of Servius Tullius, the sixth king of Rome.—*Animamque superbam*, &c. Brutus is here called “the avenger,” as having avenged both the wrongs of Lucretia and the cause of freedom.—818. *Fascesque receptos*. The fasces are here the badge of the highest authority, which passed from the hands of the kings into those of the consuls.—819. *Sarvasque secures*. Each bundle of fasces contained at first an axe, the fasces or rods for scourging, and the axe for beheading. The axes are here called “unrelenting,” because by them his own sons were beheaded.—820. *Natosque pater*, &c. When the two sons of Brutus were found guilty of plotting against the state, the father, as consul, not only ordered them to be put to death, but himself looked on and saw the sentence put into execution.—*Nova bella moventes*, i. e. conspiring for the restoration of the Tarquins.

822. *Infelix! utouneque*, &c. “Unhappy (parent)! in whatever light posterity shall regard these deeds, (still with thee) love of country shall conquer (the feelings of a father),” &c. It would seem from this, that in Virgil’s time, at least, there was a difference of opinion with regard to this startling deed.—*Minores*. Supply *nati*.—823. *Laudum*. The praises of the good, and of all, in fact, who value country above every other consideration.

824. *Decios*. The two Decii, father and son, who devoted themselves for their country, the former in a war with the Latins, the latter in one with the Etrurians and Gauls. There was a third Decius, who imitated this heroic conduct of his ancestors in the war

with Pyrrhus.—*Drususque*. M. Livius Salinator Drusus, distinguished for his warlike services in the second Punic contest; and M. Livius Drusus, tribune of the commons in the time of the Gracchi. The Drusi were an illustrious branch of the Claudian house, and to it belonged Tiberius, and Livia, the wife of Augustus. One of the sons of Livia, the brother of Tiberius, distinguished himself by his victories over the Germans.

Sævumque securi Torquatum. Alluding to Titus Manlius Torquatus, a Roman commander, who put his son to death for disobedience of orders.—825. *Et referentem signa Camillum*, i. e. recovering the standards lost in the battle with the Gauls at the river Allia. Camillus defeated the Gallic invaders of his country, and compelled them to raise the siege of the Capitol.

826. *Illæ autem*. "But those (souls) yonder." Alluding to Julius Cæsar and Pompey."—*Paribus in armis*. Said of the two as being both Romans, and arrayed in Roman arms. Compare Georgics, i. 490.—827. *Concordes animæ nunc*, &c. "Souls now in union, and (to remain so) as long as they are covered with the shades of night." Cæsar and Pompey were at first in friendly relations with each other, and the poet makes this friendship also to have characterized their souls in Elysium. Personal ambition subsequently made them the bitterest foes, and brought unnumbered evils on their common country.—*Noctæ*. It seems strange to talk of the shades of night in Elysium, when the poet has just informed us that this abode of the good is illumined by a sun of its own. In popular belief, however, the lower world is always supposed to be enveloped in gloom, and it is to this belief that the poet here sacrifices a more accurate phraseology.

830. *Aggeribus scæcor Alpinis*, &c. "The father-in-law descending from the Alpine barriers and the heights of Monæcus; the son-in-law furnished with the opposing forces of the East." The father-in-law is Julius Cæsar; the son-in-law, Pompey, who married Julia, the daughter of the former. By the "*aggeres Alpini*" are meant the Alps; by the *arx Monæci*, a promontory formed by the Maritime Alps, where they project into the Sinus Ligusticus, or Gulf of Genoa. On the promontory was a temple of Hercules Monæcus, and near it a harbour, now Monaco. According to Virgil, Cæsar passed into Italy by crossing the Alps near this promontory. This, however, was not true, since he followed a different route, and the poet, therefore, would merely seem to have mentioned the *arx Monæci* by a kind of poetic license, that he might connect the name of Hercules with that of Julius Cæsar.—831. *Adversis Eois*. Pompey drew the principal part of his forces from the eastern provinces, or, more accurately speaking, those lying immediately to the east of Italy, in the number of which, therefore, Greece would be included.

832. *Næ, pueri, ne tanta*, &c. "Do not, my children, do not make wars, so fierce as these, familiar objects to your minds." Grammarians call this an hypallage, for *ne tantis animos assuescite bellis*. There is no need whatever of having recourse to such a view of the matter, which would only weaken the force of the peculiar construction in which the poet here indulges. Virgil imitates, in this passage, Homer (*Il.* vii. 279), where the aged herald Idæus exclaims to Hector and Ajax when engaged in single combat, *μηκίρι παῖδε φίλω πολέμιζετο μῆδὲ μάχεσθον*.—833. *Neu patriæ validas*, &c. The alliteration in

this line is remarkable, as if the poet intended by the very sound of the words to express abhorrence at the deed.

834. *Tuque prior*, &c. Addressed to the spirit of Cæsar. Why an appeal should be made to the elemency of this leader is explained by the words *gens qui ducis Olympo*. Mercy forms a conspicuous attribute of the Divine nature, and ought, therefore, to characterize all who derive their origin from so exalted a source.—*Gens qui ducis Olympo*. The order of descent here alluded to will be as follows: 1. Anchises, the spouse of Venus: 2. Æneas: 3. Ascanius or Iulus: 4. The Gens Julia, to which Cæsar belonged. Hence we see why Anchises, immediately after, calls him *sanguis meus*, "my own blood," i. e. my own direct descendant.

836. *Ille triumphatâ*, &c. "That one shall as victor, in triumph over Corinth," &c. Literally, "Corinth being triumphed over." The allusion is to Mummius, the destroyer of Corinth.—*Capitolia ad alta*. The triumphal procession, after moving through different parts of the city, always passed up the *Via Sacra* to the Capitol, where a solemn sacrifice was offered to Jupiter.—837. *Cæsis insignis Achivis*. Virgil, as will readily appear, does not follow any certain order in his historical allusions. He would seem to have mentioned Mummius in this passage, not because he was in any respect more conspicuous than others of the Roman commanders, but because the name of this general affords the poet an opportunity of alluding to the overthrow of the *Achivi*, since Mummius, by the overthrow of Corinth, broke up the *Achæan* league. To the ears of a Trojan, this triumph over the descendants of his country's bitterest foes, by one of his own posterity, would be peculiarly pleasing.

838. *Eruet ille Argos*, &c. Alluding, in all probability, to L. Æmilius Paullus, the conqueror of Perses, the last king of Macedonia. With the subjugation of this kingdom all Greece fell under the Roman sway. Hence the poet says, in strong language, of this commander, *Eruet ille Argos, Agamemnoniasque Mycenæ*, in place of *totam Græciam subiget*. Consult note on i. 284.—839. *Æaciden*. Referring to Perses, a descendant of Æacus through Achilles. The royal line of Macedonia claimed descent from Achilles through Phthia, the mother of Philip III., and not through Olympias, as some incorrectly maintain.—*Gens armipotentis Achillei*. "Of the lineage of Achilles, mighty in arms." The allusions here are marked by singular propriety. The very descendant of the terrible Achilles is to fall beneath the prowess of Rome, the martial daughter of Troy.—840. *Atos Trojæ*. "His ancestors of Troy." For *atos Trojanos*.—*Templa et temerata Minervæ*. For *et temeratum templum Minervæ*. Alluding to the violation of Minerva's temple by the brutality of Ajax, son of Oïleus. Observe here the employment of the plural to depict more forcibly the horrid nature of the deed.

841. *Magne Cato*. Cato the Censor, not Cato of Utica. The position of the name, in the vicinity of those of Cossus and the Gracchi, plainly shows that Virgil alludes to the elder Cato.—*Tacitum*. "Unmentioned."—*Cosse*. Aulus Cornelius Cossus, famed for having been one of the very small number who, in the course of Roman history, offered up the *spolia opima*. The *spolia opima* were those which one commander took from the commander opposed to him, or, to quote Livy (iv. 20), "*quæ dux duoi detrahit*." Romulus offered the first; Cossus the second (A.U.C. 317); and M. Marcellus (A.U.C. 532), the third. There were no other instances besides these.

842. *Gracchi genus*. "The race of Gracchus," i. e. Sempronius Gracchus, and his two sons Tiberius and Caius. The poet, however, would seem to allude more especially to the father, who distinguished himself in the second Punic war.—*Geminus Scipiadæ*. "The two Scipios." Scipio Africanus the Elder, and the Younger. Carthage was conquered by the one, destroyed by the other.—843. *Cladem Libya*. "The scourge of Africa."—*Parvoque potentem Fabricium*. "And Fabricius, powerful with feeble means." Generally thought to contain an allusion to the story of Pyrrhus's having fruitlessly attempted to bribe him. It would seem, however, to refer rather to the great influence enjoyed by him in the state, notwithstanding his poverty. So Muenscher. (*Obs. in Virg. Æn.* p. 27.)

844. *Vel te sulco Serrane serentem*. "Or thee, Serranus, sowing in furrow." Alluding, not to Cincinnatus, as some suppose, but to C. Atilius Serranus, who was found thus employed when intelligence was brought unto him of his having been elected to the consulship. Pliny says that he obtained the cognomen of Serranus from this circumstance: "*Serentem invenerunt dati honores Serranum, unde cognomen.*" (*H. N.* xviii. 4.) Virgil appears to follow this account, improbable though it is, by perpetrating what would be called at the present day a play on the name.

854. *Quo fessum rapiis, Fabii?* "Whither, ye Fabii, do ye hurry me, exhausted?" i. e. with difficulty following the lengthened glories of your line.—*Tu Maximus ille es*, &c. "Thou art that Maximus, (greatest of the name), who alone," &c. Alluding to the celebrated Q. Fabius Maximus, surnamed *Cunctator*, who saved his country by his wise delay in the contest with Hannibal. The term *Maximus* requires here a double translation: first, as a mere proper name; and secondly, as indicating the pre-eminence to which the individual in question was entitled among the other members of the line. Here, again, Virgil would appear to be playing on the name.—846. *Unus qui nobis*, &c. This line is borrowed from Ennius.—*Rem*. "Our state." Equivalent to *republicam*.

847. *Excudent alii*, &c. "Others, I do indeed believe, will mould more naturally the breathing brass; they will draw forth living features from the marble." The allusion here is to the Greeks, who were the acknowledged masters of the Romans in the arts and sciences, in eloquence and literature.—*Spirantia æra*. Statues of bronze, so skilfully wrought that they seem to breathe and live.—848. *Vitos de marmore vultus*. Marble statues that appear instinct with animation.—849. *Cœlique meatus describent*, &c. "And will describe with the (astronomer's) rod the movements in the heavens," &c.

851. *Regere imperio populos*. "To rule the nations with authority." The Roman is to yield the palm to the Greek in arts, sciences, and literature; his own scene of action is to be the battle-field, where he is to be without a competitor; and his true and only employment is to reduce all nations beneath his sway.—852. *Pacisque imponere morem*. "And to impose the terms of peace."

854. *Mirantibus*. "To his wondering auditors." Æneas and the Sibyl.—855. *Aspice ut insignis*, &c. M. Claudius Marcellus, the celebrated antagonist of Hannibal. The name and praises of this leader naturally serve to introduce, a few lines further on, the mention of the young Marcellus, the nephew of Augustus.—*Spoliis opimis*. Marcellus was the last of the three individuals mentioned in Roman

history as having offered up the *spolia opima*. He slew Viridomarus, a king of the Galli Insubres.

857. *Hic rem Romanam*, &c. "This one shall steady the Roman state."—*Tumultu*. Alluding to the inroad of the Galli Insubres and their allies. *Bellum* is a much weaker term than *tumultus*. The latter indicates some sudden and violent interruption of the public tranquillity, exciting wide-spread alarm, and was specially employed by the Latin writers to designate a war in Italy, or an invasion by the Gauls. (Consult *Cic. Phil.* viii. 1.)—858. *Eques*. "As a mounted leader." Poetically for *dux*, and yet containing, at the same time, a reference to the exploit of Marcellus in defeating Viridomarus, this having been a battle of cavalry.—*Rebellem*. The Galli Insubres had made war anew after a peace had been concluded with them.

839. *Tertiaque arma*, &c. Alluding to the *spolia opima*, and his having been the third who offered them up.—*Quirino*. Romulus. There is a difficulty here. The *spolia opima*, according to the institution of Romulus, were to be offered up to Jupiter Feretrius. Either, therefore, the religious feelings of a later age connected Romulus with Jove in this very rare consecration, or else we must seek a key to the difficulty in the remark of Servius, who states that, by a law of Numa, *spolia opima* of the first class were to be consecrated to Jove; of the second, to Mars; and of the third, to *Quirinus* or Romulus. The *opima spolia* of the first class were those taken when a pitched battle had been fought. Now, as the contest between Marcellus and the Gauls was not one of this kind, we may in this way account for the arms of the Gallic king being consecrated to Romulus. (Consult *Heyne*, *ad loc.*)

860. *Una*, i. e. in company with the elder Marcellus.—861. *Egrégium formâ juvenem*, &c. The allusion is to the young Marcellus, the son of Octavia, sister of Augustus, and, consequently, nephew of that emperor. Augustus gave him his daughter Julia in marriage, and intended him for his successor; but he died at the early age of eighteen, universally regretted on account of the excellence of his private character. Augustus had frequently entreated Virgil to be allowed a perusal of the *Æneid* while the composition of the poem was going on, and the latter had as often, through modesty, declined. Prevailed on, at length, however, by these importunities, the poet recited to him the sixth book, in presence of Octavia, the mother of young Marcellus, a short time after the decease of the latter. In prospect, very probably, of this recitation, he had inserted the beautiful eulogium which we are here considering, and in which he alludes to the premature death of the beloved youth. But he had skilfully suppressed the name of Marcellus till he came to the line "*Tu Marcellus eris*," &c., when the widowed mother swooned away. No one can even now, at this late day, read them unmoved. Virgil is said to have received from the afflicted parent 10,000 sesterces (*dena sestertia*) for each verse of this celebrated passage. As the eulogium properly commences at *O nate! ingentem*, &c. (line 868), and terminates at *munere*, in the 886th line, this would make the whole sum received by the poet near \$7000.

862. *Sed frons læta parum*, &c. "But his brow was little joyous, and his eyes wore a dejected expression." These symptoms are here meant to be prophetic of an early death.—863. *Virum*. The elder Marcellus.—865. *Quis strepitus circa comitum*. "What a bustle of

companions (there is) around him!" This indicates his great popularity.—*Quantum instar in ipso!* "What nobleness of mien in himself!" So Heyne. Compare the remark of Ernesti (*Clav. Cio. s. v.*): "*Instar semper aliquam magnitudinem indicat apud optimos scriptores.*" The ordinary interpretation is as follows: "How great a likeness (there is) in him (to the other)!" i. e. to the elder Marcellus.—866. *Nox atra.* Night is here typical of death.

868. *Ne quære*, i. e. seek not to become acquainted with.—869. *Ultra*, i. e. beyond a mere showing of him to the world.—870. *Esse*, equivalent to *vivere*.—871. With *visa* supply *esset*.—*Hæc dona.* The plural of excellence, the allusion being to Marcellus: "this most valued gift." Compare the explanation of Nöhden: "*Marcellus Romanis donatus.*—*Propria.* Peculiarly and always yours. Equivalent to *perpetua*."

872. *Quantos ille virum*, &c. The allusion is to the Campus Martius, near Rome, where the funeral obsequies of the young Marcellus were celebrated.—874. *Funera.* "Funeral rites."—*Cum tumulum*, &c. The remains of the young prince were deposited in the splendid mausoleum of Augustus on the banks of the Tiber. This mausoleum had been erected by that emperor A.U.C. 726, in his sixth consulship.—875. *Nec puer Iliacæ*, &c. Neither shall any youth of the Trojan race raise the Latin fathers so high in hope," &c. i. e. excite such high hopes in the Roman nation. The common form of expression would be *in tantam spem tollet avos*. Valpy makes *spe* an old form of the genitive here for *spei*, and governed by *tantum*. This, however, is quite unnecessary: *spe* is here the simple ablative. Compare the Greek ἐλπίσιν ἐπαίρειν.

878. *Heu pietas?* &c. i. e. what piety shall be his! what integrity like that of the good old times of yore!—880. *Seu cum pedes iret*, &c. i. e. either when advancing to the conflict on foot or on horseback.—882. *Si qua fata aspera*, &c. "If in any way thou canst break through the rigid decrees of fate, thou shalt be a Marcellus," i. e. thou shalt prove thyself a worthy scion of that noble stock. Consult note on line 860.

883. *Manibus plenis.* "By handfuls."—884. *Purpureos spargam flores*, &c. The ancients were accustomed on certain days, to crown the tombs of the dead with flowers.—*Spargam.* Observe the force of the subjunctive in this verb, and also in *accumulem* and *fungar*. The construction is in imitation of the Greek. Consult Matthiæ, G. G. § 518, and Elmsley, *ad Eurip. Med.* 1242. Some editors supply *ut*, but without any necessity or propriety.—*Animamque nepotis*, &c. An elegant poetic construction, for *hæc dona accumulem in animam nepotis*.

887. *Aëris in campis latis*, i. e. the fields where dwell airy, shadowy forms. Heyne, offended by this rather unusual form of expression, interprets *aër* in the sense of darkness, like the Homeric ἀήρ. But this is only exchanging one difficulty for another, since the regions of Elysium at least are illumined by their own sun, and not involved in gloom.

893. *Sunt geminæ Somni portæ.* This fiction is borrowed from the nineteenth book of Homer's *Odyssey*, line 562, *seqq.* and probably was of still earlier origin.—894. *Cornea.* With our improvements in the arts, observes Valpy, horn seems a rude material; but the inventor of the fable knew none more transparent, of which he could imagine gates to be composed.—*Veris umbris.* "Unto true visions of the night," i. e. true dreams. Among the several reasons, observes a

commentator, why true dreams are made to pass through the horn gate, and false ones through that of ivory, the most plausible appears to be this, namely, that horn is a fit emblem of truth, as being transparent and pervious to the sight; whereas ivory is impenetrable to the vision.

896. *Sed*. "But (through this)."—897. *Ubi*. Standing near the beginning of the sentence, this adverb has here the force of *ibi*. Some MSS. read *ibi* at once.—898. *Portaque emittit Æurnâ*. The commentators make a great difficulty here, being unable clearly to discover why Virgil dismisses Æneas and the Sibyl by the ivory gate, this being the one through which false dreams pass to the upper world. The answer is a very simple one. Neither of the gates in question was made for the egress of mortals, and, therefore, the poet might cause the hero and his companion to leave the lower world by whichever one he pleased.

899. *Viam secat*. "Moves with rapid steps." Compare the Greek *ρίμνειν ὁδόν*.—900. *Tum se ad Caietæ*, &c. Caieta was a town and harbour of Latium, lying some distance to the north-west of Cumæ. —*Recto limite*. Equivalent here to *rectâ riâ*. We have read *limite*, with Heyne, instead of *litore*, as Wagner, and others before him, give it. The presence of *litore* in the succeeding line favours the change, since Virgil could hardly have used the same word a second time after so short an interval.

BOOK SEVENTH.

* 1. *Tu quoque*, &c., i. e. thou, too, as well as Misenus and Palinurus. (Compare vi. 234, 381.) According to the poetic legend, Æneas buried his nurse on this part of the Italian coast, and the promontory, harbour, and city of Caieta were called after her name. For the true etymology, however, consult Anthon's *Class. Dict.*—*Litoribus nostris*. Referring to the shores of Italy, since it is the poet that speaks.—2. *Æternam*. The promontory, port, and city of *Gaeta* still retain enough of the ancient name to fulfil this poetic prediction.

3. *Et nunc servat honos*, &c. "And still even now thy honoured memory preserves its abiding-place," i. e. still lingers around this spot. *Sedem* is generally regarded here as equivalent to *sepulorum*; but the meaning which we have assigned it seems preferable.—*Osæque nomen*, &c. "And thy name marks (the spot where) thy remains (lie interred) in great Hesperia, if that be any title to renown," i. e. the name of the promontory, port, and city stand in place of a monumental inscription.—4. *Si qua est ea gloria*. Equivalent, in fact, to *quæ est magna gloria*.

7. *Tendit iter velis*, i. e. sails onward with a fair wind.—8. *Aspirant auræ*, &c. "The breezes freshen towards the approach of night." So Heyne and Binet.—9. *Tremulo sub lumine*. The epithet *tremulo* beautifully describes the moonbeams dancing upon the top of the water.

10. *Proxima Circæ*, &c. Circe was fabled to have inhabited an island on the Italian coast, above Caieta. This island was afterwards

connected with the continent by accumulations of sand, and became the promontory of Circeii.—11. *Dives*. Virgil appears to have had in view here the description which Homer gives of the wealth and splendor of Circe's abode. (*Od.* x. 210, *seqq.*; 314, *seqq.*; 348, *seqq.*)—*Inaccessos*. "That ought not to be approached." Equivalent to *inaccedendos*. The groves were full of danger to those who entered, on account of the transformations which all underwent who tasted the cup of Circe.—*Solis filia*. Circe was a daughter of the sun-god, according to both Homer and Hesiod.—12. *Resonat*. For *resonans facit*.

Tectisque superbis. According to Homer, the palace of Circe was in the centre of the grove.—13. *Urit odoratum*, &c. "Burns the fragrant juniper for a nocturnal light," i. e. to give light during the night season, while she plies the loom. On such occasions the wood was placed in a sort of brazier, called sometimes *ignitabulum*.—*Cedrum*. The *cedrus* of the Romans, and *κίδρος* of the Greeks, was, according to the best botanical authorities, a species of juniper.—14. *Arguto tenues*, &c. The epithet *arguto* refers to the sound made by the shuttle in passing. Trapp: "While, through the slender web | Her whistling shuttle flies along the loom."

15. *Exaudiri*. "Were distinctly heard." The historical infinitive, taking the place of the imperfect.—*Irae*. "The angry cries."—18. *Sœvire*. "Were raging." Historical infinitive again.—*Formæ magnorum luporum*. "Wolves of vast size."—19. *Potentibus herbis*. "By potent herbs," i. e. by the juices of magic herbs which she had mixed together in her cup. Compare Milton's *Comus*:

"My mother Circe with her Syrens three,
Culling their potent herbs and baleful drugs."

—20. *Induerat in vultus*, &c. "Had transformed into the visages and bodies of wild beasts." *Induo* carries with it the idea of clothing or arraying one in any garb or covering. Circe here clothes them with the form of animals. The cup of Circe is a type of the degrading effects of sensuality.

21. *Quæ monstra talia*. "So monstrous a fate as this," i. e. so unnatural a change.—24. *Præter vada fœvida*, i. e. past the island, which projected like a promontory, and around the point of which the waves were always more or less agitated.

26. *Lutea*. "The saffron-hued." Equivalent to *crocea*. Compare the Homeric *κροκόπειλος*, as applied to Aurora.—27. *Posuere*. "Became stilled." Supply *sese*.—28. *Et in lento luctantur*, &c. "And the oars struggle in the placid marble of the deep." *Marmor* is here applied to the sea, not with any reference to solidity, but as indicating a bright and polished surface. This usage comes into the Latin from the Greek. Homer calls the bright sea, shining beneath the rays of the sun, *μαρμαρήνη ἕλα*. Hence, also, we have, in a similar sense, in other writers, *πόντος μάρμαρος* and *τὰ μάρμαρα πόντου*. From this the Latin poets made *marmora pelagi*, as Catullus, for example, because *μάρμαρος πέτρος*, i. e. *λευκός* ("white"), is in Latin *marmor*.

Tonsæ. Agreeing with *arbores* understood, and referring properly to branches of trees shorn of their foliage, &c.; and then to oars.

29. *Ingentem lucum*. Virgil makes the banks of the Tiber, near its mouth, to have been covered at this early period with thick woods; and historical accounts would seem to confirm the accuracy of this

description. In the territory of Laurentum, moreover, where Æneas landed, there was, in more ancient times, a dense growth of bay-trees (*laurus*), whence both the territory and city derived their name.—30. *Hunc inter*. "Between this," i. e. with the grove on either side.—32. *Varia*. "Of varied plumage."—36. *Fluvio succedit opaco*. Æneas enters the mouth of the stream, and disembarks in the territory of Laurentum.

37. *Nuno age, qui reges, &c.* A new invocation here takes place, on the important occasion of the arrival of Æneas in Italy.—*Erato*. The muse of amatory poetry, here invoked by the poet, in allusion, probably, to the union of Æneas and Lavinia, on which turns the denouement of the poem.—*Qui reges*. Latinus, Turnus, and Mezentius.—*Quæ tempora rerum*. "What complexion of the times." This alludes to the public relations between the different communities; while *status* points to the state of things in each particular one.—43. *Tyrrhenamque manum*. "And the Tuscan bands." Alluding to the story of Mezentius.—45. *Majus opus moveo*. "I enter upon a greater task."—Virgil, after having imitated the Odyssey in the first six books of his poem, announces that he intends to raise his strains. He is now to take the Iliad for his model.

47. *Hunc Fauno, &c.* The race of Latinus is carried back by the poet to Saturn its founder, who reigned in Latium during the golden age. From Saturn came Picus; from Picus, Faunus.—*Genitum*. Supply *fuisse*.—48. *Pater*. Supply *erat*.—49. *Te refert*. "Cites thee."—*Tu sanguinis ultimus auctor*. "Thou art the remotest author of his line."—51. *Primæque oriens, &c.* "But one (son), just rising into life, was snatched away in the first (bloom of) youth."—52. Observe the force of the imperfect in *servabat*. She was expected to preserve, being as yet merely heiress to the throne.

56. *Avia atavisque potens, i. e.* powerful in a long line of ancestry. Turnus was descended from Pylumus, a son of Jupiter, who married Danaë, daughter of Acrisius, king of Argos, when, banished from her father's palace, she came into Italy with an Argive colony. Turnus was the son of Daunus, king of Apulia, by Venilia, the sister of Amata, queen of Latinus.—*Quem regia conjux, &c.* "Whom the royal spouse (of Latinus) strove to have connected as her son-in-law (with her line)." With *adjungi* supply *sibi*.

59. *Tecti medio*. "In the centre of the palace." Virgil here speaks in accordance with Roman customs, and makes the palace of Latinus to have had an *impluvium*, or open space in the centre. As the Romans frequently planted trees in this central court, so here we find a bay-tree growing in the impluvium of the palace of Latinus.—*In penetralibus altis*. "In a deeply-retired court."—60. *Sacra comam*. "Of sacred foliage." The whole tree was sacred, and the foliage, of course, untouched. Hence *sacra comam* is equivalent to *frondibus intactis*.—*Metu*. "With (religious) veneration."—63. *Laurentesque ab ea, &c.* By *colonis* are meant the natives of the surrounding country, who belonged to the stock of the aborigines. The poet makes them to have been called *Laurentes* from the single *laurus* found here. The more common account says that the country, city, and people were styled *Laurentum*, *Laurentes*, &c., from the dense woods of bay-trees that covered the face of the land.

66. *Obsedere*. "Beset." From *obsido*. This verb denotes, not so much a settling on the top of the tree, as a swarming around it. A part only settle on it at last, the remainder hanging down from it

like a cluster of grapes, an appearance expressed in Greek by the adverb *βοτρυδόν*.—*Pedibus per mutua nexis*. "With their feet linked one to another."—67. *Ramo frondente pependit*. "According to Pliny (*H. N.* ix. 17), bees swarming and settling on a bay-tree were a bad omen. They were also thought to afford a sinister presage when appearing in any sacred place, or on the tent of a commander.

69. *Et partes petere*, &c. "And a host from the same parts (whence came the bees), seeking the same parts (unto which they winged their way), and ruling as masters from the very summit of our citadel." As the Trojans were to come from the Lower or Tuscan Sea, the bees must be supposed to have arrived from that same quarter. On the other hand, the allusion in *partes easdem* is to the summit of the tree; and as the bees took possession of, and hung down from the top of this, so the Trojans were to bear sway from the very citadel of Laurentum.—70. *Dominarier*. Old form for *dominari*.

71. *Castis adolet dum*, &c. "While the virgin Lavinia kindles up the altars with the hallowed brands." *Adoleo* properly carries with it the idea of rising, ascending, or heaping up. Hence the meaning properly is, "causes the flames to arise from the brands on the altar."—74. *Ornatum*. "As to her attire." The accusative of nearer definition, in imitation of the Greek.—77. *Vulcanum*. Metonymy, for *ignem*.

78. *Ferri*. "Was regarded (by the soothsayers)." Historical infinitive for *ferrebat*.—80. *Ipsam*. "That the princess herself." Lavinia is here put in opposition to the nation at large, as indicated by *populo*.—81. *Oracula Fauni*, &c. "Goes to the hallowed oracle of Faunus, his prophetic sire." Observe the force of the plural in *oracula*.—82. *Lucosque sub altâ*, &c. The oracle of Faunus was in a thick grove below the springs or fountain of Albunea, which last were on the hill of Tibur, or *Tivoli*, and likewise surrounded by dense woods. The springs of Albunea were the largest of the sources whence were formed the *Albulæ Aquæ*, and the name Albunea, as well as that of *Albulæ Aquæ*, has reference to the whitish colour of the water, which is of a sulphureous character, and emits a noisome stench. According to Bonstetten, the *Aqua solforata d'Altieri* now answers to the ancient Albunea. The *Albulæ Aquæ* flow into the Anio.—*Altâ Albunæâ*. According to Cluver, the fountain of Albunea is of unknown depth.

83. *Nemorum quæ maxima*, &c. "Which, greatest of the forest-streams, resounds with its sacred fountain, and, buried in shade, exhales a noisome stench," i. e. a noxious, mephitic gas, produced by the sulphureous character of the soil. This passage has given rise to much discussion. Heyne at first explained *nemorum* by a reference to the Greek idiom, "through the grove," like *κατά*, or *διὰ τοῦ ἀλσους*, for *ἐν ἀλσει*. Afterward, however, he proposes the following, which we have adopted: "*Albunea (aqua)*, *quæ, maxima (aquarum) nemorum, sonat sacro fonte*." Bonstetten, following Probus, makes *Albunea* here the name of a forest, not of a fountain, an explanation which Wagner thinks removes the whole difficulty. But what meaning are we then to attach to *lucos sub altâ Albunæâ (silvâ)*?

85. *Enotria tellus*. Put for Italy in general. Consult note on i. 532.—88. *Incubuit*. Referring to the priest. This lying down in temples for the purpose of obtaining responses was termed *incubatio*, *ἰγκοιμήσις*. Heyne makes the priest and the individual consulting

the oracle both lie down in the temple. Latinus lies down in the temple, because in him the functions of king and priest were combined.—91. *Atque imis Acheronta*, &c. "And addresses the deities and manes of the lower world, in the furthest depths of Avernus." *Acheron* here stands for the deities and *manes* of the world below, and *Avernus* for the lower world itself, of which it formed one of the entrances.

94. *Tergo*. For *tergoribus*.—96. *Connubiis natam sociare Latinis*, i. e. in wedlock to a Latin. *Connubiis*, the plural for the singular, as more solemn. So *thalamis* for *thalamo*, and *generi* for *gener*.—97. *Thalamis neu crede paratis*, i. e. and reject the nuptial arrangements already made for the union of thy daughter with Turnus. This prince, although a Rutulian, belonged to the great Latin race, and hence was excluded by the words of the oracle from the hand of Lavinia.—98. *Externi generi*. "A foreign son-in-law."—*Sanguine*. "By his descendants."—100. *Recurrrens*. "At his rising and setting."—101. *Oceanum utrumque*. The Eastern and Western oceans. A flattering allusion to the extent of the Roman power under Augustus, who, while in the East, had received ambassadors from the banks of the Indus.

103. *Premi*. Equivalent to *celat*.—106. *Gramineo ab aggere*. "To the grassy bank (of the Tiber)." The preposition *ab* refers, literally, to the bank as the quarter whence the firm hold proceeded.

109. *Et adorea liba*, &c. "And place along the grass wheaten cakes beneath the viands (so Jove suggested), and heap up with wild fruits the Cereal base," i. e. the wheaten base, in allusion to Ceres, the goddess of husbandry. These cakes were made of wheaten flour, with honey and oil, and were generally used on sacred occasions. They were circular, and marked off into four quarters by a cross drawn on the surface.—110. *Jupiter ille*. Literally, "that Jupiter," i. e. who had been their guide and counsellor in all their wanderings.—111. *Solum*. So termed, because on this the food was laid.

112. *Ut vertere morbus*, &c. "When a scantiness of food drove them to turn their bites against the small-sized cake," &c.—114. *Violare*. When meat was placed before a person at table on cakes or bread, used as plates with us, to eat this bread or cake was deemed inauspicious. That *violare* here has some such reference to sacred things and their violation, appears plain from the presence of *audacibus* in the succeeding clause.—*Orbem*. The whole surface of the round cake.—115. *Crusti fatalis*. The cake is called "fated," because it indicated their fortunes.—*Quadris*. "Quarters." Consult note on line 109.

117. *Nec plura alludens*. "Nor joking further unto (those around)." Observe the force of *ad* in composition.—*Ea vox*. "This (casual) remark."—118. *Tulit finem*. "Announced the termination."—119. *Ac stupefactus numine pressit*. "And astounded at the (strange) fulfilment of the prediction, mused (for a moment upon it)." Heyne explains *pressit* by "checked his son." This, however, cannot be the meaning of the poet, since Ascanius had already checked himself, as is shown by the words *nec plura alludens*. It is better, therefore, with Wagner, to supply *animo* after *pressit*, making the full expression to be *ecce animo pressit*, as we have explained it.

121. *O fidi Trojæ Penates*. They had predicted unto him, in the dream mentioned in a previous book, that he should reach Italy in the course of his wanderings. (Compare iii. 163, *seqq.*)—123. *Repeto*.

"I recollect." Supply *memoriâ*.—*Anchises fatorum*, &c. There is some difficulty here. Anchises had not foretold this occurrence, but the Harpy Celeno, unless we suppose that it formed part of the conversation between the father and son in the world below. It is more than probable, as Heyne thinks, that the fable of the Harpies was interwoven into the poem by Virgil after its completion, and that the hand of death prevented him from adapting other parts of his work to that episode.

125. *Accisis dapibus*. "Thy provisions being expended."—126. It is better to make *sperare* depend in construction on *memento*, than to regard it as the infinitive for the imperative.—128. *Ille famas*. "That hunger of which he spoke."—129. *Exitus*. "To our afflictions." Equivalent to *ærumnis*. Tissot charges Virgil here with inadvertence. How could one who had heard the Sibyl speak of fierce and bloody conflicts still remaining to be encountered in Italy, imagine that his troubles were soon to have an end?

131. *Quæ loca*, &c. "What places are these?"—132. *Diversa*. "Different routes." Supply *itinera* or *loca*.—133. *Pateras* is here more poetic than *vinum*.—134. *Et vina reponite mensis*. "And replace the wine on the tables," i. e. and renew the banquet. Heyne makes *reponite* equivalent merely to *apponite*; in which, however, he is refuted by Wagner, whom we have followed.—140. *Duplices parentes*. Alluding to his two parents: Venus among the gods, Anchises in the regions below.

141. *Clarus*. "In a serene sky." Thunder in a serene sky was regarded as a good omen.—143. *Manu quatiens*. The rapid movement of the cloud is compared to a thunderbolt brandished by the father of the gods.

144. *Diditur*. "Is spread." A Lucretian term, which many of the copyists have corrupted into *dicitur* and *deditur*.—147. *Vina coronant*. Consult note on i. 724.

149. *Urbem*. The city of Laurentum.—150. *Diversi*. "Taking different routes." Compare line 132.—*Hæc fontis stagna*, &c. "(They learn) that these are the standing waters of the Numician fountain." Supply *resciscunt*, implied in *explorant*, this latter verb being here equivalent to *explorant animo et comperiunt*. Heyne makes the "Numician fountain" and its "*stagna*," as here alluded to, identical with the river Numicius, near Lavinium. Wagner, however, shows this to be incorrect. The Numicius of Virgil is always spoken of by him in such a way as to show that it was in the immediate vicinity of the Tiber, whereas the Lavinian Numicius was fifteen Roman miles distant from that stream. The *stagna fontis Numici*, therefore, would seem rather to correspond to the modern *Stagno di Levante*. According to this view of the case, the Numicius here meant is the stream connecting the lake or pool with the sea, and by the *stagna fontis Numici* are meant the waters proceeding from the springs or sources of the river, and which spread themselves over the adjacent territory.

152. *Ordine ab omni*. "From every rank." Donatus says, *ex omni multitudine*; but Servius, more correctly, "*ex omni qualitate dignitatum: quod apud Romanos in legatione mittendâ hodieque servatur*."—153. *Augusta ad mœnia regis*. Laurentum, the capital of Latium.—*Oratores*. "Ambassadors."—154. *Ramis velatos Palladis omnes*. "Bearing all fillet-decked branches of olive." Literally, "all bedecked with branches of olive." Suppliants were accustomed to carry

branches of olive (a tree sacred to Minerva, and the symbol of peace), with fillets of fine wool or other materials appended thereto; wool, however, was commonly preferred. These branches being carried in the hand, and the fillets or *vittæ* hanging down over the hands of the bearers, the expression *manus velatæ*, "hands covered or veiled," arose among the poets, and hence, also, the term *velamenta* became applied to the "*rami vittati*" themselves. Compare the Greek expression in the *Œdipus Tyrannus* of Sophocles (line 3), *ικτηρίοις κλάδοισιν ἐξεστεμμένοι*, and the Greek usage in the case of the verb *στέφεισθαι*.

157. *Ipsæ*. *Æneas*.—*Mænia*. The place here indicated is said to have been afterward *Troja* and *Castrum Trojæ*. (Heyne, *Excurs.* 3, *ad Lib.* vii.) The position of the camp may be ascertained from the plan given in Wagner's edition, vol. iii. p. 415. It fronted the sea, between which and it a plain intervened. Its right rested on the Tiber, where the fleet lay; its left on the "*stagna fontis Numici*." In the rear was marshy ground, between the Tiber and the *stagna*.—158. *Moliturque locum*. "And builds upon the spot." Equivalent to *tec-taque in loco molitur*.—*Primasque in litore sedes*. "And (this) his first settlement on the shore." Heyne explains *primas* by "*in primâ litoris parte*," but he is refuted by Wagner.

161. *Juvenes*. "The warriors." Applied generally to the "*centum oratores*."—163. *Exercetur equis*. Virgil, who always loves to flatter the national pride of the Romans, ascribes here a high antiquity to the exercises of the Roman youth in the Campus Martius.—*Domitantque in pulvere currus*. "And break the car-bearing steeds in the dusty plain."—165. *Cursuque ictuque lacerant*. "And challenge one another in the race, and in pugilistic encounter." *Ictu* here is generally supposed to refer to archery and hurling the javelin; and Servius explains it by *jaculatione*. But mention has already been made of the bow and javelin; we have therefore referred it to exercises in pugilism.

167. *Ingentes viros*. "That men of lofty port." *Ingentes* is here merely ornamental. Every thing connected with the heroic age, or with heroic races, is of lofty bearing, and exceeds ordinary bounds.—169. *Medius*. "Surrounded by his court."

172. *Horrendum*, &c. "Awe-inspiring by reason of its (sacred) woods, and the religious veneration of early days." This building stood on the Acropolis of Laurentum, and, as was customary in the case of temples, and often of palaces, was encompassed by a sacred grove or wood.—171. *Laurentis Regia Pici*. This structure was different from the palace of Lativius, the reigning monarch, and which has already been mentioned (line 59).

173. *Fasces*. The fasces, or badges of Roman consular authority, are taken for the emblems of kingly power. The Romans derived the fasces from Vetulonia, a city of Etruria; and they would seem to have been common to several of the early nations of Italy. As to lower the fasces was deemed a mark of respect from an inferior to a superior magistrate, so here "to raise" them is a type of kingly sway. Consult, as regards the fasces, note on vi. 818.—174. *Omen*. A custom sanctioned by the ordinances of religion, and deemed, consequently, of propitious influence. Its observance, it was thought, would ensure a recurrence of the prosperity of previous reigns. So Heyne.

175. *Hoc illis curia templum*. "This hallowed structure was a senate-

house unto them." The building is called *templum*, not because it was actually one, but from its venerable character, and the religious associations connected with it. The idea in the text is a Roman one, the *curiæ* being all sacred structures.—175. *Ariete*. Put for any victim.—176. *Perpetuis mensis*. "At the long tables." *Perpetuis* here is a much stronger epithet than *longis*, and conveys the idea of table joining table in long succession.

177. *Ex ordine*. In the order in which the persons represented had succeeded to each other.—178. *Antiquâ e cedro*. "Of ancient cedar." The poet carefully observes propriety even in relation to the material employed, statues of wood being earlier than those of stone.—179. *Vitisator*. "The vine-planter," i. e. the first planter of the vine in Italy. This term is borrowed from the old poet Accius, in whose fragments it occurs (*ap. Macrob.* v. 3).—*Curvâ servans*, &c. "Having a curved pruning-knife at the base of his statue," i. e. preserving in the pruning-knife, which lay at the base of his statue, a memorial of his introduction of the vine. The statue of Sabinus, if an ancient one, as is here stated, would be shaped like one of the class termed *Hermæ*, that is, it would consist of a human head, placed on an oblong and erect block of wood, tapering off below, and having no arms. Virgil here assigns to Sabinus, in the *falcis* or pruning-knife, what was commonly regarded as a badge of Saturn. Very probably he had some early Italian legend in view. Some commentators, very incorrectly, join *curvâ servans sub imagine falcem* with *Saturnusque senex*.

181. *Vestibulo*. The vestibulum did not properly form part of the house among the Romans, but was a vacant space before the door, forming a court, which was surrounded on three sides by the house, and was open on the fourth to the street.—*Ab origine*. "From the origin of the race."

183. *In postibus*. The *Donaria* offered to the gods were suspended not only from the *antæ*, but likewise from the door-posts and lintels of their temples; as well as of palaces, which, like the present, partook of the sanctity of temples.—185. *Cristæ capitum*. "Helmet-crests." Consult note on i. 468.—*Et portarum ingentia claustra*. "And massive bars of city-gates."—186. *Rostra*. Consult note on i. 35.

187. *Ipse Quirinali lituo*, &c. "(There) Picus himself, tamer of steeds, sat with his Quirinal augur's-wand, and attired in his short and girt up *trabea*, while with his left hand he wielded a sacred shield." *Quirinali lituo* is the ablative of manner, and requires no ellipsis of the preposition *cum* to be supplied. Neither is there any necessity of our supposing a zeugma in *succinctus*, or of supplying some such form as *instructus*. Consult note on iv. 517. *Quirinali* is generally explained as referring to Romulus, who, in a later age, received the epithet of *Quirinus*, after his apotheosis, and is said to have been skilled in augury. This is all very unsatisfactory, if not positively incorrect. It is better to refer it to the attributes and worship of Janus, who bore the name of *Quirinus* (the defendant and combatant by way of excellence) long before the time of Romulus.—*Lituo*. For the shape of the *lituus*, consult note on i. 392.

Parvâ succinctus trabeâ. The *trabea* was a toga ornamented with purple horizontal stripes (*trabes*). Servius mentions three kinds of *trabea*: one wholly of purple, which was sacred to the gods; another of purple and white; and another of purple and saffron, which be-

longed to augurs. The purple and white *trabea* was a royal robe, and is the one referred to in the text. It was worn by the Latin and early Roman kings, and is especially assigned by the poets to Romulus. It was also worn by the consuls in public solemnities, such as opening the temple of Janus. (Compare line 612.)—188. *Succinctus*. Referring to the old-fashioned mode of wearing the toga, sometimes called the *cinctus Gabinus*, by which mode it was girded up and made shorter. It consisted in forming a part of the toga itself into a girdle, by drawing its outer edge round the body, and tying it in a knot in front.

Ancile. The sacred shield carried by the Salii. According to the ancient authorities, it was made of bronze, and its form was oval, but with the two sides receding inward with an even curvature, and so as to make it broader at the ends than in the middle. The original ancile was said to have fallen from the skies in the time of Numa. To secure its preservation, Numa ordered eleven other shields to be made exactly like it. These twelve *ancilia* were kept in the temple of Mars Gradivus, and were taken from it only once a year, on the kalends of March. The feast of the god was then observed during several days; when the Salii, or priests of Mars, twelve in number, carried the sacred shields about the city, singing songs in praise of Mars, Numa, and Mamurius Veturius, who made the eleven. They at the same time performed a dance, in which they struck the shields with rods, so as to keep time with their voices and with the movements of the dance.

189. *Equum domitor*. In imitation of the Homeric *ἵππόδαμος*.—*Pious*. He was changed into a bird called *pious*, after his own name (a species of woodpecker), having purple plumage, and a yellow ring around its neck. The woodpecker, into which he was thus transformed, was of great use in augury, in which art this king excelled; and this gives us the key to the whole fable.

Conjux. Equivalent here to *amans*.—190. *Versam renensis*. "Changed by her magic herbs." Compare Ovid, in relating this same legend: "*Si non evanuit omnis Herbarum virtus*." (*Met.* xiv. 356.)

196. *Auditi*, i. e. already well known to fame.—197. *Aut cuius egentis*. "Or (yourselves) in need of what."—203. *Saturni gentem*, i. e. the race among whom Saturn once dwelt.—204. *Haud vincolo nec legibus*, &c. "Just neither from constraint," i. e. living in conformity with the pattern of justice and piety established by Saturn in the Golden Age.

205. *Fama est obscurior annis*. So many years have gone by that the tradition has become an obscure one, and the knowledge of it is confined to only a few old men of the Auruncan nation. The Aurunci belonged to the stem of the Aborigines.—206. *His agris*. Referring to Italy generally, since Dardanus did not come from Latium, but Etruria. (Compare iii. 167, *seqq.*)—207. *Penetrarit*. Observe the employment of the subjunctive in expressing a tradition.—208. *Threiciamque Samon*. Dardanus, on leaving Italy, passed first into Samothrace, and thence into Asia Minor.—209. *Hinc illum Corythi*, &c. Dardanus, having become deified after death, is honoured with a throne in the skies and an altar on earth.—*Corythi*. Consult note on iii. 170.

212. *Ilioneus*. He was the speaker, also, it may be remembered, in the first interview of the Trojans with Dido. (Compare i. 581.)—

215. *Nec sidus regione vias*, &c., i. e. nor has any error in the obser-

vation of the stars, nor any mistake as regards the coast, led us out of our true course.—217. *Quæ maxima quondam*, &c. "Which the sun, as he journeyed from the extremity of the heavens, used once to behold as most powerful." The expression *extremo Olympo* refers to the very extremity of the eastern horizon, over which the sun was supposed to climb with his chariot at the commencement of his daily course. Hence the meaning of the text is simply this, "a kingdom once most powerful in the East."

222. *Quanta per Idæos*, &c. "How violent a tempest, poured forth from the cruel Mycenæ, has traversed the Idæan plains; by what destinies impelled the respective continents of Europe and Asia have come into collision; he hath heard, both if the extremity of earth removes any one (from the rest of his species) by means of the encircling Ocean; and if the zone of the scorching sun, outspread between the four other zones, separates any one (from the abodes of men)."

223. *Tempestas*. Alluding to the Trojan war, and the invasion of Asia by the Greeks, headed by a prince of the royal house of Mycenæ.—

225. *Tellus extrema*. The poet probably had in view some such spot as "*Ultima Thule*," though the express mention of it by name would have been unpoetical in this place.—*Refuso Oceano*. The reference is to the Ocean encircling some remote island, and appearing to be poured back into itself. So Wagner.—227. *Plaga solis iniqui*. Literally, "the region of the intemperate sun." The too intense heat of the sun is here indicated by an epithet implying unfairness of apportionment. The ancients believed the torrid zone to be unfit for human habitation on account of the excessive heat; and they assigned it vast tracts of arid sand, which separated it from the other zones. Hence the peculiar force of *extenta*. The four other zones are the two frigid and the two temperate.

228. *Diluvio ex illo*. "After that deluge (of calamity)." The term *diluvio* keeps up the idea implied in *tempestas* (line 223).—229. *Dis sedem exiguam*, &c. They ask a resting-place for their national deities, since, wherever the statues of these are allowed to remain, there they themselves will find a home.—*Litusque innocuum*, &c. "And a tract of shore without injury to any one."

235. *Sive fide*, &c. "Whether any one has made trial of it in plighted friendship," &c.—*Fide*. In amity; to which the right hand of Æneas was pledged.—241. *Huc repetit*, &c. "Hither Apollo recalls us, and urges us on." Commentators find a difficulty here in assigning a nominative to *repetit*, when no such difficulty ought to exist. The allusion to Apollo is perfectly plain. Compare, moreover, iii. 94, *seqq.*, and iv. 345, *seqq.* The pointing of the common text is decidedly erroneous, namely, a comma after *ortus*, and a semicolon after *repetit*. This would make the verb *repetit* refer to *Dardanus*, and spoil the sense. Equally incorrect is it to understand *Æneas* as a nominative.—242. *Fontis rada sacra Numici*. Consult note on line 150. In the neighbourhood of this piece of water the ancient Latins would seem to have worshipped one of their national divinities, whom the Romans, at a later day, confounded with *Jupiter Indiges*, or the deified Æneas, this warrior having been fabled to have fallen in battle on the banks of a river named Numicius. Hence the epithet "sacred" applied to the stream mentioned in the text. (Compare Heyne, *Excurs.* iii. *ad lib.* 7.)

243. *Dat*. Referring to Æneas, and recalling our attention to

line 221: "*Troius Æneas tua nos ad limina misit.*" There is certainly some negligence here on the part of the poet, for in the regular course of the sentence, *dat* ought to refer to *Apollo*. It is probable, therefore, that this part of the speech was found in an unfinished state by *Tucca* and *Varius*, and would have been revised had the life of *Virgil* been spared.—243. *Fortunæ parva prioris munera.* "(Some) humble gifts, (memorials) of former fortune."—245. *Hoc auro.* "From this golden bowl." The first present consists of a golden patera for libations. Consult note on i. 729.—246. *Hoc Priami gestamen erat.* "This was borne by *Priam*." With these words we must suppose that *Ilioneus* delivers the sceptre to *Latinus*; and yet at the same time *gestamen* must carry with it a general allusion to the wearing of royal insignia, for it applies also in some degree to both *tiaras* and *vestes*. So we would say in our idiom, "this was borne by *Priam*, this was worn by him, and also this," presenting at the same time the three gifts in succession.

247. *Tiaras.* The tiara here meant was the same with the Phrygian bonnet, formed with lappets to be tied under the chin, and dyed purple. It was made of a strong and stiff material, and was of a conical form, though bent forward and downward.

248. *Iliadumque labor, vestes.* "And (these royal) robes, the work of Trojan females," i. e. embroidered by them. Compare the Greek, ἱπὴρὰ γυναικῶν.

249. *Defixa Latinus obtutu,* &c. Observe the gradation in this picture. We have first the countenance directed downward; then the look fixed on the ground; and lastly the rolling eye expressive of deep and earnest thought.—251. *Purpura picta.* "The embroidered purple." Referring to the *Iliadum labor vestes*.—252. *Sceptra Priameia.* Plural of excellence. The sceptre of *Priam*, with all its interesting associations.—253. *Quantum in connubio nata,* &c. "As much as he mused on the nuptials and bridal couch of his daughter." *Connubio thalamoque* form here a kind of poetic pleonasm. Compare ii. 571: "*Armentalis equæ mammis et lacte ferino.*"—255. *Hunc illum fatis,* &c. "That this was that one, come from a foreign land, who was portended by the fates as his son-in-law, and was called into his kingdom with authority equal to his own," i. e. was called to share his kingdom.

259. The term *incepta* refers to the union of his daughter *Lavinia* with *Æneas*; and *augurium* to the prophecy of *Faunus*.—262. *Divitis uber agri,* &c. "The fertility of a rich soil, or wealth such as that of *Troy*."—266. *Pars mihi pacis erit,* &c., i. e. it shall be in my eyes no small advance towards peace and friendship to have once grasped the hand of your king, *Æneas*.—*Tyranni.* This term is used here in its old and good signification, as equivalent to *rex*. Compare the Greek usage in the case of *ῥύπαινος*.

268. *Gentis nostræ.* Referring to the Italian nation generally.—269. *Patrio ex adyto sortes.* "Oracular responses from my father's shrine." Referring to the oracle of *Faunus*.—270. *Generos.* Plural of excellence. "A powerful son-in-law."—272. *Hunc illum poscere fata,* &c. "I both think that this is that one whom the fates demand, and, if my mind augurs aught of the truth, I take him (unto me as such)." *Opto*, as *Heyne* remarks, can here, from the nature of the context, have no other meaning but that of *eligo* or *amplector*, or *generum probo*.

276. *Ordine.* "In order," i. e. one after another, without passing

by any individual.—277. *Instratos ostro alipedes*, &c. "Wing-footed coursers overspread with purple and embroidered housings," i. e. with embroidered purple housings. *Alipedes*, a figurative expression to denote great swiftness. They appeared to fly rather than to run.—*Tapetis*. The same as *ephippia*. They were sometimes rendered more ornamental by the addition of fringes.

278. By *monilia* are here meant chains resembling those called *torques*. Consult note on v. 559. *Monile* otherwise means a necklace.—279. *Tecti auro fulvum*, &c. "Profusely decked with gold, they champ the yellow gold beneath their teeth," i. e. the bits are also golden. The bit was commonly made of several pieces, and flexible, so as not to hurt the horse's mouth. When, however, the steed was intractable, it was taught submission by the use of a bit which was armed with protuberances resembling wolves' teeth, and hence called *lupatum* (scil. *frænum*).

280. *Geminosque jugales*. "And a pair of steeds yoked to it." *Jugalis* properly means "fit for the yoke," i. e. broken in to draw a chariot or other vehicle.—281. *Spirantes naribus ignem*. In figurative allusion to their descent from the steeds of the Sun. The coursers that drew the chariot of the sun were with the ancient poets the type of all that was spirited and excellent in steeds.—282. *Illorum de gente*, &c. "Of the race of those which the inventive Circe caused to be produced without the knowledge of her sire (the sun-god), a spurious breed, from a substituted mare," i. e. the steeds in question were begotten by one of the horses of the sun, without the knowledge of that deity, upon an ordinary mare sent surreptitiously by Circe, the daughter of Phœbus.—*Dædala*. Equivalent to *sollers* or *ingeniosa*. The same epithet is applied by Ennius to Minerva.—283. *Patri furata*. Literally, "having stolen from her sire," i. e. having done the thing by stealth as far as her parent was concerned.—*Nothos*. Where the father is known, the term *nothus* is applied to an illegitimate child; where unknown, *spurius*.

284. *Talibus Æneadæ*, &c. "After such gifts and words on the part of Latinus," &c. Observe the peculiar usage of the ablative here. It is the same, in fact, as *talibus donis a Latino acceptis verbisque dictis*.

286. *Inachiis ab Argis*. "From Inachian Argos." So called from Inachus, who was said to have founded it. Argos was one of Juno's favourite cities, and she must be supposed to be passing from it here in order to visit some other cherished spot, perhaps Carthage.—287. *Aurasque invecta tenebat*. "And, borne onward (in her car), was holding possession of the regions of air," i. e. and was moving along through the air in her chariot.—288. *Et ex æthere longè*, &c. "When from afar, out of the sky, even from the Sicilian Pachynus, she espied in the distance," &c. Juno at the time was passing through that part of the heavens which lay directly above the Sicilian promontory of Pachynus. From this elevated point she espied Latium in the distance, and marked the scenes that were passing there.

291. *Fixa*. "Transfixed."—293. *Fatis contraria nostris*, &c. The fate of Juno is, that she cannot prevent the fate allotted to the Trojans.—294. *Num Sigeis occumbere campis*, &c. "Could they fall on the Sigeian plains," &c., i. e. have they not fallen on the plains of Troy? have they not been dragged into captivity? have they not been wrapped in the very flames that consumed their city? and have they not, despite all this, made their way in safety through the midst of

armies and flames ! This passage is imitated from Ennius : "*Quæ neque Dardaneis campeis potuere perire, | Nec, cum capta, capi ; nec, cum combusta, cremari.*"—*Sigeis campis*. A general name for the plains around Troy, derived from the promontory of Sigeum. Consult note on ii. 312.

297. *At credo, mea numina, &c.* The train of thought is as follows: But probably they have thus escaped in consequence of my divine power being completely exhausted in punishing them, or because my hatred is now completely sated ! why, in very truth, I have been constantly pursuing them ; I have chased them over every sea ; I have opposed myself unto them everywhere ; and it has done no good whatever. The clause from *at, credo, &c.*, to *quievi*, is, as will be perceived, bitterly ironical.—299. *Quinetiam patriâ, &c.* "Nay, I have even dared with hostile spirit to pursue them," &c.

302. *Quid Syrtis, &c.* Compare i. 146 ; iii. 555, &c.—303. *Pro-fuit*. When several substantives, partly singular and partly plural, come together, the poets are fond of making the verb agree with the last of the singular nouns.—304. *Securi pelagi atque mei*. "Regardless of the ocean and of me."

Mars perdere gentem, &c. Servius gives us the explanation of this legend. Pirithoüs, monarch of the Lapithæ, had forgotten Mars in his invitation to all the gods, and also to the Centaurs, to be present at his marriage with Hippodamia. The god of war, in consequence, caused the quarrel to arise between the Centaurs and Lapithæ, which ended in an open and bloody conflict. The expression *perdere gentem, &c.*, must either be regarded as poetical exaggeration, since, according to the common account, the Lapithæ proved victorious over the Centaurs, or else Virgil follows some other version of the fable.—305. *Lapithûm*. Contracted for *Lapitharum*.

Concessit in iras, &c. Alluding to the story of Ceneus, and his neglect of Diana in not inviting her to the celebration of his harvest-home feast. This brought about the famous Calydonian boar-hunt, and the war between the Curetes and Ætolians, in the course of which the city of Calydon suffered much, and was nearly taken by the foe. Consult Anthon's Class. Dict. s. v. Ceneus and Meleager.—307. *Quod scelus aut Lapithas, &c.* "Either the Lapithæ, or Calydon deserving what so severe a punishment !" An imitation of Greek construction, where two separate clauses are blended into one. Thus the full form of expression will be, *Ob quod scelus aut Lapithas tantam pœnam, aut Calydon merentem ?* Hence *scelus* in the text becomes equivalent to *sceleris pœnam*, or to *pœnam* itself.—*Merentem*. Observe the participle here in the singular number, and agreeing with *Calydona*, although *Lapithas* precedes.

309. *Potui*. "Could endure." Equivalent, in some degree, to *sustinui*. Heyne : "*Sustinui : semel in eum locum me demisi ut omnia auderem.*" Servius makes *infelix* equivalent to *nocens* or *irata*. But this appears forced.—*Quæ memet in omnia verti*. "Who have turned myself to all expedients," i. e. have had recourse to, &c.—311. *Quod usquam est, i. e.* whatever divine power there may be anywhere, even in the world below.—312. *Acheronta*. "The gods below." Acheron, the river of the lower world, taken for the deities that bear sway there.

313. *Dabitur*. Supply *mihî*.—314. *Immota conjux*. "Unalterably his spouse." *Immota*, to be rendered as an adverb, though agreeing, in fact, with *conjux*.—315. *Trahere*. "To protract."—318. *Dotabere*,

i. e. thy dowry shall be paid in.—*Pronuba*. "As the goddess who is to preside over thy nuptials." Bellona, the goddess of war, will here take the place of Juno herself. Consult note on iv. 166.

319. *Nec face tantum*, &c. "Nor did the daughter of Cisseus alone, pregnant with a torch, give birth to nuptial fires; her own offspring, too, shall prove the same to Venus, and a second Paris, and a fire-brand deadly to Troy again rising from its fall."—320. *Cisseis*. Hecuba, the daughter of Cisseus and wife of Priam. She dreamed that she was delivered of a blazing torch, and her dream was accomplished in her bringing forth Paris, who kindled the war which destroyed his country.—321. *Quin idem Veneri*, &c. Æneas, also, is to prove a funeral torch for the fortunes of his followers.—*Paris alter*. Æneas is to prove a second Paris, in not only bringing ruin on his remaining countrymen, but in making a woman (Lavinia) the cause of the conflict.—322. *Recidiva*. Consult note on iv. 344.

323. *Terras petivit*. She now alters the course of her chariot, and descends to earth.—326. *Crimina noxia*. All crimes are, in truth, more or less harmful; still, however, the poet here adds the epithet *noxia*, for the purpose of showing that the desire of harming others was peculiarly innate in this goddess.—*Cordi*. "Are a source of delight." Supply *sunt*.

327. *Sorores*. Her sisters were Megæra and Tisiphone. All three were daughter of Acheron and Night.—329. *Tam sævæ facies*. The Furies generally were accustomed to assume different shapes for terrifying and punishing the wicked.—*Tot pullulat atra colubris*. The Furies were commonly represented with snakes instead of tresses sprouting forth from their heads.

331. *Hunc mihi da proprium*, &c. "Grant me this labour (that is) peculiarly thine own," i. e. that accords so well with thy peculiar attributes, and comes so naturally within thy province.—333. *Ambire*. "To circumvent." In vulgar English phrase, "to get around."—334. *Obsidere*. "To get possession of." From *obsido*.—336. *Tu verbera tectis*, &c. Wagner refers *verbera*, not to inflictions of punishment, but to domestic strife and collisions; and *funereas faces* to the bloodshed consequent on these. This is also the explanation given by Donatus.—337. *Nomina mille*. Alluding to the different forms which she assumed, from time to time, for the purpose of making mischief, and the different appellations which she in consequence received.

338. *Fœcundum concute pectus*. "Ransack thy fruitful bosom," i. e. thy bosom fruitful in mischief.—339. *Compositam*. "That has been concluded."—*Crimina belli*. "The deeds of violence that give rise to war." *Crimina* is much stronger than *causas* would have been.

341. *Exin*. "Instantly." On the commands of the superior gods no reply, but instant obedience was given.—*Gorgoneis infecta venenis*. "Steeped in Gorgonian poisons." The reference appears to be to the snakes that formed her tresses, like those that encircled the head of Medusa.—342. *Tyranni*. For *regis*. See note on line 266.—343. *Tacitum*. Servius takes this as equivalent to *tacite*. It is better, however, to connect it at once in construction with *limen*. The threshold of Amata's apartment becomes a silent one, in allusion to the deep-seated care to which she is a prey. Amata was the wife of Latinus, and sister to Venilia the mother of Turnus, and was desirous of bringing about the union between her daughter Lavinia and Turnus.—345. *Coquebant*. "Kept disquieting." So Heyne.

346. *Huic*. "At her." Equivalent to *in hanc*, but with the additional idea of "for her harm."—348. *Quo furibunda domum*, &c. "In order that, transported to fury by the monster," &c.—349. *Ille*. Referring to the serpent.—*Et lævia pectora*. "And over her polished breast." Heyne: "*Lævia epitheton egregie delectum, ut serpentis lubricum lapsum adjacet*."—350. *Voluitur attactu nullo*, &c. "Rolls on with imperceptible touch, and escapes the observation of the raging queen."—351. *Fit tortile collo*, &c. The snake becomes a *torques*, or twisted ornament of gold around her neck. Consult note on v. 559.—352. *Fit longa tænia vittæ*. "It becomes the band that forms the long fillet." The allusion is to a fillet, encircling her tresses and hanging down long behind.

354. *Lues*. The corrupting effect of the serpent's breath, and the venom with which it comes loaded is termed "humid," or "damp," the breath itself being humid.—355. *Pertentat*. A well-selected term. The serpent is only, as yet, operating from without. The verb, therefore, is of milder import than *occupat* would have been.

359. *Exsulibusne datur*, &c. "Is Lavinia, O (thou her) father, to be given to a Trojan exile to wed?" Observe the force of the plural in *exsulibus Teucris*, as indicating strong contempt: "a mere Trojan exile," "a needy wanderer from Troy." Observe, also, the peculiar force of the present in *datur*: "Is Lavinia being given," i. e. is she about to be given.—361. *Primo aquilone*. The north wind would be favourable for a departure from Italy, the south wind unfavourable. *Aquilo* is, strictly speaking, the north-east wind, though here taken generally for the north.—362. *Prædo*. "A mere robber." We have separated *perfidus* from *prædo* by a comma, as Wagner has done, which makes the latter term more forcible.

363. *At non sic Phrygius*, &c. "Now does not the Phrygian shepherd in this same way effect an entrance into Lacedæmon, and has he not (in this same way) borne off," &c. Wakefield makes *penetrat* the aorist, by contraction for *penetravit*, "did he not effect an entrance." This, however, is quite unnecessary. The present tense is used to give animation to the passage, as if the subject were still fresh in the remembrance of the speaker, and had but recently occurred.—*Phrygius pastor*. Paris, in allusion to his early mode of life on Mount Ida.

365. *Quid tua sancta fides?* "What becomes of thy plighted faith?" i. e. plighted to Turnus, in having promised him the hand of thy daughter.—*Quid cura antiqua tuorum?* "What of the regard which thou hast all along had for thy people?" Observe the peculiar force of *antiqua*, as indicating that which has been existing for a long time back, but which now begins to cease. Two ideas are therefore blended here.—366. *Consanguineo Turno*. "To thy kinsman Turnus." His mother, Venilia, was the sister of Amata, the speaker.

367. *Si gener externâ*, &c. "If a son-in-law from a foreign race is sought (by thee) for the Latins," i. e. to rule over the Latins; to take part with thee in the government of Latium. Compare line 256, "*Portendi generum, paribusque in regna vocari auspiciis*," and xi. 472, "*generumque adsciverit urbi*."—368. *Idque sedet*. "And if this determination be a settled one."—370. *Dicere*. "Mean."—371. *Et Turno, si prima*, &c. "And if the first origin of his family be traced back, Turnus has Inachus and Acrisius for his progenitors, and the heart of Greece (for his native home)." Turnus claimed to be descended from Danaë, daughter of Acrisius. Compare note on line 410.

—372. *Medicæque Mycenæ*. Mycenæ, the earlier capital of Argolis, is here put first for that country itself, and then for the whole of Greece. Acrisius, father of Danaë, reigned in Argos. Observe in this passage the reasoning of Amata. The oracle requires a son-in-law from a foreign nation. Every nation, however, is a foreign one that is free from the Latin sway. Turnus, therefore, as prince of the Rutuli, answers the condition of the oracle; and besides, to make assurance doubly sure, the family of Turnus can trace back its origin to the very heart of Greece, namely, the laud of Argolis.

374. *Lapsus*. Supply *est*.—376. *Ingentibus exorta monstis*. "Troubled in mind by horrid images." Heyne: *Monstra sunt terrores et phantasmata furentis animo objecta*.—377. *Sine more furit lymphata*. "Wrought up to phrensy, she rages wildly."—378. *Turbo*. "A whiptop." The Greek *ρόμβος* or *βέμβιξ*. Observe the peculiar aptness of the comparison between *sine more furit* and *curvatis fertur spatiiis*, the maddening venom of the serpent, and the powerful impulse of the lash; between *magno in gyro* and *immensam per urbem*, the wonder of the youthful throng, and the astonishment of the inhabitants of Laurentum at the wild movements of their queen.

381. *Curvatis spatiiis*. "In circling courses." A term borrowed from the Roman races. Consult note on v. 316.—*Stupet inscia supra*, &c. "The inexperienced and beardless throng stand over in silent amazement."—382. *Buxum*. The material out of which these articles were commonly made. So Persius, "*buxum torquere flagello*." (*Sat.* iii. 51.)—383. *Dant animos plagæ*. "They lend their souls to the blow." Heyne, very strangely, rejects this explanation, and refers the words of the text to the top itself, making *plagæ* the nominative, and supplying *turbini* after *animos*, "the blows impart a more rapid motion to it." Very forced.

385. *Simulato numine Bacchi*. "Under the pretence of celebrating the orgies of Bacchus."—386. *Majus nefas*. "A more appalling deed." Alluding to her having performed in this way the worship of Bacchus, in order to suit her own private ends.—*Majorem furem*. "A wild career of phrensy."—388. *Tædasque moretur*. "And may delay the nuptial torches." Referring to the torches of the marriage train which conducted the bride to her husband's dwelling. Compare note on iv. 18. Schrader suggests *tædasæ*, supposing the meaning of the text to be this, namely, that she may either break off the match entirely, or else may delay it for some time. Wagner, however, shows *tædasque* to be the true reading, since Amata hoped that, by delaying, she might prevent the marriage altogether.

389. *Euoë Bacche! fremens*. "Shouting forth (from time to time), All hail! O Bacchus!" *Euoë*, in Greek *εὐοῖ*, was the common cry of the Bacchantes while celebrating the orgies of Bacchus. The origin of the term is disputed. Hermann (*ad Soph. Trach.* 218) makes it to have been originally a Doric imperative, *εὐοῖ*, afterward employed as an interjection, with its accentuation altered to a circumflex on the last syllable. This, however, is opposed by Giese (*Æol. Dial.* p. 313). Lehrs, on the other hand, writes the word with an aspirate on the last syllable. (*De stud. Arist. Hom.* p. 387.) With regard to the Latin form of the word, we have adopted *Euoë* instead of the common *Evoë*, on the suggestion of Wagner. The objection to *Evoë* is, that the first syllable is short (Heyne, *ad Æn.* xi. 31), which also forms an argument in favour of *Euander*, *Euadne*, &c., where the common text has *Evander*, *Evadne*, &c.

390. *Etenim molles tibi, &c.* "For that she assumes the soft thyrsi for thee, that she moves around thee in the dance, that she nurtures for thee her consecrated locks." These words apply to Lavinia, and are spoken of her by Amata; only we have them in what is called the *oratio obliqua*, in place of their being uttered directly by the mother. Some editions remove the full stop after *orinem*, and connect these lines with *Fama volat*; but this is far inferior. Amata consecrates her daughter to Bacchus, by promising that she shall bear his thyrsus, join in the dances around his shrine, and cherish her hair, now sacred to him, that it may float in his orgies. The consecrating the hair to some particular god was an act of devotion not unusual in the times of remote antiquity. Long hair was especially necessary for those who celebrated the mysteries of Bacchus, as in these frantic orgies it was thrown about in the wildest disorder.

Thyrsos. The thyrsus was a pole carried by Bacchus, and by Satyrs, Mænades, and others who engaged in Bacchic festivities and rites. It was sometimes terminated by the apple of the pine, or fir-cone, that tree being dedicated to Bacchus in consequence of the use of the turpentine that flowed from it, and also of its cones, in making wine. The monuments of ancient art, however, most commonly exhibit, instead of the pine-apple, a bunch of vine or ivy leaves, with grapes or berries, arranged into the form of a cone. Very frequently, also, a white fillet was tied to the pole just below the head.

392. *Fama volat, i. e.* the rumour of this conduct on the part of the queen, flies forth over the land.—393. *Nova tecta, i. e.* the recesses of the forests and mountains.—394. *Deseruere domos.* "They have abandoned their homes." Observe the beautiful use of the perfect in denoting rapidity of motion. The action is already performed, ere the poet can well describe it.

396. *Pampineasque gerunt, &c.* "And arrayed in fawn-skins, wield spears decked in vine-leaves." The skins here meant are the *nebrides* (*νεβρίδες*), or fawn-skins. Skins of this kind were worn originally by hunters and others, as an appropriate part of their dress. They were afterward attributed to Bacchus, and were, consequently, assumed by his votaries in the processions and ceremonies which they observed in honour of him. The works of ancient art often show it as worn not only by male and female bacchanals, but also by Pans and Satyrs. It was commonly put on in the same manner as the *segis* or goat-skin, by tying the two fore-legs over the right shoulder, so as to allow the body of the skin to cover the left side of the wearer. On the present occasion, however, the skin appears to have enveloped the person, and to have been secured by a girdle.

397. *Flagrantem pinum.* "A blazing pine-torch," *i. e.* a natural torch, formed of a pine-branch, as distinguished from torches of more artificial construction. Consult note on vi. 224.—398. *Canit hymenæos.* Amata, by this conduct, observes Valpy, shows her insanity: in marriage processions lighted torches were usually carried.—399. *Torrem.* The neuter of the adjective taken as an adverb. So the Greek *δαυρόν*.—401. *Piis* refers to the feeling of devoted loyalty which they are supposed to have towards their queen.—402. *Si juris materni, &c.* "If any concern for a mother's right fills you with pain," *i. e.* for the right which a mother should ever enjoy of being heard as to the marriage of a daughter.

407. *Vertiss.* "To have thrown into confusion."—408. *Furcis alis.* The Furies are here represented as winged deities. They

occur as such elsewhere also, and, in particular, on what are termed Etrurian vases.—409. *Audacis Rutuli*. Turnus.—410. *Acrisioneis*. Put for *Argiris*. Formed from the Greek *Ἀκρίσιωνεϊος*, which last comes from *Ἀκρίσιων*, another form for *Ἀκρίσιος*, the name of Danaë's father, who was king of Argos.

411. *Locus Ardea quondam*, &c. "The place of old was called Ardea by our forefathers; and Ardea now remains an illustrious name; but its fortune has departed. Literally, "has been." The common reading in this place, remarks Symmons, is *Ardua*, as the original name of the city, altered, by the innovation of time, into *Ardea*. I am persuaded, with Heyne, that the sole name intended by Virgil was Ardea, and I cannot discover, with Trapp, any difficulty in the construction of the passage. In the time of Virgil the city of Turnus was in ruins. The common reading gives an improbable etymology of the name from a modern Latin word, and rather perplexes the sentence. The more likely derivation of the term was from *ardea*, "a heron," which was a bird of augury. Another interpretation of the passage regards *avis* as the nominative case in apposition with *Ardea*, and compels, of course, a very different translation, namely, "the place was called Ardea, a bird." To be rejected it needs only to be exposed.

414. *Mediam quietem*. "Mid repose," i. e. the repose of the midnight hour.—418. *Vittâ*. The "fillet" was the peculiar badge of priests, priestesses, and all who offered sacrifice.—*Tum ramum innectit olivæ*. "Then she binds around (her head) a branch of olive," i. e. an olive crown. In Virgil, olive crowns are used for a double purpose: to decorate victors, and to fit a person for the performance of sacred rites; for this tree was regarded as peculiarly auspicious, and a symbol of peace. It forms, therefore, on the present occasion, part of the costume of the pretended priestess. (Compare Wagner, *ad Georg.* iii. 21.)

419. *Fit Calybe, Junonis*, &c. "She becomes Calybe, the aged priestess of Juno, and her temple," i. e. of the temple of Juno. The construction is *anus sacerdos Junonis templique*. The mention of Juno is here very appropriate. This goddess, of course, favoured the interests of Turnus; and, besides, she had a temple at Ardea.

422. *Transcribi*. "To be transferred to."—423. *Et quæsitæ sanguinis dotes*. "And the dowry purchased with thy blood," i. e. the blood of thee and thy subjects. Turnus must be supposed to have aided Latinus in his wars. Compare line 426.—425. *I nunc, ingratis*, &c. i. e. go now, expose thyself to fresh dangers for those who deride thee, by having disappointed thy fondest hopes, and who will again recompense these dangers with the blackest ingratitude.—426. *Tege pace Latinos*. The Latins, in their wars with the Tyrrheni, had received aid from Turnus, and by this means had obtained peace.

427. *Hæc adeo*. "These very things." Wagner considers *adeo* untranslatable here; remarking, "*Interdum adeo ita ponitur, ut non habeamus, quod in vernaculo sermone ei respondeat, solaque soni vocisque intentione a nobis exprimi possit, ut Æn. vii. 427, Hæc adeo tibi me,*" &c. (*Quæst. Virg.* xxvi. 3.)—429. *Et armari pubem*, &c. "And with feelings eager for the conflict, make preparations for thy youth to be armed and marched forth from (thy city) gates." Join *latus* in *arma*, which becomes equivalent to *alacer ad arma capienda*.

430. *Et Phrygios*, &c. Construe, *et exire Phrygios duces, qui consedere pulchro flumine, pictasque carinas*.—431. *Pictasque carinas*. The

ships of the ancients were adorned with painting at both the bow and stern. The former especially was ornamented on both sides with figures, which were either painted upon the sides or laid in.—433. *Dicto parere*. "To observe his promise."

436. *Classes invectas*, &c. "The intelligence that a fleet has been wafted into the waters of the Tiber, &c. We have recalled *undam*, the reading of the common text, instead of adopting *alveo*, as given by Heyne. The weight of MS. authority, according to Wagner, is in favour of the former.—438. *Ne tantos mihi finge metus*. "Conjure not up for me so great causes of alarm."—440. *Victa situ, verique effœta*. "Overcome by dotage, and worn out as regards the (power of distinguishing the) truth." *Effœta*. A metaphor taken from exhausted ground.

441. *Et arma regum inter*, &c. "And deludes (thee), a prophethess (of ill), with groundless alarm, amid the warlike movements of kings." Heyne makes *vatem* equivalent to *œdituam*, "a temple-keeper." With Wagner, we regard the word as analogous, in some degree, to the Greek *κακόμαντις*, but with a strong tinge of irony.—443. *Cura tibi*. "Thy province is."—444. *Quis* put for *quibus*.—*Gerant*. So Wagner, as more forcible than *gerent*, the reading of Heyne and others. The latter critic, moreover, regards the words *quis bella gerenda* as spurious, but Wagner defends them.

448. *Tantaque se facies aperit*. "So horrid a shape discloses itself to the view." *Tanta* carries with it here not only the idea of something appalling to the sight, but also a visage and shape larger than the human.—451. *Verberaque insonuit*. "And sounded her lash." The Furies are generally represented with a scourge, with which to punish the wicked in Tartarus. It probably was supposed to resemble the whip used for punishing slaves, which was a dreadful instrument, knotted with bones or heavy indented circles of bronze, or terminated by hooks, in which latter case it was aptly denominated a scorpion. Hence we sometimes read of the scorpion-lash of the Furies.

454. *Respice ad hæc*. "Look well at what thou now seest," i. e. look well, and recognise my real character.—456. *Et atro lumine*, &c. This darting of the torch into the bosom of the warrior is merely symbolical of the Fury's breathing into him a mad desire of warfare.—460. *Arma amens fremit*. "He madly cries aloud for arms." Equivalent to *arma fremens petit*.—462. *Ira super*. "Anger, above all," i. e. more than any other feeling.—*Magno veluti quum flamma*, &c. "As when a flame of twigs is applied, with a loud crackling," &c.—464. *Aquæ*. Governed by *amnis*. The common text has *aquæ vis*. Consult Heyne's critical note. *Aquæ* is the old form for *aquæ*.

467. *Pollutâ pace*. "Now that friendly relations are violated," i. e. by the king's having resolved to wed his daughter unto another.—470. *Se satis ambobus*, &c. "That he is coming, a match for both parties, as well Trojans as Latins." *Venire* is much more emphatic than *esse* would have been.—471. *Divosque in vota vocavit*. Equivalent to *deosque invocavit rotis*.—474. *Huno clavis dextera factis*. "A third, his right hand, with its illustrious exploits." The poet here enumerates the different incitements to war, as arising from the personal qualities of the leader.

478. *Insidiis cursuque*, &c. "Was hunting the wild creatures by snares and open chase."—479. *Cocytia virgo*. The Cocytus was one of the rivers of the lower world, the quarter whence the Fury came.

485. *Parent*. The present for the past tense, in order to impart animation to the narrative.

487. *Assuetum imperiis*, &c. "(The animal), accustomed to her commands, their sister Silvia was wont to deck with her utmost care," &c. Observe the use of the imperfect to denote an habitual act.—490. *Menseque assuetus herili*, i. e. accustomed to be fed from the table of his master.—492. *Ipsæ*. "Of his own accord."—*Serâ quamois nocte*. "However late at night."

494. *Fluvio cum forte secundo*, &c. "As he chanced to be floating down with the stream, and from time to time allayed the heat upon the verdant bank." Heyne renders *deflueret* as equivalent to *defluxisset*, and makes the stag to have been roused after he had floated down the stream, and when he was now reclining on the grassy bank. Wagner very correctly opposes this, and takes the meaning to be, that the stag was cooling itself, partly by floating with the current, and partly by reclining every now and then on the bank of the river.

497. *Curvo cornu*. "From his bended bow." The bow is here called *cornu* because it was sometimes made out of this material. Homer speaks of a bow made out of the long horns of a species of wild goat, fitted to one another at the base, and fastened together by means of a ring of gold (χρυσήν κορώνην. *Il.* iv. 105, *seqq.*).—498. *Nec dextrâs erranti*, &c. "Nor was a dog wanting unto his right hand, that might otherwise have missed." *Deus* is here to be taken in a general sense. Servius very unnecessarily refers the term to Alecto, comparing it with the Greek ἡ θεός.—*Erranti*. Wagner thinks that this may also be understood of Ascanius, following with his eye and bended bow, or, in other words, with his right hand, the movements of the stag as it kept shunning him and attempting to escape in different directions successively.

503. *Lacertos*. The whole arm is here meant. Strictly speaking, the term *lacertus* means the arm from the elbow to the shoulder; and *brachium* from the wrist to the elbow. This is the correct distinction, and different from that laid down by most lexicographers. (*Crombie, Gymnas.* vol. ii. p. 115, *seqq.*)—505. *Pestis aspera*. "The fierce destroyer," i. e. Alecto.—506. *Improvisi*. "With unexpected celerity." The Fury, still lurking in the woods, urges them on, so that they came with unexpected suddenness, as if they hardly needed the call of the maiden.—*Torre obusto*. "With a brand burned to a point."

509. *Quadrifidam quercum*, &c., i. e. happening, at the time, to be cleaving an oak with wedges, he, as soon as he heard the summons, caught up the axe, and, inspired with sudden fury, converted it into a weapon of war.—511. *E speculis*. "From her place of observation."—512. *Stabuli*. "Of the rustic dwelling."—513. *Pastorale signum*. The custom then prevailed, as now, of summoning the inhabitants of the neighbouring country with a horn, when their presence was suddenly needed.—514. *Intendit*. "Strains." Wakefield maintains (*ad Lucet.* vi. 346) that the true reading here is *incendit*; and Wagner states that he would adopt it in the text, if it had more manuscript authority in its favour.

516. *Trivie lacus*. "The Lake of Diana." It was near the town of Aricia, and is now called *Lago di Nemi*. It is not far from the village of *Gensano*, according to M. Villenave, and about three leagues from the site of ancient Laurentum.—517. *Sulfureâ albus aquâ*.

"White with sulphureous waters." The waters of the Nar, now *Nera*, were of a whitish hue, on account of their sulphureous character, and Eustace still applies to the modern stream the epithet of "milky." Servius says that *nar* meant "sulphur" in the language of the Sabines. The Nar separated Umbria from the Sabine territory, and emptied into the Tiber after receiving the waters of the Velinus. —*Fontesque Velini*. The Velinus, now *Velino*, was in the Sabine country, and one of the tributaries of the Nar.

519. *Buccina*. "The horn." Equivalent here to *cornu*. The *buccina*, strictly speaking, was a kind of horn trumpet, anciently made out of a shell. It nearly resembled in shape the shell *buccinum*.

521. *Indomiti*. "Hardy." Equivalent merely to *duri*; or, as Heyne explains it, "*qui atteri nequeunt aut frangi ac fatigari laboribus et ærumnis*."—523. *Direxere acies*. "They have marshalled their (respective) lines." The perfect indicates rapidity of action.—525. *Sed ferro ancipiti decernunt*. "But they contend with the doubtful steel." So Wagner, who refers the words *ferro ancipiti* to the equality of arms on both sides, and the doubtful conflict thence resulting.—*Atraque late horrescit*, &c. "And far and wide a deadly crop of drawn swords begins to bristle on the view."

528. *Primo vento*. "With the rising wind."—530. *Consurgit*. "It towers aloft." Literally, "it rises with all its energy." Observe the force of *cum* in composition.

532. *Tyrrhæi*. To be pronounced as a dissyllable, instead of *Tyrrhæi* from a nominative *Tyrrhæus*, which is not to be confounded with the form *Tyrrhæus*, occurring in line 485, and which makes the genitive in *-eos*.—*Maximus*. "The oldest." Supply *natu*.—*Almo*. A rarer form than *Almon*, as given in the common text. Sospater, the grammarian, says that no Latin word terminates in *on*.—533. *Vulnus*. "The wound-inflicting shaft."—*Et udae vocis iter*, &c. "And choked with blood the passage of the humid voice, and the slender-breathings of life." The epithet *udæ* is applied to the voice, in allusion to the humid passage along which the voice travels. The ordinary form of expression would be *udum vocis iter*.

535. *Corpora multa*. Supply *sternuntur*.—*Seniorque Galæus*. Supply *sternitur*.—536. *Dum paci se medium offert*. "While he offers himself as a mediator for peace."—*Iustissimus unus*. Consult note on ii. 426.—538. *Balantum*. Supply *ovium*.—*Quina*. For *quinque*. The poets often use the distributives for the common numerals.—*Redibant*. "Returned home from the pasture," i. e. were wont to return day after day.

540. *Æquo Marte*, i. e. with equal fortune, neither side as yet proving superior to the other. These words apply merely to the early stage of the fight, at which period Alecto takes her departure, having sufficiently embroiled the combatants, and sown the seeds of war. There is no need, therefore, of Markland's emendation, *ævo Marte*, as suggested by him in his comments on Statius (*Silo*. v. ii. 21).—541. *Promissi facta potens*. "Having fulfilled her promise." Literally, "having become mistress of what had been promised (by her)." So the Greek: *ἐγκρατής γενομένη ὦν ὑπὸσχερο*.—542. *Imbut*. "Had imbued." The aorist to be rendered as a pluperfect in our idiom. Compare v. 554.

Et primæ commisit funera pugne. "And had brought about the carnage of the first fight," i. e. and had caused a carnage-stained conflict to be joined. *Commisit* gets its meaning in the text from the

idea of joining battle.—543. *Cæli conversa per auras*. “Turned away through the air.” We have followed here, with Wagner, the first reading of the Medicean manuscript (*conversa*), instead of *conversa*, as given by Heyne and others. The latter critic regards *conversa cæli* as in apposition with *auras*, and supplies *evecta*. He thinks it probable, however, that the original reading was *cælique evecta per auras*. Servius, on the other hand, says that *per* is to be repeated: *per cæli conversa et per auras*. Neither of these opinions is of much value; the true reading is, beyond doubt, the one which we have given in the text.

548. *Hoc etiam his addam*. “The following also will I add unto these things (which I have already done).”—*Tua certa voluntas*. “Thy sure assent.”—550. *Insani Martis amore*. “With a desire for maddening Mars.” Cunningham conjectures *insano*, but the form of expression in the text is more poetical.

554. *Quæ fors prima dedit*, &c. “Recent blood hath drenched the arms which chance first gave.”—555. *Confugia*. We have given this reading in place of *connubia*, as having much stronger manuscript authority in its favour, and as being also the more appropriate term of the two in the present instance.—556. *Egregium*. Ironical.—557. *Te super æthereas*, &c. “That thou wander with any further freedom in the upper air.”—559. *Cede locis*. “Retire from these places.”—*Ego, si qua super*, &c. “If any labours, resulting from coming events, remain to be performed, I will direct them in person.” Literally, “if any fortune of toils remains over.” *Super* and *est* are separated by tmesis, for *superest*.

561. *Stridentes anguibus*. “Hissing with serpents.” A new feature in the description of the winged Fury.—562. *Supera ardua*. “The world above.”

563. *Italia medio*. “In the centre of Italy,” i. e. at equal distance between the two seas, namely, the Adriatic and the Tyrrhenian or Lower Sea. The spot referred to was in the country of the Hirpini.—565. *Amsancti valles*. “The vale of Amsanctus.” The ancient Latins believed that they saw here one of the entrances to the lower world, and therefore called the spot *Amsanctus*, from *am* and *sanctus*, equivalent to *ab omni parte sanctus*. Some antiquaries have confounded this spot with the Lake of Cutiliæ, near *Rieti*, but Servius distinctly tells us that it was situated in the country of the Hirpini, which is also confirmed by Cicero. Pliny (*H. N.* ii. 93) mentions a temple consecrated to the goddess Mephitis, in this quarter, the vestiges of which were discovered by the Abbé Fortis. (*Saggi scientifici e letterari dell' Accademia di Padova*, vol. ii. p. 146.) The vale of Amsanctus is at the present day the valley of *Fricento*, and the name of the neighbouring village *Mufiti* is derived from the ancient term *Mephitis*.

566. *Fragosus torrens*. Virgil merely speaks here of a torrent, running through the middle of the valley, and surrounded by trees; and in the immediate vicinity is a gloomy cave, out of which a noisome, sulphureous vapour proceeded. This cave was regarded as one of the avenues to the lower world, and through it the Fury descended. More modern authorities speak of a lake in this quarter, which still exists, so that the natural features of the place must have altered somewhat since the poet's time, a circumstance very likely to occur in a volcanic country. One reason why the site of the valley of Amsanctus has given rise to discussion, is because openings like the one

here described are found in several quarters of Italy. The ancients used to call them *scrobes Charoneæ*, or *spiracula*.

568. *Sævi spiracula Ditis*. "And the vents of cruel Pluto," i. e. breathing-places. The allusion is to the mephitic vapour proceeding from the cave.—569. *Ruptoque ingens*, &c. "And a vast ingulphing abyss, the barriers of the lower world being broken through (by it), opens its pestilential jaws," i. e. the abyss leads downward to the lower world, and a noxious vapour rises from it.—570. *Pestiferas*. Modern travellers describe the spot as still unwholesome.—571. *Levabat*. "Relieved of her presence."

572. *Extremam bello imponit manum*. "Puts the finishing hand to the war," i. e. arouses the war to its full extent.

577. *Medioque in crimine*. "And in the midst of their charges against the Trojans." Some render this, "and in the midst of the crime," i. e. while the bodies yet remained exposed to view of the two persons who had been slain by the Trojans.—*Cædis et ignis terrorem ingeminat*. "Redoubles the terror of fire and sword," i. e. gives rise to a new source of alarm, namely, lest he and his incensed followers lay waste the city with fire and sword, on account of the broken faith of Latinus.—578. *Teucros in regna vocari*, &c. "(Complaining) that the Trojans are called in to share the kingdom; that a Phrygian race are being blended (with the Latin); that he himself is driven from the palace-threshold."

580. *Tum, quorum*, &c. "Then they, whose mothers, possessed by Bacchus, bound along in wild dances through the thick woods," &c. *Thiasus* is a wild dance in honour of Bacchus.—581. *Nomen*. "The influence," i. e. the authority of the queen is all-powerful with them. This refers, not to the *matres*, but to their sons, and comes in properly as a parenthesis after *coiunt*.—582. *Martemque fatigant*. "And are importunate for war."—583. *Contra omina*. Compare verse 64, *seqq.*—584. *Contra fata deum*. Alluding to the oracular response of Faunus. Compare verse 81, *seqq.*—*Percorso numine*. "Under an adverse influence." Equivalent to *infesto numine*, as explained by Crevier (*ad Liv. xxi. 33, 4*). Servius makes *percorso* the same here as *irato*, which accords well with Crevier's view.

587. *Ut pelagi rupes*, &c. Heinsius thinks that either this or the previous verse is spurious. Pierius and Ursinus, on the other hand, regard the repetition of *pelagi rupes* as an elegance rather than a blemish. Heyne, however, thinks that the purposes of elegance would be better subserved by a different arrangement of the words. The same critic is of opinion that the lines in question both proceeded from the pen of Virgil, but that they missed the final revision in consequence of his death. Wagner extends Heyne's remark to the whole passage, namely, from verse 587 to v. 590, inclusive; while he regards v. 586 as a very good one, the rejection of which would materially injure the connexion. Valckenaer condemns the 587th verse in his remarks on the Fragments of Callimachus (p. 275), and Weichert defends it. (*De Vers. injur. susp.* p. 92, *seqq.*) The latter part of it, "*magno veniente fragore*," certainly differs very little in meaning from "*multis circum latrantibus undis*" in the next line. For other objections, consult the remarks of Wagner.

Magno veniente fragore. "When a loud uproar (of the billows) is coming on."—588. *Quæ seæ multis*, &c. "Which supports itself by its own mass, notwithstanding many surges howl around."—589. *Scoopuli nequidquam*, &c. This certainly has very little to do with the

spirit of the comparison. And besides, how very tamely the conclusion of verse 590 reads, "*laterique illisa refunditur alga*."—592. *Nutu*, i. e. in full conformity with the wish and settled purpose.—595. *Ipsi has sacrilego*, &c. "You yourselves, O ye miserable ones, shall render full atonement for this with your sacrilegious blood." Literally, "shall pay these penalties," i. e. the penalty due for this act of wickedness, in so openly resisting the manifest will of the gods. The term *sacrilego* indicates their impious warfare against heaven.

596. *Nefas*. "Wicked one!" Equivalent to *secleste*.—598. *Omnisque in limine portus*. "And the haven (of security) is wholly at hand," i. e. is close at hand. Such appears to be the simplest explanation of this much-contested passage. So Servius. Heyne's interpretation of the text is as follows: "*Totus sum in aditu portus*." Ruhkopf, Jahn, Wagner, and others, explain it thus: "*omnis portus est in limine*," i. e. *omne auxilium mihi ante pedes et paratum est seni*.

599. *Funere felici spoliis*. "I am only deprived of a happy death." *Funus* is put for *mors*, and has no relation, as some think, merely to funeral ceremonies.

601. The epithet "*Hesperian*," here applied to Latium, is meant to designate it as a land lying to the west of Greece. So, also, we find *Hesperia Italia*. The term *Hesperia*, indeed, though in reality only an adjective, became at length, by long use, converted into a second appellation for Italy itself. The custom of opening the gates of Janus in war, and closing them in time of peace, was only established in the reign of Numa. In assigning to it here, however, a more ancient origin, the poet avails himself of his usual privilege; and this fiction of his has a twofold object in view, to impart, namely, additional interest to the poem, and to flatter the pride of the Romans.

Quem protenus urbes, &c. "Which the Alban cities all along held sacred," i. e. the thirty colonies established by Alba Longa in Latium and the adjacent territories.—602. *Nunc, maxima rerum*, &c. "(And which) at the present day, Rome, the mistress of the world, religiously observes." *Maxima rerum* means, literally, "greatest of things," i. e. Rome, than which nothing throughout the world is greater or more powerful.—603. *Movent Martem*. Commonly referred to the Roman custom of striking the sacred *ancilia* suspended in the temple of Mars, whenever war was proclaimed. Heyne, however, rejects this explanation, and makes *Martem* equivalent to *arma*.

604. *Getis*. This mention of the *Getæ* points to the boundaries of the Roman Empire along the Danube. The other names have a similar reference to the eastern frontier. A striking idea is thus formed of the greatness of the Roman empire. The *Getæ* were conquered in the reign of Augustus, A.U.C. 726, by the pro-consul Licinius Crassus.—605. *Hyrcanis, Arabisæ*, &c. Augustus, in A.U.C. 732, made great preparations against the Parthians (among whom the Hyrcani, Arabians, and Indi are here loosely numbered by the poet), and it is to these preparations that Virgil alludes in the text. Augustus marched against the Parthians, A.U.C. 734, and recovered from them the Roman standards that had been taken in the disastrous overthrow of Crassus. These standards he regained, not by fighting, but by the mere terror of his arms. Virgil died the following year, having flattered his imperial master to the last.—*Arabia*. From the more unusual nominative *Arabi*, instead of *Arabes*.

606. *Auroramque sequi*. "To pursue the morning," i. e. to penetrate to the utmost bounds of the East.—*Parthosque repescere signa*. No

event in the whole reign of Augustus was deemed more glorious than the recovery of the Roman standards from the Parthians, and it was frequently made a subject of eulogy with the poets of the day. Coins were also struck in commemoration of it.

607. *Sunt geminæ Belli portæ.* War is here personified as a deity. The two gates appear to contain an allusion to the double visage of Janus, and to have been placed, one in front, and the other in the rear, the temple itself being what the Greeks called ἀμφιπρόστυλος. The Roman custom of opening the temple of Janus in war, and keeping it closed during peace, the poet here carries back to the time of Æneas. Instead of the temple of Janus, however, he calls it the temple of War, and makes Janus sit as guardian on the threshold. Numa erected the temple of Janus at Rome, and introduced the appropriate ceremonies, but it is very probable that the custom was one of early Latin origin, and that Virgil is merely following here an old tradition.

608. *Religione sacræ*, &c. "Awe-inspiring by reason of religious associations, and the dread of cruel Mars." So Servius. These same gates are called *tristes* in verse 617.—*Martis.* The poet supposes War and Mars to be fettered within until egress is allowed them by the opening of the temple gates. Janus sits on the threshold as a guard over them.

611. *Has.* "These gates." Supply *portas*. The words *stridentia limina* are generally considered as in apposition with *has (portas)*, and are construed immediately after. It is much better, however, to regard the passage as an instance of *anacoluthon*; that is, the poet commenced the sentence with *has (portas)*, but when he reached *reserat* he supplied a new accusative, *stridentia limina*, in place of the former.—*Ubi certa sedet*, &c., i. e. when the Roman Senate have resolved on war.

612. *Ipsæ Quirinali trabæ*, &c. "The consul in person, arrayed in his Quirinal trabea and Sabine cincture, unbars the grating thresholds; he, in person, summons forth conflicts," i. e. calls forth War and Mars to their cruel work.—*Trabæ.* The *trabea* is here called "Quirinal," i. e. "Romulean," because worn by Romulus as well as the other early kings. Consult note on line 188.—*Cinctuque Gabino.* The "Sabine cincture" was a peculiar mode of wearing the toga. It consisted in forming a part of the toga itself into a girdle, by drawing its outer edge round the body, and tying it in a knot in front, and at the same time covering the head with another portion of the garment. Its origin was Etruscan, as the name implies. (*Müller, Etrusker*, i. 266.)—615. *Æreæque assensu*, &c. A blast of trumpets accompanied the ceremony.

616. *Jubebatur*, i. e. was desired by his excited subjects.—617. *Tristes portas.* "The gloomy portals." Compare note on verse 608.—621. *Impulit ipsa manu.* The doors must be supposed to have opened inward.—622. *Belli ferratos rumpit*, &c. Imitated from Ennius:

. . . . Postquam Discordia tetra
Belli ferratos postes portasque refregit.

623. *Inexcita atque immobilis ante.* The poet has already referred to the deep repose which Latium had previously enjoyed. Compare verse 45, *seqq.*—624. *Paræ.* Standing here successively for *quidam*, . . . *alii*, . . . *alii*, and taking not only the plural as a noun of multitude, but the gender, also, which is implied in the leading idea.—

626. *Pars leves clypeos, &c.* The reference, strictly speaking, is to the removal of spots and stains by means of unctuous substances.—*Tergent.* More correct, according to Servius, than *tergunt*; and also, as Wagner states in opposition to Heyne, favoured by a larger number of good MSS.—627. *Arvinâ.* "Lard." The allusion to this substance, as well as to the whetstone, is condemned by some critics, but defended by Heyne and Wagner.

629. *Adeo.* "Nay, what is more," i. e. not only do the Latins themselves prepare actively for war, but five large neighbouring cities arm in their behalf. Of these five cities, Antemnæ, Crustumerium, and Tibur were on the northern confines of Latium, in the country of the Sabines; Atina was in the territories of the Volsci; Ardea was the capital of the Rutuli.—630. The epithet *superbum* refers not only to the wealth and magnificence of Tibur, but also to its lofty situation.—631. *Crustumeri.* The name of the people put for that of the city. *Crustumerium* could not well find place in an hexameter verse.

632. *Tegmina tuta cavant, &c., i. e.* they forge helmets. Equivalent to *cupiunt galeas.*—*Flectuntque salignas, &c.* "And bend willow osiers for the frames of shields." Literally, "the osier frames of bosses," the boss, or *umbo*, being taken for the whole shield. The allusion is to shields of wicker-work, covered with hides, and these still further secured by plates of iron. The willow was selected for this purpose on account of its lightness.

634. *Leves ocreas.* A pair of greaves was one of the six articles of armour which formed the complete equipment of a Greek or Etruscan warrior, and likewise of a Roman soldier as fixed by Servius Tullius. They were made of bronze, brass, tin, silver, or gold, with a lining, probably, of leather, felt, or cloth, and were of light construction. As they were fitted with great exactness to the leg, they probably required in many cases no other fastening than their own elasticity. Often, nevertheless, they were further secured by two straps behind, or by rings around the ankles.

635. *Vomeris huc et falcis honos, &c.* "To this the honour (once) rendered unto the share and scythe, to this all love of the plough has yielded; and they forge anew in the furnaces their fathers' swords," i. e. they forge the sword anew out of the iron implements of agriculture. So Heyne.—637. *Classica.* "The trumpets." The *classicum*, which originally meant a signal rather than the musical instrument which gave the signal, was usually sounded with the *cornu.*—*It bello tessera signum.* "The word goes forth, the signal for war." *Tessera*, properly means anything of a square form. From the application of this term to tokens of various kinds, it was transferred to the word used as a token among soldiers, and the same with the *σύνθημα* of the Greeks. Before joining battle, it was given out and passed through the ranks, as a method by which the soldiers might be able to distinguish friends from foes.

638. *Trepidus.* "In eager haste."—639. *Ad juga.* Chariots were then used in war by all distinguished leaders.—*Auroque trilecem, &c.* Consult note on iii. 467.

641. *Pandite nunc Helicon, &c.* The Muses are here invoked to open Helicon, their sanctuary, and pour forth upon the bard that inspiration of song which is demanded by the scenes he is about to describe. An imitation of Homer's call upon the deities of Helicon (*Il.* ii. 484, *seqq.*): ἔσπετε νῦν μοί Μοῦσαι, κ. τ. λ.—642. *Exciti.* "Were summoned forth." Consult note on iii. 676.—643. *Jam tum.*

"Even in those early days."—644. *Quibus arserit armis*, i. e. what warriors it then armed for battle. *Ardere* is beautifully employed to denote the blaze of arms in the battle-field. Compare Homer (*Il.* ii. 780): Οἱ δ' ἄρ' ἴσαν, ὥσπερ τε πυρὶ χθὼν πάντα νέμοιτο.

645. *Et meministis*, &c. Virgil here almost literally translates the language of Homer (*Il.* ii. 485, *seqq.*):

ὑμεῖς γὰρ θεαὶ ἴστε, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος ὅλον ἀκούομεν, οὐδὲ τι ἴδμεν.

The poet now enters upon an enumeration of the Latin forces, after the manner of Homer in his "Catalogue of the Ships." This recital occupies the remainder of the book.—646. *Ad nos*, &c. i. e. we mortals, otherwise, hear but the feeble voice of tradition.

647. The epithet *asper*, "fierce," or "cruel," as well as the expression "*contemptor divum*," sufficiently characterize this leader.—650. *Excepto Laurentis corpore Turni*. "The person of the Laurentian Turnus (alone) excepted." *Corpore Turni* is a species of Hellenism for *Turno*. The poets always make their chief heroes (as Turnus here is on the side of the Latins) superior to every other. This is natural enough, since otherwise the interest would be diminished; and, moreover, they bring the good qualities of others to light in order to elevate still more highly the chief heroes of their strains by the force of comparison.

651. *Debellatorque ferarum*. A common ground of praise in the ancient warrior, and referring to the manly exercise of the hunt.—652. *Agyllinā ex urbe*. "From the city of Agylla." Afterward called Cære.—*Nequidquam*. Because they could not save him from death.—653. *Dignus patriis qui lætior esset*, &c. "Worthy to have taken more delight in (obeying) a father's commands, and to whom Mezentius should not have been a father," i. e. worthy to have had a father whom a son could have obeyed with more satisfaction: therefore worthy of a better father.

655. *Insignem palmā*. "Distinguished for the prize." It had gained the prize in a chariot-race. Some commentators make the text refer to an emblem of victory, a branch, namely, of bay or palm, attached to the chariot. This, however, as Heyne remarks, suits better the custom of a later age.—657. *Pulcher*. "Of heroic mien." This epithet, as applied here to Aventius and his sire, especially the latter, seems to be imitated from Ennius, who, in speaking of Romulus, calls him "*Romulu' polcer*."

Insigne paternum. "His paternal emblem," i. e. a symbol of his father's prowess. This custom of bearing devices on the shield is imitated by Virgil from the tragic writers. Compare *Eurip. Phœn.* 1142, *seqq.*, where the same device is assigned to Adrastus, king of Argos.—658. *Centum angues*, &c. Elegantly expressed instead of the more usual form, *hydram centum serpentibus cinctam*.—659. *Collis Aventini silcā*. One of the hills on which Rome was afterward built.—660. *Furtivum partu edidit*. "Brought forth as her furtive offspring." *Furtivum* is here a much more elegant reading than *furtivo*, as given by several MSS.—*Oras*. Heyne thinks that this has very probably been altered, in the lapse of time, from *auras*. Wagner, however, states that *oras* is the reading of the best and greatest number of MSS.

661. *Mixta deo mulier*. "A mortal female united unto a god." So the Greek, μιγῖστα θεῷ.—662. *Geryone extincto*. Hercules was

now on his return from Spain, with the oxen of Geryon, whom he had slain. Hercules is called *Tirynthius*, because the crown of Tiryns belonged to him by inheritance, through his mother Alcmena, who was daughter of Electryon, king of that city.—663. *Boves Iberas*. "His Spanish cattle." Alluding, as above remarked, to the oxen of Geryon.

664. *Sævosque dolones*. "And cruel pikes." The *dolo* was a very long pole, with a short iron head. So Varro.—665. *Tereti mucrone, ceruque Sabello*. "With tapering sword, and Sabine spit-shaped dart." By *teres mucro* is meant a narrow sword, tapering off to a point. By *veru Sabellum*, a species of dart, otherwise called *verutum*, the shaft of which was 3½ feet long, and its point five inches. It was particularly used by the Samnites and Volsci, and was adopted from them by the Roman light infantry. Virgil calls it here a Sabine weapon, probably because it was of Sabine origin, since the Samnites themselves were of Sabine descent.

666. *Ipse pedes*. Heyne supplies *pugnat*; but Wagner, with far more propriety, makes *ipse* the nominative to *subibat*.—*Torquens*. "Shaking." This term appears to carry with it here the idea of a covering depending from the shoulders, and moving to and fro as the wearer walks along.—667. *Impezum*. "Shaggy."—*Cum dentibus albis*, &c. "A covering with its white teeth for the head," i. e. that part of the hide which corresponded to the head of the animal was stretched, with the teeth attached to it, as a covering over the head of the warrior. We have avoided the wrangling of the commentators respecting this passage, by regarding *indutus*, with Heinrich, as a plural noun in apposition with *tegumen*. If *indutus* be taken as a participle, it remains to be shown how *capiti*, for *caput*, can be Virgilian Latinity.—668. *Sic*. The adverb comes in here with great force, as a kind of general summary.—669. *Herculeoque*, &c., i. e. and having the attire of Hercules attached to his shoulders. Hercules is commonly represented as attired in the skin of the Nemean lion.

671. *Fratri Tiburti*, &c. Catillus, Coras, and Tiburtus were three brothers, said by some to have been the sons of Amphiarus. They migrated from Greece, and founded Tibur, calling it after the name of Tiburtus, the eldest of the three. According to others, they were the grandsons of Amphiarus. There is no historical evidence that these three brothers were contemporary with Æneas and Latinus; the anachronism, however, is a pardonable one in a poet.—*Gentem*. Equivalent to *urbem*.—672. *Argiva juvenus*. Alluding to the supposed descent from Amphiarus, the Argive soothsayer.

674. *Nubigenæ*. "Cloud-born." The Centaurs were the fabled offspring of Ixion and the cloud. They were famed for their swiftness, and Catillus and Coras are compared with them in this respect, swiftness of foot being regarded as a distinguishing quality in an ancient hero. So in Homer, we have the "swift-footed Achilles."—675. *Homolen Othrynnæ*. Homole and Othrys were two mountains of Thessaly, and this same country was the native region of the Centaurs.—676. *Dat cunctibus ingens*, &c. Virgil has been blamed by some critics for passing from the greater to the less, and making mention of the *virgulta* after *ingens silva*. But *ingens* here merely refers to the density of the forest, and *silva dat locum* to the projecting branches which are broken as the Centaurs rush through, while the expression *virgulta cedunt* alludes to the underwood that is trampled down beneath their hoofs.

678. *Prænestinæ urbis*. "Of the city of Præneste."—679. *Vulcano genitum*, &c. The order is, (*Rex*) *Cæculus*, *quem regem omnis ætas credidit genitum (fuisse) Vulcano*, &c. Bryant and Heyne suspect that verses 679 and 680 are spurious, especially as *omnes quem credidit ætas* appears to them to come in so languidly. Wagner defends the latter clause by referring to the mode in which Cæculus removed the doubts of the multitude as to his divine origin. And hence he thinks that *omnis quem credidit ætas* is introduced as if to point to the removal of all doubts on the subject.

681. *Late*. "From all the country around."—682. *Quique*, &c. "Both they who inhabit," &c. Imitated from Homer, οἱ δ' εἰχον, . . . ναιον, . . . ἐνέμοντο.—*Altum*. Præneste stood on the brow of a lofty hill.—*Arva Gabinæ Junonis*. Referring to Gabii and its territory. Juno was particularly worshipped at Gabii, and her rites came to Italy with the Pelasgi.—684. *Hernica saxa*. The Hernici are said to have derived their name from the rocky nature of their country, *herna*, in the Sabine language, signifying a rock.—*Pascit*. So Wagner, in place of *pascis*. It makes the change of person more striking in *quos, Amasene pater*. Consult note on ii. 56.

686. *Sonant*. "Rattle." More poetical than *sunt*.—*Glandes licentis plumbi spargit*. "Scatter balls of living lead," i. e. from slings. The plummets mentioned in the text were of a form between acorns and almonds, and were cast in moulds.

689. *Vestigia nuda sinistri*, &c. "They plant the sole of the left foot naked on the ground; a low boot of untanned hide protects the other." The left foot advanced was protected by the shield, and therefore needed no covering. This fashion of protecting merely one foot or leg is frequently seen on ancient monuments.—690. *Pero*. A low boot of untanned hide, worn by ploughmen, shepherds, &c. It had a strong sole, and was adapted to the foot with great exactness. It was also called *πηλοπάρις* on account of its adaptation for walking through clay or mire. This convenient clothing for the foot, however, was not confined exclusively to the laborious and the poor. In the Greek mythology, Perseus was represented wearing boots of this description with wings attached to them. Diana wore them when accoutred for the chase.

692. *Fas*. "Allowed by the fates." Messapus, observes Symmons, is not represented as absolutely invulnerable; and nothing more is affirmed in this passage respecting him, than that it was not permitted to wound him. To the introduction, in this place, of an invulnerable hero, we should strongly have objected, as more suitable to the romance of Ovid than to the epic propriety of Virgil, and as not adapted to the station assigned to this particular chief. In the presence of an invulnerable hero, even Turnus and Æneas would have been of inferior consequence. But Messapus was defended from wounds only; with less good fortune, he might have been wounded.

695. *Æquosque Faliscos*. "And Æqui Falisci." There is no allusion here to the story of Camillus and the schoolmaster (*Liv.* v. 27), as some suppose; neither does the text refer to the Falisci, and speak of them as a branch or part of the Æqui, as Niebuhr endeavours to show; but Virgil merely alludes to the town of Falisci, which was called Æqui, because situate in a plain. Compare the name *Æquimelium*. (*Müller, Etrusker*, vol. i. p. 110.)

698. *Æquati numero*. "In equal ranks." Santen (*ad Ter. Maur.*

p. 176) thinks that the reference here is not to ranks, but to the rude numbers in which they sang the praises of their king. This, however, is too refined an interpretation.—701. *Ammis*. “The Cayster.”—*Asia palus*. “The Asian marsh.” The first syllable of Asia is here long; when signifying a region, it is short.—703. *Ne quisquam aratas*, &c. “Nor would any one (afar) have thought,” &c.—705. *Volucrum raucarum*. Under the head of “*raucæ volucres*,” which fly from the sea to the land, the cranes are particularly meant, since in the beginning of winter they come over the sea in search of milder regions.

707. *Magnique ipse agminis instar*. “And himself equal to a mighty host.” Consult note on vi. 865.—708. *Claudia et tribus et gens*. “Both the Claudian tribe and house.” Virgil does not allude here, in fact, to the origin of the Claudian family, as Heyne supposes, but rather to the origin of the name. And even then, as Niebuhr remarks, he is only seeking for an eponym. Clausus was no more the progenitor of the Claudian tribe than he was of the Claudian house.—709. *In partem data*. “Had been shared.”

710. *Ingens Amiterna*, &c. The situation of the places that now begin to be enumerated shows that Virgil makes the Sabine territory somewhat more extensive than it appears in Strabo and Pliny. The poet has an earlier age in view.—*Prisci Quirites*. The inhabitants of Cures, called *prisci* to distinguish them from the Romans of a later day.—712. *Rosæ rura Velini*. “The dewy fields of the Velinus.” The valley of the Velinus was so delightful as to merit the appellation of Tempe (*Cic. ad Att.* iv. 15), and, from its dewy freshness, its meads obtained the name of *Rosæ Campi*.—715. *Tiberim*. So Wagner, in place of the common *Thybrim*.—716. *Hortinæ classes*. “And the classes of Horta,” i. e. the forces draughted from the different classes. The arrangement here alluded to is similar to that made by Servius Tullius of the Roman people.—*Populique Latini*. “And the Latin communities,” i. e. the Latin colonies established in the territory of the Sabines.”

717. *Quosque secans infaustum*, &c. The name of the Allia is termed *infaustum*, on account of the total defeat of the Romans by Brennus, upon the banks of this river, B.C. 389.—718. As regards the use of *marmor* for *æquor*, consult note on vii. 28. Before *quam multi* supply *tam multi incedunt*.—719. *Sævus ubi Orion*, &c. The setting of Orion, which was in the beginning of spring, was accompanied by heavy storms.

720. *Vel quum sole novo*, &c. Jahn thinks that the ellipsis which, according to him, exists at *vel quum*, ought to be supplied as follows: *quam multi voluntur fluctus*, alluding to the waves formed by the wind among the ripe grain. This, however, is quite unnecessary. The poet intended to say, *vel quam multæ sunt aristæ*; but he has inverted the construction, and made it what we see in the text, the idea of a large number being sufficiently implied in *densæ*.—722. *Conterrita*. Supply *est*. We have followed the punctuation of Wagner, placing a comma after *sonant*.

723. *Hinc*. “After these.”—*Agamemnonius Halæsus*. “The Agamemnonian Halesus.” According to some, he was the son of Agamemnon. This, however, is incorrect, since his father is mentioned in ix. 417. He was, more probably, a member of the same line, or else had been a companion of the Grecian hero’s.—724. *Turnoque rapit*, &c. “And hurries to the aid of Turnus.” *Rapit* is equivalent

here, as Servius remarks, to *raptim adducit*.—726. *Massica*. "The Massic regions," i. e. the country around Mount Massicus. Supply *loca*.—727. *Aurunci patres*. "The Auruncan fathers." The Aurunci here meant dwelt in Campania, on the other side of the Liris, where the town of Suessa Aurunca stood. On this side of the Liris dwelt other Aurunci, from whom Turnus obtained auxiliaries.—727. *Sidicinaque juxta æquora*. "And the adjacent plains of the Sidicini."

728. *Cales*. Accusative plural.—*Amnisque vadosi*, &c. "(With him came) also they who border on the Vulturnus," &c. As these are to be referred, along with the others, to "*mille rapit populos*," we should expect the accusative *accolam*, and in like manner, soon after, *Saticulum*. As, however, the nominative is employed in both instances, we must resort to some such ellipsis as *cum eo veniunt*. So in Æschylus (*Pers.* 33, seqq.), ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων Νεῖλος ἐπέμψεν Σουσισκάνης, . . . Ἀρσάμης, . . . Ἀριόμαρδος.

730. *Teretes sunt aclydes illis arma*. "They have for weapons tapering darts." The *aclys*, as appears from the account of Virgil, was a species of dart; not, as some say, a kind of club with projecting knobs. The peculiarity of this weapon appears to have consisted in its having a leathern thong attached to it; and the design of this contrivance probably was, that, after it had been thrown to a distance, it might be drawn back again. It certainly was not a Roman weapon. It is always represented as used by foreign nations, and as distinguishing them from Greeks and Romans.—731. *Hæc lento aptare flagello*. "To fit these with a pliant strap." *Flagello* is equivalent to *amento*.

732. *Lævas cætra tegit*, &c. "A target protects their left arms: (they have) short crooked swords for close conflict." With *enæs* supply *sunt illis*.—*Cætra*. A small round shield, made of the hide of a quadruped. From the accounts given by ancient writers, and from the distinct assertion of Tacitus (*Agrie*, 36) that it was used by the Britons, we may with confidence identify the *cætra* with the target of the Scottish Highlanders, of which many specimens of considerable antiquity are still in existence.

Falcati enæs. From various passages in ancient writers, it has been inferred that the *ensis falcatus* was a weapon of the most remote antiquity; that it was girt like a dagger upon the waist; that it was held in the hand by a short hilt; and that, as it was in fact a dagger, or sharp-pointed blade, with a proper falx projecting from one side, it was thrust into the flesh up to this lateral curvature. It bore a close resemblance to the *fals vinitoria*, or pruning-knife for vines.

735. *Teleboûm Capreas*, &c. The Teleboans originally occupied the islands called *Taphiæ*, between Leucadia and the coast of Acarnania. From these they afterward wandered forth and settled in the island of Capreæ, and on the adjacent coast of Campania.—740. *Et quos maliferæ*, &c. Abella appears to have been situated on an eminence. The epithet *malifera* would seem to have been applied to it by no other writer.—741. The *cætra* is supposed to have resembled the *aclys*. (Consult note on v. 730.) It probably had its name from *cutting*, and, if so, the Welsh terms *catai*, "a weapon," *cateia*, "to cut or mangle," and *catan*, "to fight," are nearly allied to it.

743. *Peltæ*. Consult note on i. 490.—*Æreus ensis*. Consult note on i. 448, as regards the composition of the *æs* of the ancients.

746. *Horrida præcipue cui gens*, &c. "Whose nation is the Æquiculan, singularly rough, and accustomed to much hunting in the woods, with a rugged soil."—747. *Æquicula*. The poet alludes to the

Æqui or *Æquiculi*, who dwelt on both sides of the river Anio, and whose chief city was the obscure one of Nersæ.—749. *Vivere raptō*. “To live by plunder.”

750. *Marruviā de gente*. The *Marruvii* here meant were a branch of the *Marsi*, and their chief city, *Marruvium*, lay on the eastern shore of the lake *Fucinus*.—751. *Fronde et felici olivā*. A hendiadys, for *fronde felicis olivæ*. Consult note on vi. 230. The olive garland is here worn as the badge of a priest.—754. *Cantu manuque*. “By song, and by the hand,” i. e. by the application of the hand. This art is still practised in India, according to travellers.

756. *Dardaniæ cuspidis*, &c. He fell by the spear of *Æneas*. Consult x. 543, seqq.—757. *In vulnera*. “For healing wounds.” Equivalent to *ad vulnera sananda*.—759. *Nemus Angitiæ*. *Angitia* was the sister of *Circe*. Her grove lay near the lake *Fucinus*, in the territory of the *Marsi*.

761. *Ibat et Hippolyti*, &c. Construe, *Et Virbius, pulcherrima proles Hippolyti, ibat bello*. The dative *bello* is equivalent to *ad bellum*.—762. *Virbius*. This was also the name given to *Hippolytus* himself after he had been brought back to life; being derived, according to the ancient mythologists, from *vir* and *bis*, i. e. *qui vir bis fuit*. Wagner considers it very surprising that both father and son should have borne the same name, a circumstance so contrary to the custom of remote antiquity, and he therefore suspects that there is some error here, either on the part of *Virgil*, or the authorities whom he has followed. He thinks, moreover, that the cause of the error is to be found in the expression *Aricia mater*. This form of words, on comparing it with *Populonia mater*, x. 172, he makes equivalent merely to *Aricia patria*; but they who did not understand its true import, took *mater* in the literal sense of “mother,” and therefore imagined a second *Virbius* as a son of the *Hippolytus* who, under the name of *Virbius*, was translated to the skies.

Insignem. “Conspicuous in arms.” So Wagner.—763. *Egeriæ lucis*. The fountain and grove of *Egeria*, here meant, were near the city of *Aricia*. There was another fountain of the same nymph, connected with the legend of *Numa*, near the *Porta Capena* of *Rome*.—*Humentia circum litora*. Referring to the shores of the lake *Fucinus*.—764. *Pinguis ubi et placabilis*, &c. “Where (stands) an altar of *Diana* rich (with frequent sacrifices) and easy to be appeased,” i. e. a rich altar of *Diana* easy to be appeased. *Placabilis* implies that the altar does not require here, as elsewhere, human victims. Hence, also, it is *pinguis*, crowned with many a victim, since otherwise, had human sacrifices been offered upon it, the horrid nature of the rite would have made the ceremony a comparatively infrequent one. Consult Wagner’s very able critical note, in opposition to the remarks of *Heyne*.

765. *Noterææ*. *Phædra*, wife of *Theseus*.—766. *Patriasque explērit*, &c. “And had sated, with his life’s blood, a father’s vengeance.”—767. *Turbatis distractus equis*. He was dragged over the ground by them until life became extinct.—769. *Pæoniis retocatum herbis*. “Recalled to life by medical herbs.” *Pæoniis* from Παιών, the physician of the gods, though they were applied in this case by *Æsculapius*.—*Amore Dianæ*. *Hippolytus* had devoted himself entirely to the service of *Diana*.

772. *Repertorem medicinæ*, &c. Alluding to *Æsculapius*, the son of *Apollo*, and who restored *Hippolytus* to life. *Jupiter* punished him

for this by striking him with a thunderbolt and hurling him to the shades. Apollo, on this, slew the Cyclopes who had forged the thunderbolt, and was, in consequence, banished for a season from the skies.

776. *Ubi*. "That there."—*Ignobilis ævum exigeret*. "He might pass his days in unnoticed retirement." Heyne: "*Ignobilis, in bonam partem, utpote in secessu et solitudine, placide adeo et tranquille*."—779. *Litore currum*, &c. Markland very ingeniously conjectures, *Litora circum Heu juvenem*, &c. What offends him in the common reading is the construction *currum et juvenem effundere*. The truth is, however, that we have a zeugma here which Markland failed to perceive: "they overturned the chariot and dashed out the youth upon the shore," the verb *effundo* carrying with it also the meaning of *everto*.—781. *Haud secius*. "Not the less on that account," i. e. though horses were excluded from these groves.

784. *Vertitur*. "Moves vigorously."—785. *Triplici crinita juba*. "All hairy with a triple crest." Consult note on i. 468.—786. *Ætneos*, i. e. like those of *Ætna*.—789. *Sublatis cornibus Io*, i. e. a representation of Io changed into a heifer.—791. *Argumentum ingens*. "A memorable subject."—*Et custos virginis*, &c. Along with the transformed Io there was represented on the shield the many-eyed Argus, appointed by Juno as the keeper and the watcher of the heifer. In the back-ground also was depicted the river-god Inachus, the father of Io.—792. *Cœlatâque amnem*. The urn was raised in relief from the shield, and was itself adorned with work in relief.

793. *Nimbus peditum*. So Homer, *Il.* iv. 274: *νέφος εἴκετο πεζῶν*. 794. *Densentur*. From *denseo*, -ēre.—*Argivæque pubes*, i. e. the youth of Ardea, which was said to have been an Argive colony. Consult note on line 372.—795. *Sicani*. The Sicani occupied a portion of central Italy before their migration to Sicily. Compare xi. 317. The reference in the text appears to be to a portion of this ancient race who had settled on the Tiber, in the territories of the Rutuli.—796. *Suorum acies*. A name given, probably, to a portion of the Ardeatæ, or people of Ardea.—*Picti scuta Labici*. "The Labici with painted bucklers." Literally, "painted as to their bucklers." The poet assigns them painted shields, probably in accordance with some old tradition.

797. *Numiâ*. Consult note on line 150.—799. *Circæum jugum*. "Circe's Mount." Afterwards called *Promontorium Circæum*. Consult note on vii. 10.—*Quæis Jupiter Anxurus*, &c. "The fields over which Jupiter Anxurus presides." The full expression would be, *arca, quæis arvis Jupiter*, &c. The country here meant is the territory of Terracina, a city which took the name of Anxur from Jupiter Anxurus, who was worshipped there. Consult Niebuhr, *Rom. Hist.* ii. 463, Cambridge transl.—800. *Feronia*. The grove of this goddess was three miles from Anxur. Here also she had a temple.—801. *Saturæ palus*. Near Circæi, and forming part of the famous Pontine marshes.—802. *Ufens*. This river flowed through the Pontine marshes.

803. *Camilla*. Virgil, in imitation of Homer, introduces a female warrior into his poem. In Homer it is the Amazon Penthesilea; in Virgil, Camilla. She leads a squadron of Volscian cavalry, and is accompanied also by four female combatants, Lavinia, Tulla, Tarpeia, and Acca. Compare xi. 656, 665, &c.—804. *Florentes ære*. "Armed in resplendent brass." Consult note on i. 449. *Florentes* equivalent

to *splendentes*.—805. *Calathis*. The *calathus* was properly the basket in which women placed their work, and especially the materials for spinning.

806. *Sed prælia virgo*, &c. "But, though a virgin, (she was inured) to the hardships of war." Supply *assueta est*.—807. *Cursuque pedum prævertere ventos*, &c. Camilla was remarkable for swiftness of foot, a quality which Virgil here describes in hyperbolic language.—809. *Nec læsisset*. Equivalent to *nec læsura esset*.

814. *Ut regius ostro*, &c. "(To see) how regal rank veils her polished shoulders with the purple." She wore a purple chlamys, or cloak, in token of her regal origin.—815. *Fibula*. Heyne understands this, not of a clasp, but a pin.

816. *Lyciam pharetram*. These were of the best kind.—*Ipsa*. "She herself." Wagner makes this equivalent in fact to *trunco corporis*, or *tergo*, the *humeri* and *crinis* having each been previously mentioned, and *ipsa*, therefore, standing in opposition to them.—817. *Pastoralem myrtum*. "A pastoral myrtle-spear," i. e. a spear made out of the wood of the myrtle, the tree from which the shepherds were accustomed to form their crooks.

BOOK EIGHTH.

1. *Ut belli signum*, &c. Virgil makes Turnus display a standard from the Laurentine citadel as the signal of war. This was, in fact, a Roman custom, which is here ascribed, by a poetic anachronism, to an earlier people. On any sudden emergency two standards were displayed from the Roman Capitol: one red, to summon the infantry; and the other blue, for the cavalry.—*Laurenti*. Latinus had retired from the helm of state, and Turnus, having the feelings of the people on his side, was virtually at the head of affairs.

3. *Concussit*. "Had aroused."—*Impulit arma*. "Had given an impulse to the war." Some translate this, "had clashed together his arms," i. e. shield and spear; of which Heyne, however, disapproves as too harsh.—4. *Turbati animi*. "The minds of all were thrown into deep excitement."—6. *Messapus*. Compare vii. 601.—*Ufens*, vii. 745.—7. *Mezentius*, vii. 647, *seqq.*—8. *Latos vastant cultoribus agros*. "Lay the wide-spread fields bare of cultivators." They withdrew the cultivators of the soil in order to fill the ranks of their respective armies. By thus depopulating the country they in fact lay it waste, *vastant*.

9. *Diomedis urbem*. Argyripa. Diomede had settled in Lower Italy, after his return from Troy.—10. *Consistere*. "Are obtaining a firm footing."

16. *Ipsi*. "To Diomede himself." They wish to be understood that Æneas will, at a proper opportunity, turn his arms, in all probability, against Diomede likewise, not only on account of his present power, but also by reason of former enmity. The fruitless result of this embassy, however, appears in xi. 226, *seqq.*

18. *Talia*. "Such things were passing." Supply *gerebantur*.—*Quæ*. Equivalent, at the beginning of a clause, to *hæc*.—20. *Atque*

animum nunc huc, &c. These two lines have already appeared, iv. 285, 286.—22. *Sicut aquæ tremulum*, &c. "As when the tremulous light reflected from the sun, or the image of the radiant moon, in brazen caldrons of water," &c. This comparison is borrowed and heightened from Apollonius Rhodius, iii. 754, who applies it to the case of Medea, when she is represented as trembling at the danger to which Jason was soon to be exposed. The principal force of the comparison lies in *tremulum* and *omnia pervolat late loca*, as well as *janque sub auras*, &c. The thoughts of Æneas are as little capable of fixing themselves and remaining stationary even for a moment, as the dancing beam of light reflected from the water.

Labris. The lips or edge of the caldron taken for the entire vessel.—23. *Sole*. The image of the sun in the water. So also, *imagine Lunæ*.—24. *Omnia loca*. The different parts of the room or apartment in which the caldrons are supposed to be placed.—25. *Laquearia*. Consult note on i. 726.

28. *In ripâ*. "On the bank (of the Tiber)."—30. *Seramque dedit per membra*, &c. What is peculiar to sleep, namely, its spreading itself over the limbs, is here ascribed to the one who is enjoying sleep.—31. *Deus ipse loci, Tiberinus*. The god of the Tiber is here at the same time a local deity.—32. *Senior*. The river-gods were generally represented in works of art as advanced in years.—33. *Eum tenuis glauco*, &c. "A vestment of hempen cloth, fine of texture, enwrapped his form with its sea-green covering, and a shady reed-crown covered his locks," i. e. around his middle he wore a covering of the colour of the water, &c. Consult note on line 64.

37. *Recehis nobis*. In allusion to the fabled Italian origin of Dardanus. Troy is brought back to the land whence it sprang.—*Æternæque Pergama servas*. Because a second Ilium is to be founded in Latium.—38. *Expectate*. Because predicted by oracles.—39. *Ne absciste*. "Desist not (from thy lofty undertaking)."—40. *Tumor omnis et iræ*, &c. "All the swelling anger of the gods has subsided." Literally, "has yielded," i. e. to the fates. *Tumor et iræ* put, by a species of hendiadys, for *tumens ira*.

42. *Vana hæc fingere somnum*, i. e. that what is now presented to thee is merely the vain creation of dreamy sleep.—43. *Litoreis ingens*, &c. The river-god here repeats what Helenus had already predicted (iii. 390, *seqq.*).—47. *Ea quo ter denis redeuntibus annis*. "In thrice ten revolving years from which period," i. e. from the time of finding the animal and her young.—48. *Clari cognominis*. "Of illustrious name." Referring to *Alba*, which, according to the poet, who follows here some early tradition, derived its name from the white sow found on the spot by Æneas. It took its name more probably, however, from the chalk deposits in its neighbourhood.—50. *Quâ ratione quod instat*, &c. "In what way thou mayest victoriously accomplish what now claims thy attention."

51. *Arcades his oris*, &c. The god now gives most singular directions, and yet in full accordance with what the Sibyl predicted (vi. 97), namely, a union between the Trojans and a Grecian race. According to an old tradition, Euander, a Pelasgic chief, came, about sixty years after the fall of Troy, from Arcadia, where he had inhabited a city named Pallanteum, and settled in Italy on the eastern side of the Tiber, where he founded a city, called also Pallanteum, on the Palatine Hill, as it was subsequently termed. He and his Arcadian followers claimed descent from Pallas, son of Lycæon, and

hence they are styled by Virgil "*genus a Pallante profectum*." With this race the god of the Tiber directs Æneas to form an alliance.—52. *Euandrum*. More correct than *Ecandrum*, the common reading. Consult note on vii. 389.

53. *In montibus*, i. e. on the Palatine Hill.—58. *Adversum amnem*. "The opposing river," i. e. the opposing current of the river.

59. *Primisque cadentibus astris*. "And with the first stars that set," i. e. and at the first dawn of day.—61. *Supera*. "Strive to overcome."—63. *Stringentem ripas*. "Gently laving the banks." *Stringo* here carries with it the idea of grazing, gently touching, gliding by, &c.—64. *Ceruleus*. The water of the Tiber is of a yellowish hue. Compare ix. 814. The epithet "*cærulean*," however, is here applied to the god, as being a general attribute of rivers.—65. *Hic mihi magna domus*, &c. "Here (in after days), a mighty home, a head (of empire) for lofty cities, arises for me." *Exiit* has the force of *exibet*. The reference is to the city of Rome, which the river-god declares is to be his "mighty home," because in it he is to be worshipped with peculiar honours.

66. *Lacui alto*. Equivalent to *amnis parte altissimâ*.—70. *Sustinet*. "Supports." A much better reading than *sustulit*, as given by Heyne. The latter merely refers to the taking up of water; whereas the former implies that the water is upheld in the hand until the prayer is ended.

71. *Genus amnibus unde est*, &c. "Whence rivers have their origin." He is addressing the nymphs who preside over fountains.—72. *O Thybri genitor*. The river-god is again regarded as advanced in years. Compare line 32.—*Cum flumine sancto*. The stream is here termed "sacred," because the abode of the river-deity.—74. *Quo te cumque lacus*, &c. "In whatever fountains thy waters hold thee, compassionating our hardships; from whatever spot thou comest forth most beauteous," i. e. wherever thy fountain-head is; wherever thou gushest forth in all thy beauty from the ground.

77. *Corniger Hesperidum*, &c. "Horn-bearing river, monarch of Italian waters." The epithet *corniger* is given to rivers, because, in the works of ancient art, the river-gods were generally represented with either the visage or the horns of a bull, in allusion to the roar and impetuous movement of waters, especially when issuing from their parent source.—78. *Et propius tua numina firmes*. "And fulfil thy divine promises with more immediate aid." Literally, "more nearly," i. e. in closer proximity with my affairs than the dream afforded.—*Numina*. Referring to the promise made by the river-god of conducting Æneas safely to the city of Euander, &c.—80. *Armis*. Arms, in the proper sense of the term, not naval equipments. Compare verse 93.

83. *In litore*. There is no clashing here between this and *per silvæam*. The meaning is, in fact, *per silvæam in litore*, but the poet indulges purposely in more than ordinary amplification of language in order to mark the extraordinary nature of the event.—84. *Tibi enim*. "Even to thee," i. e. to thee, not to any other deity. Heyne makes *enim* have a strong asseverative force, and to be equivalent to *utique*. It would be more correct, however, to say that it has an assertive and restrictive force combined, and is equivalent to *quidem*.

86. *Quam longa est*. "During its whole continuance." Literally, "as long as it is." Observe the use of the present here in denoting unbroken continuity.—87. *Refluens*. As if the current were now set-

ting up the stream.—*Substitit*. “Subsided.” Literally, “stood still.”—89. *Æquor aquis*. Equivalent to *æquor aquarum*. Literally, “so as to smooth over its surface with its waters.”

90. *Rumore secundo*. “With joyous shouts,” i. e. on the part of the rowers, encouraging one another at the oar. We have adopted the punctuation of Wagner, who connects these words with what precedes, but refers them to the naval “celeusma,” which regulated the movements of the men at the oars. Heyne, on the other hand, connects the words in question with *labitur uncta*, &c., placing a semicolon after *celerant*; a punctuation preferred also by Burgess (*ad Daves. Misc. Crit.* p. 446) and Wakefield. The reference will then be to the gurgling noise of the water under the prow, “with a pleasant gurgling sound.” But, as Wagner remarks, since there is nothing very forcible in these words, they give a heavy air, if joined with it, to the line that comes after. The true mode of appending them would have been, “*Labitur uncta vadis abies rumore secundo*.”

91. *Uncta abies*. “The well-pitched fir.” Supply *pice* after *uncta*. Borrowed from Ennius: *Labitur uncta trabes*.—*Mirantur et undæ*, &c. Nothing can be more beautiful than the picture which is here afforded of armed vessels gliding amid forests, over the bosom of a placid and sequestered river, and presenting to the pacific scene, for the first time, a spectacle of warlike exhibition.—92. *Insuctum*. “Unaccustomed to the sight.”

94. *Fatigant*. “Weary out,” i. e. spend. They pass the whole day and night in incessant rowing.—95. *Flexus*. “The bendings (of the stream).”—*Variisque teguntur arboribus*, &c. The banks of the river were covered with trees, whose branches hung over the stream, and beneath and through which the vessels made their way.—96. *Placido æquore*. “As they move along the placid surface (of the stream).”

97. *Orbem* here properly refers to the arching vault of the sky, and the path of the sun along the same.—99. *Quæ nunc Romana potentia*, &c. The humble city of Euander then occupied the Palatine Hill, which in the subsequent days of Roman power and magnificence was crowded with lofty edifices, such as the temple of the Palatine Apollo, the Palatine Library, connected with the same, &c.—100. *Tum res inopes*, &c. It was, at the time of the Trojan hero's arrival, the humble kingdom of Euander.

102. *Honorem*. “Sacrifice.”—103. *Amphitryoniadæ magno*, i. e. Hercules, the reputed son of Amphitryon, but in reality the son of Jove.—105. *Omnes juvenum primi*. Equivalent to *omnes juvenes primi*, and an imitation of the Greek.—*Pauperque senatus*. A graphic expression, and depicting forcibly the weak sources of this humble Argive colony.—106. *Ad aras*. “At the altars.” The victims were accustomed to be slain near the altars, and of course the ground round about would be stained with their blood.

108. *Incumbere*, &c. “And that (the crews) were bending to the silent oars.” The expression *tacitis remis* may refer either to the absence of all shouting on the part of the mariners, or to the cessation of the naval “*Relictis mensis*.” They were engaged at the moment in partaking of the sacred feast which always followed the sacrifice.—110. *Rumpere sacra*, i. e. to interrupt the solemnity by abruptly leaving the feast. This, if done voluntarily, was regarded as an act of sacrilege; if the result of compulsion, it became an omen of evil augury.—111. *Oboius*. “To meet (the new comers).”—114. *Qui*

genus? unde domo? "Who are you as to race! From what country do you come?" *Domus* used, as frequently, for *patria*. So the Greek expressions of which those in the text are an imitation: *τίνας (κατά) τὸ γένος; πόθεν οἰκοθεν*.

115. *Puppi ab altâ*. At first the Trojans had directed the prows of their vessels towards the shore; on coming nearer, however, they had caused the prows to swing around, and having turned the sterns of the ships to the land, they now impelled them thither by a backward movement, so that on disembarking they might, according to ancient custom, draw their vessels upon the shore stern foremost. Consult note on vi. 5.—118. *Bello superbo*. "By a haughty and unfeeling war." *Superbo* here carries with it the blended ideas of haughty disobedience towards the oracles of the gods, and cruelty towards the unfortunate.—119. *Ferte hæc*. "Bear these my words." Servius, with less propriety, refers *hæc* to the olive-branch.—120. *Socia arma*. "Allied arms," i. e. an alliance in arms.

124. *Excepitque manu*, &c. "And he extended his hand, and having grasped the right hand of Æneas, kept clinging to it," i. e. having grasped, held him tightly by his right hand. So Heyne. Compare the Homeric phrase *ἐν τ' ἄρα οἱ φ' ἔχει*. The expression *excepitque manu* means, literally, "and received (him) with (his) hand."

128. *Et vitâ comtos*, &c. "And to extend before me branches decked with the fillet (of wool)." The fillets, which were made of wool, were wrapped round the branch.—130. *Quodque ab stirpe fores*, &c. The relationship was as follows: Hippodamia, daughter of CENOMAUUS and STEROPE, married PELLOPS, from whom the ATRIDÆ were descended. STEROPE's mother was MAIA, who was herself the mother of MERCURY, and from Mercury EUANDER was said to have sprung. According to another account, ECHERMUS was the father of EUANDER, and had for wife TIMANDRA, the sister of Helen and CLYTEMNESTRA, which last two females married the two ATRIDÆ.—131. *Mea virtus*. "The purity of my own motives."—*Sancta oracula divûm*. Alluding to the revelations of the Sibyl.—132. *Cognatique patres*. DARDANUS and MERCURY, as is explained immediately after.—133. *Conjungere me tibi*, i. e. have filled me with the desire of becoming united unto thee in friendship. So Heyne.—*Et fatis egere volentem*. "And have urged me hither by the fates, (of myself) inclined (to come)." His destinies, as announced by the Sibyl, and confirmed by the god of the Tiber, concurred with his own inclinations.

135. *Ut Graii perhibent*. Wagner charges Virgil with having made a manifest slip in assigning these words to Æneas, a Trojan.—136. *Advehitur Teucros*. "Is wafted unto the Teucri," i. e. unto Troas, where TEUCER then reigned.—139. *Cyllenæ*. MERCURY was born of MAIA, on Mount Cyllene, in Arcadia.—*Fudit*. "Brought into existence."—140. *Auditis si quidquam credimus*, i. e. if tradition be entitled to any credit.—142. *Scindit se sanguine ab uno*, i. e. branches off in two directions from one individual, i. e. from ATLAS, through his two daughters, ELECTRA and MAIA.—*Sanguine ab uno*. Literally, "from one blood," i. e. from the blood of one and the same progenitor.

143. *Non legatos, neque prima*, &c. "I have not made trial of thee in the first instance, by means of ambassadors, or any artful attempts at negotiating." With *legatos* supply *per*, from the succeeding clause. *Pangere* is equivalent here to *figere* or *facere*. Hence *pangere alicujus tentamentum* is the same as *aliquem tentare*, and this is equivalent here to *aliquem aggredi precibus*. Compare the Greek *πειράζειν τινός*.

146. *Gens eadem Daunia*. "The same Daunian nation." Alluding to the Rutuli, who are here called the Daunian race, from Daunus, their earlier king.—147. *Nihil abfore quin mittant*. "That nothing will be wanting to their sending," i. e. to their reducing.—149. *Et mare quod supra*, &c. "And from their holding (beneath their sway) the sea that laves it above, and that which washes it below," i. e. the upper and lower seas, or the Adriatic and Mare Tyrrhenum.

153. *Jam dudum*. "Long before he had ceased." Literally, "long since."—154. *Ut libens*. "How gladly."—157. *Nam memini*, &c. i. e. after having visited his sister at Salamis, he continued his journey and came to Arcadia, which lay to the west and south-west of that island, and in the centre of the Peloponnesus. Here Euander, at that time a young Arcadian prince, had an opportunity of seeing and becoming acquainted with him and Aechides. These reminiscences impart great freshness and beauty to the poem.—159. *Protenus*. Expresses continuity of progress.—*Arcadiæ gelidos fines*. Modern travellers represent Arcadia as still a very cold country in winter. This is natural enough for so mountainous a region. (*Holland's Travels*, p. 426.)

160. *Vestibat*. Old form for *vestiebat*.—*Flore*. "With down."—165. *Phenei*. Pheneos was a city of Arcadia, and the residence at that period of Euander. Subsequently to this, and before his migration to Italy, he inhabited Pallanteum. Compare note on line 341.—166. *Phaëtram*. Consult note on i. 315.—*Lyciasque sagittas*. The Lycians were famous for their skill in archery. Hence a Lycian arrow is one of the best of its kind.—167. *Chlamydem*. Consult note on iv. 137.—168. *Frenaque bina*. Consult note on iii. 542.

169. *Ergo et, quam petitis*, &c. "Therefore, both the right hand which you seek, is (now) joined by me in friendly league (with you)." *Mihi*, by a Græcism, for *a me*.—171. *Opibus*. Warlike supplies in general, not merely troops, as Servius explains it.—173. *Faventes*. "With willing minds." A tacit allusion to the well-known formula, "*favete linguis*," by which those who were present at a sacrifice were enjoined to keep a religious silence as far as any ill-omened expressions were concerned. Æneas and his followers are not, of course, required to keep absolute silence, but only to join in the celebration with good feelings, and to abstain from marring its effect by any remark of an inauspicious or ill-omened character.

175. *Sublata*. They had been removed on the approach of the Trojan vessels.—176. *Ipsæ*. "He himself." Emphatic. King Euander, as the chief personage present.—177. *Præcipuum*. "In particular." More literally, "as the principal one (of his guests)."—178. *Solio acerno*. Poetic, for *ad solium acernum*.—180. *Viscera tota*. "The roasted flesh." *Viscera* for *carnes*.—181. *Dona*, &c. i. e. the gifts of Ceres, on which labour had been bestowed in order to render them fit for the use of man. Poetical periphrasis for "bread." *Onerant canistris*. Literally, "they load in baskets," i. e. they load baskets with, &c.—183. *Perpetui tergo bovis*, &c. "On the chine and expiatory entrails of an entire ox." The chine, *ῥέσρον*, *tergum*, was presented at the table of the principal persons. Its Homeric epithet, *διηνεκές* (*Il. vii. 312*), seems here meant to be expressed by *perpetui*, as if the poet had said *perpetuo tergo*.—*Lustratibus*. So called because accustomed to be burned on the altar as part of the sin offering, or *lustratio*. It must be borne in mind, however, that Virgil, in using this epithet, follows the custom of later

ages, since in Homeric times the entrails, as here represented, were served up at table.

184. *Postquam exempta fames, &c.* A close imitation of the Homeric line, *αὐτὰρ ἐπεὶ πόσιος καὶ ἰδηρύος ἐξ ἔργον ἔντρο.*—185. *Non hæc solemnia, &c.* "No empty superstition, and one ignorant of the ancient gods, hath imposed on us these solemn rites, this accustomed banquet," &c.—187. *Veterum ignara deorum.* A superstition abandoning the good old path of early worship.—189. *Servati facimus.* "We do (all this) because preserved."—*Meritosque novamus honores.* "And renew (well) merited honours." The feast was an annual one in honour of Hercules, for having delivered them from Cacus. The fable of Cacus and Hercules was one of Italian origin, and was frequently handled by the Roman poets. On the present occasion, the episode relating to it may, as Heinrich remarks, appear to some to be spun out to too great a length; the poet, however, has an excuse in its being a domestic legend, and one of great renown.

190. *Saxis suspensam hanc rupem.* "This rock suspended on crags." He points to a large mass of stone, on the summit of a neighbouring height, resting on broken fragments of rock, and connected with the mountain by means of these alone, the main body of the supporting rock having been thrown down, and these supports alone left standing. So Forbiger.—191. *Disiectæ procul ut moles, &c.* "(Observe) how the masses of stone have been scattered to a distance all around, and (how) the mountain habitation stands desolate."—*Montis domus.* The cave of Cacus on the mountain-top. The rocky masses that guarded the entrance have been torn away, and the interior stands all deserted to the view.

194. *Semihominis Caci, &c.* "The dire form of the but half-human Cacus." He was of gigantic size, half human, half savage beast.—200. *Aliquando ætas.* "Time at length." *Ætas* here implies a long previous continuance of trouble.

202. *Tergemini necesse, &c.* Hercules now came from Spain, bringing with him the oxen of Geryon, after having slain their master himself, "of triple form," in the island of Erythea, which lay in the Sinus Gaditanus, or Bay of Cadiz.—203. *Hæc agebat.* Supply *viâ*.—205. *Ne quid, &c.* "That nothing of wickedness or of fraud might be undevised or unattempted." *Inausum*, as Wagner remarks, here refers to a design or intent; *intractatum*, to a design or intent carried into execution. There is, therefore, nothing tautological in this passage.—207. *A stabulis.* Referring here to the pastures in which they had laid themselves down for the night.—208. *Averti.* "He abstracts."

209. *Ne qua forent pedibus, &c.* "That there might be no (sure) indications from the direct marks of their feet."—210. *Versique viarum, &c.* "And hurried along with the tracks of their route turned (in an opposite direction)," i. e. in an opposite direction to that in which they had been dragged.—212. *Quærenti.* Supply *Alcidæ* or *Herculi*. Some read *quærentem*, others *quærentes*, depending at once on *ferabant*. According to our text, *ferabant*, "led," has *se* understood. Wakefield considers the whole line spurious, and Heyne observes that it might as well be away.

213. *Moveret.* A metaphor borrowed from military operations, as, for example, the breaking up of a camp, *castra movere*.—216. *Et colles clamore relinqui.* "And the hills were getting left behind (by them) with loud cries." Burmann gives a different and much less natural

interpretation: "and the hills were left behind by their cry," i. e. their cry passed beyond, or over the hills, and reached the cave of Cacus.—217. *Reddidit vocem*. "Returned the cry."

220. *Arma roburque*. "His arms and club." A species of poetic pleonasm for *robur* alone.—221. *Ardua*. "The summit." Supply *loca*.—223. *Turbatumque oculis*. "And betraying his agitation by his look."

225. *Ruptis immane catenis*, &c. A large stone hung suspended over the entrance by iron chains, and, when lowered by means of these, closed the mouth of the cave. Cacus, in his alarm, does not wait to lower the stone, but breaks the chains, and lets it fall at once.—226. *Ferro*. Referring to the iron chains.—*Arte paternâ*. By the art of his father Vulcan.—227. *Fultos*. To be connected with *objice* in construction. So Ovid (*A. A.* ii. 244), "*appositâ janua fulta serâ*." Compare also Heyne and Wunderlich *ad Tibull.* i. 2. 6.—227. *Objice*. Referring to the barrier afforded by the stone after it had fallen. Heyne: "*objice*, i. e. *saxo illo objecto pro objice*."

228. *Tyrinthius*. Consult note on vii. 662.—231. *Ter saxea tentat*, &c., i. e. thrice to no purpose does he endeavour to force an entrance into the cave.—233. *Acuta silex*. "A sharp and flinty cliff." *Silex* is feminine here, but elsewhere it is usually masculine.—*Præcis undique saxis*. "With the rocks cut away all around," i. e. steep on all sides.—234. *Speluncæ dorso insurgens*. "Rising up as a back for the cave," i. e. it formed a back to the cavern, and at the same time rose to a great height.

236. *Ut prona iugo*, &c. "As, bending forward with its top, it overhung the river on the left," i. e. it had the Tiber on its left, and hung over this stream. Hercules, therefore, placed himself on the right of the rock, and by a powerful effort tumbled it into the river.—237. *Dexter in adversum nitens*. "Striving full against it on the right.—240. *Dissultant ripæ*. "The banks leap asunder," i. e. the mass of rock falls partly on the bank, and causes this to split and break up.—242. *Penitus*. "To their inmost recesses."—245. *Dis invisæ*. "Hated by the very gods." Compare the Homeric *τά τε στυγέοντες θεοί περ*. (*Il.* xx. 65.)

248. *Insuetæ*. "After a strange manner."—249. *Omniaque arma advocat*. "And calls to his aid weapons of all kinds."—250. *Vastique molaribus*. "And vast stones." Heyne: "*Molaribus simpliciter pro grandibus saxis*."—252. *Faucibus ingentem fumum*, &c. This he does as the son of the fire-god.

256. *Animis*. "In his wrath."—*Qua plurimus undam*, &c. A beautiful poetic circumlocution, to express "where the smoke was thickest."—260. *Corripit in nodum complexus*, &c. "He seizes Cacus, grasping him like a knot, and, holding on, keeps choking him until his eyes project from their sockets, and his throat is dry of blood." Some commentators make Hercules to have doubled up Cacus, as it were; but some mention would then have been made by the poet of the broken spine. Others suppose that he grasped Cacus around the middle, as he had done the Nemean lion and Antæus. Neither opinion is correct. *In nodum* appears to be equivalent merely to *in similitudinem nodi*.

Angit inhærens, &c. Propertius (iv. 9. 15) and Ovid (*Fast.* i. 576) make Hercules to have slain Cacus with his club. In details of this kind, the poets, of course, very seldom agree.

262. *Foribus revulsis*, i. e. the stone that blocked up the front

entrance being removed.—263. *Abjurataque rapina*. “And the abjured plunder,” i. e. the plunder, the possession of which he had denied with an oath. This circumstance is not mentioned elsewhere by the poet, but still it is easy to be conceived as having taken place.

268. *Celebratus honos*. “The honours (of the hero) have been celebrated by us,” i. e. these annual honours have been rendered to the hero.—*Lætique minores*, &c. “And posterity, with grateful joy, have observed this day.” *Læti* equivalent to *læti beneficio*, i. e. *grati*.—269. *Primusque Potitius auctor*, &c. “And Potitius (was) the first observer, and the Pinarian house (were) the guardians of these rites sacred unto Hercules.” The expression *primus auctor* is explained by the narrative of Livy (i. 7), where it is said that the Potitii came to these rites when first established sooner than the Pinarii.—270. *Domus Pinaria*. The priesthood for these rites remained in the Pinarian and Potitian houses, although Livy speaks only of the latter, and Virgil of the former. The Potitian family continued till the censorship of Appius Claudius, A.U.C. 448; the latter till a much later period, but the time of its extinction is not precisely ascertained.

271. *Statuit*. “(The hero himself) erected.” We have placed, like Heyne, a full stop at the end of verse 270, making the nominative to *statuit* to be supplied from verse 260. So Ovid also makes Hercules to have erected this altar unto himself: “*Constituitque sibi, quæ Maxima dicitur, aram*.” (*Fast.* i. 581.)—272. *Maxima*. The *ara Maxima* of Hercules was in the Forum Boarium at Rome. Heyne regards verses 271 and 272 as spurious.

273. *Tantarum in munere laudum*. “In honour of an exploit so glorious.” So Heyne. Wagner, however, and some other editors, give *munere* here the force of *sacrificio*, i. e. “in *sacrificio Herculi ob egregium illud facinus instituto*.”—274. *Porgite*. Old form for *porrigite*. The reference is, not to the stretching out of the cup in pledging one another, nor for the purpose of having it replenished by the attendants, but in order to perform a libation.—275. *Date vina*. “Make libations.”

276. *Herculeâ bicolor quum populus*, &c. The poplar was sacred to Hercules; hence the epithet “*Herculeâ*.” The leaves, moreover, on the upper and under side are of a different colour; hence the term *bicolor*.

280. *Devezo Olympo*. “The diurnal hemisphere declining.” In the revolution of the heavens, the diurnal hemisphere was now setting.—282. *Pellibus in morem cincti*. Evidently in imitation of the costume of Hercules.—*Flammas*. “Blazing torches.”—283. *Instaurant epulas*, &c. Heyne regards this and the succeeding line as spurious, but they are ably defended by Weichert (*De Vers. injur. susp.* p. 98, *seqq.*), and more especially by Wagner. This last-mentioned writer refers *instaurant epulas* to the evening repast, the other having taken place at midday; while he regards the *mensæ grata secundæ dona* as pointing to the libations made after supper, and the subsequent circulation of the wine.

285. *Tum Salii*. Weichert is offended at this mention of the Salii, and proposes *Tunc alii*. But the Salii would appear to have been an early Italian priesthood, whom Numa subsequently restricted to the worship of Mars. As the flame ascended, the Salii danced and sung.—287. *Hic juvenum chorus*, &c. The band of Salii here meant con-

sisted, as appears from the poet, of young and old.—288. *Ut prima nocerae*, &c. *Monstra* and *angues* both refer to the same things, namely, the snakes which the infant Hercules crushed in the cradle.

292. *Fatis Junonis iniquæ*. "By the fated commands of unfriendly Juno." It was fated that Hercules should undergo so many labours in order to satisfy the wrath of Juno, and that not even Jove should be able to free him from the same.—293. *Tu nubigenas, invide*, &c. "Thou, unconquered one, dost subdue with thy hand the cloud-born (Centaur), of double-form." By giving *mactas* here the general meaning of "to subdue," we are saved the trouble of having recourse to a zeugma; for the *Cresia prodigia* was brought alive to Eurystheus.—294. *Cresia prodigia*. "The monstrous boar of Crete." Observe the force of the plural.

296. *Te Stygii tremuere lacus*. Referring to the time when Hercules descended to the lower world in quest of Cerberus.—*Janitor Orci*. Cerberus.—298. *Typhoeus*. Here, observes Valpy, the same Hercules, who was contemporary with Eurystheus and Theseus, is made to have taken part in the wars between the gods and the giants. Not so by any means. Hercules merely encounters the shade of Typhoeus in the lower world, as Æneas (vi. 287) does the shades of the Lernean Hydra, of the Chimera, &c. Consult note on vi. 285.—299. *Rationis egentem*. "Deprived (by this) of thy presence of mind."—302. *Pede secundo*. "With favouring omens."

307. *Obitus ævo*. "Oppressed with age." So Terence (*Eun.* ii. 2. 5), "*annis pannisque obitus*;" and Plautus (*Menæchm.*, v. 2. 4), "*consitus sum senectute*."—310. *Faciles oculos*. "His eyes quickly glancing."—312. *Virum monumenta priorum*. Referring particularly to the ruins of earlier cities. Compare verse 355, *seqq.*

313. *Romanæ conditor arcis*. Euander is called here "the founder of the Roman citadel" merely in allusion to his having founded the ancient city of Pallanteum on the Palatine Hill. Compare verse 54.—314. *Indigenæ Fauni Nymphæque*. "Native Fauns and Nymphs," i. e. produced in the very land itself. *Indigenæ* is analogous here to *αὐτόχθονες*. The early Italians were termed by the Romans of a later day *Aborigines*, since no tradition existed of their having wandered into the land from foreign parts. A similarly indigenous origin, therefore, is here assigned to their sylvan divinities.—315. *Truncis et duro robore nata*. "Sprung from the trunks of trees and the stubborn oak," i. e. from the trunk of the stubborn oak. An old and proverbial form of speech, to indicate a rude and simple race. So the Greek expression *ἀπὸ δρυὸς ἢ ἀπὸ πέτρης εἶναι*. (*Hom. Od.* xix. 163, with the note of Crusius). The country around the Tiber appears to have been covered with forests at an early period, in which a wild and untutored race wandered. These the poet, on account of their uncivilized and primitive habits, makes to have sprung from the very trees themselves.

316. *Neque mos, neque cultus*. "Neither any settled mode of life, nor culture." *Mos* here denotes those settled habits unto which men attain only through the influence of early culture.—*Jungere tauros*, i. e. to turn their attention to agriculture.

318. *Asper victu, venatus*. "Hunting, a rugged source of sustenance." Literally, "rugged in the sustenance (it afforded)." So Heyne.—319. *Primus ab ætherio*, &c. The old tradition of the dethronement of Saturn by his son Jupiter, and his consequent settlement in Latium, which was followed by the golden age.—323.

Quoniam latuisset tutus. "Since he had lurked secure." Observe the use of the subjunctive in indicating a tradition: "he had lurked, as is said." The derivation of *Latium* from *lateo* is utterly worthless. The poets make Saturn to have lain hid here, because he feared lest his son Jupiter might retaliate upon him for having devoured his brethren.

324. *Aurea quæ perhibent, &c.* "Under that king was what they call the golden age." Construe, *sub illo rege fuere sæcula quæ perhibent (fuisse) aurea (sæcula)*.—326. *Deterior ac decolor ætas.* "A degenerate age, and one of inferior hue." The reference is first to the silver age, and then to those of brass and iron. They are all, including even the silver, regarded as degenerate.

329. *Posuit.* "Changed." Literally, "laid aside," i. e. laid aside one name and took another, according as some invading tribe, according to Virgil, imposed a new appellation upon it.—330. *Tum reges.* "Then (came) kings," i. e. a succession of kings to rule over the land.—*Asperque Thybris.* "And (among these) the fierce Thybris." A Tuscan king, who fell in battle near the river Albula, and caused its name to be changed to that of Tiber (Thybris, Tiberis). So, at least, says the old legend.—332. *Vetus Albula.* "The ancient Albula." Albula, the old name of the Tiber. Mannert considers Albula, the Latin, and Thybris, or Tiberis, the Etrurian name of the stream, which last became, in the course of time, the prevailing one.

333. *Pulsum patriâ.* An accidental murder compelled him to leave Arcadia.—*Extrema.* "A remote part." The early Greeks regarded the western regions of the world as comparatively remote and unknown.—335. *Matrisque egere tremenda, &c.* "And the awe-inspiring admonitions of my mother, the nymph Carmentis, and the god Apollo as the author (of the step), have impelled me (to this course)."—338. *Carmentalem Romani nomine portam, &c.* "And the gate which the Romans (now) call Carmental by name." We have adopted *Romani*, with Wagner, in place of the common reading, *Romano*.—339. *Priscum honorem.* "Ancient honorary memorial."—341. *Et nobile Pallanteum.* "And that the Pallanteum would become ennobled." On its site, in after days, the Palatium was erected.

343. *Retulit.* "Called." Equivalent merely to *appellavit*. Wagner remarks, in explanation of this meaning: "*Verba enim sunt notæ, quibus res quasi referimus, seu exprimimus.*"—*Gelidâ sub rupe.* The Lupercal was a cave sacred to Pan, at the foot of the Palatine Hill. It was said to have been consecrated to the god by Euander.—344. *Parrhasio dictum Panos, &c.* "According to the Arcadian custom, named after the Lycean Pan." The cave was called *Lupercal*, from *lupus*, just as, in Arcadia, Pan was styled *Λυκαῖος*, from *λύκος*. This Greek etymology, however, is of no value. The appellation *Λυκαῖος* was given originally to Pan from Mount Lycæus in Arcadia.—*Parrhasio.* Equivalent to *Arcadio*. The name is derived from the Parrhasii, a people of Arcadia near the Laconian frontier.

345. *Nec non et sacri, &c., i. e.* the grove of Argiletum, sacred to Argus. This Argus was an Argive, and a guest of Euander's, who conspired against that monarch, and was slain, in consequence, by the followers of the latter, though without his knowledge.—*Argileti.* The Argiletum was here a grove, and the name was said to have been derived from *Argi letum*, i. e. the "death of Argus." Others, however, deduce the term from *argilla*, "clay," &c., a large quantity

of which is found in that vicinity. At a later day, Argiletum was a street at Rome, which led from the Vicus Tuscus to the Forum Olitorium and Tiber.—346. *Testaturque locum*, &c. "And he calls the place to witness (his innocence), and informs (Æneas) of the death of his guest Argus," i. e. states to him all the particulars of the story.

347. *Tarpeiam*. The poet here indulges in an anachronism. The Tarpeian Rock received its name, according to the common account, in the reign of Romulus.—*Capitolia*. For *Capitolium*. The Capitoline heights only are meant here. At a later day they were crowned with splendid buildings, especially the temple of Jupiter Capitolinus.—348. *Aurea*. Alluding partly to the splendor of the edifice itself, partly to the immense treasures which it possessed in works of art, &c.

349. *Jam tum religio*, &c. To enthrone, remarks Symmons, from the remotest times, on the summit of the Capitoline Hill, a visible divinity, arrayed in all the terrors of the monarch of the gods, was a sublime idea, which has been executed as nobly as it was conceived.—350. *Silvan saxumque*. "The forest and the rock itself." The former of these refers to the woods which then covered the Capitoline heights; the latter, to the rocky heights themselves.—352. *Quis deus, incertum est*, &c. "A god inhabits; what god is uncertain." 353. *Quum sæpe nigrantem*, &c. Jupiter, according to this legend, presented himself to the view in his most fearful form; holding the ægis in his right hand and the thunderbolt in his left.

Ægida nigrantem. The darkness, observes Symmons, with which Virgil has in this place surrounded the majesty of the god, and has described as emanating from his ægis, is productive of the most sublime effect.—According to ancient mythology, the ægis worn by Jupiter was the hide of the goat Amalthea, which had suckled him in his infancy.

Dextrâ. We have adopted the punctuation of Wagner, placing a comma after *dextrâ*, and thus connecting it with what precedes.

355. *Hæc duo oppida*. Janiculum and Saturnia.—367. *Hanc arcem*. "This stronghold." Pointing to one of the two ruined towns. The common text has *urbem*, which comes in very awkwardly after *oppida*.—360. *Passimque armenta videbant*, &c. Euander's cattle were pasturing in what was at a later day the very heart of Rome.

361. *Carinis*. The Carinæ formed a street at Rome, in a hollow between the Cælian, Esquiline, and Palatine Hills, whence its name. It contained some of the most splendid private structures in the city, and was the residence of many of the principal Romans.

362. *Sedes*. "The monarch's abode."—364. *Et te quoque dignum finge deo*, &c. "And mould thyself also (into a frame of mind) worthy of the god, nor come fastidious unto our scanty affairs," i. e. make thyself to resemble Hercules in a contempt for mere external splendor, and despise not our humble hospitality.—368. *Libystidis*. For *Libycæ*, from the Greek Λιβυστρίς, gen. *ίδος*.

369. *Nox ruit*. Consult note on ii. 250.—372. *Vulcanum alloquitur*, &c. Imitated from Homer (*Il.* xix. 294, *seqq.*), where Juno succeeds in influencing the monarch of Olympus. The epithet *aurææ* here indicates the workmanship of a god, namely, Vulcan himself.—373. *Et dictis divinum*, &c. "And breathes divine love into her words." Some render *dictis*, "by her words," and understand *illâ* as the object. This, however, is inferior.—375. *Debita*. "Due (to them

by the fates).”—378. *Labores*. Referring to the labours of his forge.—379. *Natis*. The reference is to one in particular, namely, Paris.

381. *Constitit*. “He has obtained a footing.”—382. *Et sanctum mihi numen*, &c. “And implore arms from thy divine power revered by me,” i. e. worthy of all reverence in my eyes.—383. *Filia Nerei*. Thetis, who, according to Homer, obtained arms for Achilles from the fire-god.—384. *Tithonia conjux*. “The spouse of Tithonus.” Aurora, who obtained, according to the Cyclic poets, arms for her son Memnon from Vulcan.—385. *Quæ mœnia*. “What walled cities.”

391. *Olim*. “At times.”—*Tonitru quum rupta corusco*, &c. “When the bright, chink-like fire of the skies, having burst forth with (loud) thundering, traverses the storm-clouds with gleaming light.” *Ignæ rima*, literally, “the fiery chink,” is extremely graphic, and we have endeavoured to preserve its force in the translation.—*Rupta*. Besides the idea of suddenness, this term conveys also that of a zigzag motion, according to Heinrich.

394. *Æterno devinctus amore*. Imitated from Lucretius (i. 34).—395. *Quid causas petis ex alto*. “Why dost thou seek such far-fetched arguments?” Literally, “why seekest thou arguments from what is remote?” i. e. from such remote instances as those of Thetis and Aurora.—396. *Similis si cura fuisset*, &c. “Had a wish like this been thine,” i. e. hadst thou wished me to do this.—398. *Trojam stare*. “Troy’s standing.”—399. *Priamumque superesse*. “And Priam’s surviving.” According to the ancient belief, the decrees of Fate could not be altered, but they might be put off.

401. *Quidquid in arte meâ*, &c. “Whatever of careful skill I can promise thee within the compass of my art.”—402. *Liquidore electro*. Electrum was a compound metal much esteemed by the ancients, and took its name, probably, from its resemblance to pale amber. It was composed of silver and gold in certain proportions. According to Pliny, the proportions were four parts of gold to one of silver, but other writers mention a greater quantity of the less precious metal.—403. *Quantum ignes animæque valent*. “As much as fires and breathing bellows are able to effect (all this do I promise unto thee).” Supply *omne hoc tibi promitto*, as referring to all that precedes, from *quidquid in arte meâ*, &c.—*Animæ*. Servius: “*Spiritus, quo fabriles inflari folles solent*.”—404. *Viribus indubitare tuis*. “To distrust the extent of thy influence.” *Indubitare*, according to Servius, was first used by Virgil.

407. *Inde ubi prima quies*, &c. “Then, when the first (interval of) repose had chased away slumber (from his eyes), in the mid career now of night driven away,” i. e. at midnight.—409. *Cui tolerare vitam impositum*. “On whom the task is imposed of supporting existence.”—409. *Tenuique Minervâ*. “And the loom yielding but a scanty reward.” The name of the goddess employed for the art over which she presided.—411. *Noctem addens operi*. “Adding night to her work,” i. e. working early in the morning, before it is light.

412. *Castum ut servaret cubile*, &c. Heyne: “*Ut habeat, unde vivat honeste ipsa et nati, servatâ maritalis tori pudicitia*.”—414. *Nec tempore segnior illo*. “Nor at that time less industrious,” i. e. rising as early, and equally industrious.

416. *Insula Sicanium*, &c. Homer makes the workshop of Vulcan to have been in Olympus (*Il.* xviii. 369). Virgil, on the other hand,

here selects one of the Lipari islands, named Hiera, off the northern coast of Sicily. Callimachus (*H. in Dian.* 46) makes Lipara the scene of the fire-god's labours, and hence Theocritus (*Id.* ii. 133) names Vulcan *Διπαραιός*.—417. *Erigitur*. Referring to the mountainous character of the island.—418. *Et Cyclopus exesa caminis*, &c. "And Ætnean caves eaten out by the forges of the Cyclopes," i. e. caverns resembling those supposed to be in the bowels of Ætna, and hollowed out by the action of fire.—419. *Validique incudibus ictus*, &c. "And powerful blows are heard re-echoing from anvils." Equivalent, as Servius remarks, to *referentes gemitus audiuntur*.

421. *Stricturæ Chalybum*. "The (ignited) masses of iron." *Stricturæ* here is equivalent to *μύδροι*.—*Chalybum*. The name of the people (*Chalybes*) is put for the metal for which their country was famous.—*Et fornacibus ignis anhelat*. A beautiful poetic expression to denote the low roar of the flames in the furnace.—422. *Vulcani domus*, &c. "It is the abode of Vulcan," &c.

423. *Hoc*. Old form for *huc*.—425. *Brontesque, Stropesque, et . . . Pyramon*. These three names have each a meaning. The first is derived from *βροντή*, "thunder;" the second from *στροπή*, "lightning;" the third from *πῦρ*, "fire," and *ἄκμων*, "an anvil." Hesiod (*Theog.* 140) and Apollodorus (i. 1, 2) call this last one, *Ἀργης*, *Arges*.—426. *His informatum manibus*, &c. "These had in hand an unfinished thunderbolt, part being already polished off, (of the kind) which the father hurls in very great numbers upon the earth from the whole sky."—*Informatum*. A technical term, applied to the work of statuaries, painters, and other artists, when in progress and still unfinished. Compare line 447.—427. *Quæ plurima*. An imitation of the Greek. The Latin prose form of expression would be *cujus generis plurima*.

429. *Tres imbris torti radios*, &c. "They had just added three shafts of hail, three of rain-cloud, three of gleaming fire, and (three) of the storm-winged southern blast." The thunderbolt is here made to consist of twelve shafts or barbed darts, every three typifying some phenomenon that accompanies the thunder in the kingdom of nature. To these are then added the fearful gleamings, the loud uproar, the panic terrors, &c., that mark its path.—*Imbris torti*. Wagner: "*Imber tortus*, h. e. *constrictus et coactus in grandinem*." Compare ix. 671, *seqq.*—*Radios*. Equivalent to *cuspides*, or the Greek *ἀκτῖνας*. These *radii* are sometimes represented as straight; more commonly, however, they have a barbed point like a javelin, while the remaining part has a zigzag appearance, as if in imitation of a forked lightning. The number of *radii*, again, varies from four to twelve, and they are either made to project from the two extremities of the bolt, or from the extremities and the sides. The bolt itself is often depicted with wings.

432. *Íras*, &c. "And the wrath of heaven with its vengeful flames." Literally, "and angers with pursuing flames."—*Miscabant*. Observe the force of the imperfect, as indicating the work on which they were employed at the time of the fire-god's coming. So also *instabant* and *polibant*.—434. *Instabant*. "They were urging on," i. e. were expediting as a piece of work.—*Quibus ille viros*, &c. An enlargement of the idea contained in the Homeric *λαοσσόος*.

435. *Ægidaque horrifera*. The reference is now to the breastplate of Minerva, not to the segis as wielded by Jove.—*Turbata*. Equivalent to *irata*.—*Arma*. Observe the employment of *arma*, as indicating

defensive armour, the ægis being now the breastplate.—436. *Squamis auroque*. "With golden scales." A hendiadys.—438. *Ipsamque Gorgona*. "And the Gorgon herself," i. e. the Gorgon's head; referring to Medusa, whose head formed a common appendage of the breastplate of Minerva. In our remarks on the ægis (verse 354), it was stated that, according to ancient mythology, the ægis worn by Jupiter was the hide of the goat Amalthea; it must now be added, that, by the later poets and artists, the original conception of the ægis appears to have been forgotten or disregarded. They represent it, as appears from the present passage among others, as a breastplate covered with metal in the form of scales, not used to support the shield, as was done with the more ancient ægis, but extending equally on both sides, from shoulder to shoulder.

438. *Desecto vertentem*, &c. The eyes are here represented as actually moving in their sockets, which adds, of course, to the wondrous nature of the work. Compare Wagner, *ad loc.*, and also what is said by the ancient poets respecting the wonderful *avrópara* of Vulcan. (*Hom. Il. xviii. 417, seqq.*)

441. *Nunc usus*. "Now is there need."—443. *At illi ocus incubuere*, &c. "But they all together, and having parcelled out the work equally, bent themselves quickly (to the task)." So Wagner.—446. *Chalybs*. "Iron." Consult note on verse 421.—447. *Informant*. "They mark out the outline of." The force of *informo*, in such cases as the present, is well explained by Forcellini, "*primam et rudem alicui rei formam induco*." Compare note on verse 426.

Unum contra. "Alone (sufficient) against."—448. *Septenosque orbibus orbes impediunt*. "And they join plates firmly to plates in sevenfold order," i. e. they lay plate upon plate to the number of seven, and unite them firmly together. The result is a sevenfold shield of metal plates. So Heyne.—449. *Impediunt* is well explained by Wagner: "*ita inter se jungunt et compingunt, ut direlli non possint*."—451. *Lacu*. "In the trough." Compare Ovid, *Met. ix. 170*.

. gelido ceu quondam lamina candens
Tincta lacu stridit

452. *Illi inter sese*, &c. Observe the peculiar cadence of the line, as indicating laborious and strenuous effort.—453. *In numerum*. "In equal time."—*Versantque*. "And keep turning again and again." Observe the force of the frequentative.

455. *Euandrum ex humili tecto*, &c. From a scene of labour, noise, and bustle the reader is at once transported to another, where reigns perfect repose.—456. *Et matutini colucorum*, &c. The reference is particularly to the note of the swallow. Compare Anacreon (*Od. xii. 8, seqq.*), where the bard complains of his dreams being broken by the swallow's early twittering, ὑποθρίαισι φωναίς. Heyne asks whether the poet means the crowing of the cock!—458. *Et Tyrrhena pedum circumdat*, &c. The epithet *Tyrrhena* is here merely ornamental. Otherwise, however, by the "Tuscan sandal" was meant a particular kind, having a wooden sole, and fastened round the foot by leather thongs. Hence *Tyrrhena vincula* in the text, literally, "Tuscan thongs."

459. *Tegeæum ens*. "His Arcadian sword." *Tegeæum* is equivalent here to *Arcadicum*, from Tegea, a city of Arcadia.—460. *Demissa ab lævâ*, &c. "Throwing around him a leopard's skin hanging

down from his left shoulder." The *panthera* of the Latins is the *πάρις* of the Greeks, and corresponds to the leopard, not the panther.

461. *Limine ab alto*. Markland regards *alto* as inconsistent with the idea of an humble mansion, and therefore proposes *arto*. Heyne thinks that we must either adopt Markland's emendation, or else regard *alto* as "*pauilo otiosius*." Wagner is of opinion that the epithet is merely a general one, and is here employed to indicate the threshold of a palace, however small and humble this last may be. Heinrich's explanation, however, appears to be the best, namely, that *alto* here refers to a threshold raised high above the ground after a rustic fashion.

463. *Hospitis Æneæ sedem, &c.*, i. e. the apartment of Æneas, and the privacy which it afforded. So Wagner. The object of the monarch was to have a private conversation with his guest on matters of high moment to the latter, and therefore requiring strict secrecy.—

464. Compare verse 170, *seqq.*—468. *Licito sermone*. "Unrestrained converse." Because they were now in private.

472. *Pro nomine tanto*. "In comparison with the distinguished name (which I enjoy with thee and thy countrymen)," i. e. in comparison with that fame which has induced you to come hither. So Heyne. Some commentators, with less propriety, refer *nomine tanto* to Æneas and the Trojans: "considering your distinguished name."

—473. *Hinc Tusco claudimur amni*. Alluding to the Tiber, which bounded his humble realms on the west, and which is here called "the Tuscan river," because forming for a great part of its course the boundary of Etruria on the east and south-east.—475. *Opulentæ regnis castra*. "And the forces of a powerful kingdom." Literally, "and a camp rendered powerful by a kingdom." Grammarians term this an hypallage, for *opulentorum regnorum castra*.

478. *Haud procul hinc, &c.*, i. e. not far from hence stands inhabited the city of Agylla, of ancient origin. Agylla was also called Cære, and was of Pelasgic origin, having been founded at a very early period by Tyrrhenian Pelasgi.—*Lydia gens*. "The Lydian nation." The Tyrrhenian Pelasgi, who settled in, and civilized Etruria, were said to have come from the coast of Lydia. The poet merely speaks here of their founding Agylla, but the reference, of course, is simply to this as one of their settlements.—481. *Rex deinde Mezentius*. "King Mezentius at length." Mezentius is here called "king;" his true title, however, was Lucumo. This last was the title applied to the hereditary chiefs who ruled over each of the twelve independent tribes of the Etrurian nation.

484. *Di reseruent*. "May the gods have similar punishments in store."—487. *Tormenti genus*. "A refinement in torture." Literally, "a kind of torture."—489. *Infanda furentem*. "Raging past description."—491. *Ad fastigia*. "To his palace-roof." *Fastigium* is properly the peak of the roof, taken here for the whole.—493. *Confugere*. "Fled for safety." The historical infinitive put for the imperfect.—*Defendier*. "Was defended." Historical infinitive. Old form for *defendi*.—495. *Præsentî Marte, i. e.* by an immediate recourse to arms. The people of Agylla, according to Euander, were at that very time in arms, and on the point of sailing against the Etrurians to demand that Mezentius be given up.

497. *Puppæ*. The vessels put for the crews themselves.—498. *Signa ferre*. Literally, "that they bear onward the standards," i. e.

advance.—499. *Mæonia*. Mæonia was another name for Lydia among the poets. It contains, therefore, an allusion here to the alleged Lydian descent of the people of Agylla, or, rather, of the Etrurians generally, through the Pelasgic Tyrrheni.

500. *Flos veterum virtusque virum*. "Flower and strength of an ancient race." *Veterum virum* is equivalent to *gentis antiquæ*. According to Servius *flos veterum*, &c., is borrowed from Ennius.—501. *Dolor*. "Indignation."—503. *Externos optate duces*. "Choose foreign leaders," i. e. a foreign leader.—506. *Mandatque insignia*. "And commits to me the other badges of royalty." The reference here is to the *sella eburnea*, *trabea*, &c.—*Tarchon*. This form is more in accordance with the usage of Virgil than *Tarcho*, as given in the common text. The poet makes Greek names, having a Latin genitive; end in the nominative in *on*, with the single exception of *Apollo*. On the contrary, names of Italian origin end with him in *o*, as *Aluro*, *Epulo*, *Hisbo*, &c.—507. *Succedam castris*. Supply *precantes ut*. "Entreating me to come to their camp," &c.

508. *Tarda gelu sæclisque effata*. "Retarded in its movements by the chilled blood, and worn out by the long lapse of years." *Sæclis* is equivalent to *annis*, or *longo annorum cursu*.—510. *Natum exhorter*. "I would exhort my son (to supply my place), were it not that he, of a mixed race by reason of a Sabine mother, derived a portion of his country from this land." The oracle required a foreign leader, and the son of Euander only fulfilled the condition on the father's side, having been born of a Sabine mother.

514. *Hunc Pallanta*. "My Pallas here." Observe the force of *hunc* in indicating gesture. The father points to his son, who is close by.—516. *Et grave Martis opus*. Compare the Homeric *μῆν' ἔργον Ἀρηος*.—518. *Arcadas equites*. The cavalry are sent as immediate aid. The epithet *Arcadas* is merely ornamental. The Arcadians at home, by reason of their mountainous country, were not very strong in cavalry. The same remark may apply to the new territories of Euander in Italy, independently of their small size.—519. *Pallas*. Supply *dabit*.

522. *Putabant*. "Were revolving." We have altered the common punctuation after *Achates* and *putabant*, in accordance with the suggestion of Wagner. In translating, therefore, the words *ni signum*, &c., we must supply as follows: "(and they would have continued long to do so) had not, &c. In prose Latinity we would have *cum* in place of *ni*, with a semicolon or comma after *Achates* and *putabant*.—523. *Cælo aperto*. "In the clear sky." Literally, "in the open sky." So, on the other hand, clouds are said to *cover* the heavens.

525. *Cum sonitu*. "With a peal of thunder." Thunder and lightning in a clear sky formed an omen of peculiar importance.—*Ruere*. "To be coming into collision." Put for *corruere*.—526. *Tyrrhenusque tubæ*, &c. "And the blast of the Tyrrhenian trumpet to send its deep notes through the sky." The Tyrrheni, who brought civilization into Etruria, are also said to have been the inventors of the trumpet. *Tyrrhenus tubæ clangor* poetically for *Tyrrhenæ tubæ clangor*.

527. *Frægor increpat ingens*. "A mighty crash thunders forth."—528. *Armia inter nubem*, &c. These were the arms just made by Vulcan for Æneas, and which Venus was bearing through the sky. In the clear heavens was a cloud in which they were conveyed, and hence the expression *inter nubem*, in the text.—529. *Et pulsa tonare*.

"And (hear them), clashed together, to resound aloud." Observe the zeugma in *vident*, the verb in this clause being equivalent to *audiunt*.

533. *Quem casum portenta ferant.* "What (coming) event these prodigies portend."—*Ego poscor Olympo.* "I am called by heaven." Literally, "I am asked for by Olympus." Supply *ab* before *Olympo*. The meaning of the clause is, "I am summoned by the gods to the conflict." Heyne regards *Olympo* as the dative for *ab Olympo*, and gives a somewhat different explanation of the passage: "*Me Olympus poscit, me vult, respicit, h. e. ad me ostentum aeris spectat, nihil est quod vos teneamini.*"

537. *Heu quantas miseris, &c.* Æneas sees, in spirit, the overthrow of his foes.—540. *Thybrî pater!* The battle in which Turnus lost his life, and the Latins were defeated, was fought in the vicinity of the Tiber. *Poscant . . . rumpant.* Ironically.

542. *Et primum Herculeis, &c.* "And first he awakens the dormant altars with Herculean fires." Poetic, for "he awakens the slumbering fires on the altars sacred to Hercules." By "Herculean fires" are meant fires in honour of Hercules. Euander, according to Heyne, would seem to have worshipped Hercules as a domestic or family deity, and to have consecrated a special altar to him in his dwelling, and on this altar Æneas now rekindles the fires for a sacrifice to him as one of Euander's Penates. Another sacrifice is then offered by him to the *Lar domesticus* of Euander, and his more immediate Penates. Wagner, however, more correctly makes the sacrifice to Hercules to have been offered at the *Ara Maxima*, on which the previous oblation was being made by Euander at the time of Æneas's arrival. After this, according to the same critic, another sacrifice is made *within* the dwelling, unto the Lares and Penates.—543. *Hæsturnumque Larem, &c.* "And then, with joyous feelings, approaches the Lar of the previous day's worship, and the humble Penates (of his entertainer)," i. e. the Lar to whom he had made his offering on the previous day, when entering for the first time the dwelling of Euander. Some read *externum*, in the sense of ξένιον, instead of *hæsturnum*, but without any necessity. The epithet *parvos* has a peculiar reference to the humble abode of the monarch.

547. *Qui sese in bella sequantur.* "To accompany him to the scene of warlike preparations," i. e. to Cære, and the forces assembled there, in order that he may obtain their aid. *Bella* strikingly depicts the martial feeling that animates the people of Cære, and their eagerness to advance against the Rutulians. Commentators manage to find a difficulty here, where none in fact exists.—549. *Segnisque, &c.* "And float, without any exertion on their part, down the stream." *Segnes* is equivalent here to *sine remigio*, as Servius well explains it.—550. *Nuntia ventura.* The feminine agreeing with *paris*, instead of *nuntii venturi*.—*Rerumque patrisque.* "Of both the condition of affairs and of his father's movements." The remainder of the Trojans who had accompanied Æneas to the city of Euander return to the Trojan encampment, and bring the tidings to Ascanius of the affairs in hand.

552. *Exortem.* "One distinguished from the rest." Supply *equum*, and consult note on v. 534.—553. *Præfulgens unguibus aureis.* "All resplendent with gilded claws." The preposition *præ* increases the force of the simple verb.—555. *Tyrrheni ad litora regis, i. e. to Cære, where Mezentius had been reigning.* Some MSS. give *limina*, of

which Heinsius approves. This, however, is not needed. We must bear in mind that the forces of Cære were encamped on the *shore*, ready to *embark* as soon as a fit leader could be found.—556. *Matres*. Mothers, alarmed for the safety of their sons, about to proceed to the war.—*Propiusque periclo it timor*. “And fear now borders more and more closely upon the danger itself,” i. e. they do not now fear danger merely, but they fear it as something close at hand, and imminent. Consult Wagner, *ad loc.*

558. *Euntis*. Supply *filii*.—559. *Inexpletum lacrymans*. “Weeping in a way that would not be satisfied.” We have preferred here the reading of Heyne to *inexpletus*, as given by Wagner. It is certainly the more forcible and natural one of the two.—560. *O mihi referat si Jupiter*. “O that Jupiter would restore to me.”—561. *Præneste sub ipsâ*. In *Æn.* vii. 670, *seqq.*, Cæculus is called the founder of Præneste, and is numbered among the chieftains in the army of the Latins. Here, however, Euander says that he himself fought, in earlier years, under the walls of Præneste, and slew Herilius, king of that place. Cæculus, therefore, must have been a second founder of the city, or, in other words, must have rebuilt it.—564. *Feronia*. Compare vii. 800.—565. *Terna arma movenda*. “Arms to be thrice wielded.” He had to be thrice conquered and slain.

569. *Finitimo huic capiti insultans*. “Insulting this his neighbour,” i. e. me, his neighbour. Literally, “insulting this neighbouring head.” Compare, as regards the force of *capiti*, the note on iv. 613. We have given *finitimo*, with Wagner, in place of *finitimus*, as adopted by Heyne. It is more euphonic, and sanctioned also by better MSS.—571. *Urbem*. Cære or Agylla.

574. *Patrias preces*. “A father’s prayers.” *Patrias* for *paternas*.—576. *Venturus in unum*. For *conventurus*.—581. *Mea sera et sola voluptas*, i. e. the only solace of my declining years.—582. *Gravior nuntius*. “More painful tidings than ordinary.” We have given *neu*, with Wagner, instead of the common *ne*. It is certainly the more spirited form here.

588. *Pictis armis*. “Emblazoned armour,” i. e. not only decorated with gold and silver ornaments, as Heyne remarks, but having also devices (*γραφαί, σήματα*) painted upon the shield, &c.—*Conspectus*. Equivalent to *conspiciuus*, or, as others say, to *conspiciendus*.

589. *Oceani perfusus undâ*, i. e. rising from ocean.—590. *Quem Venus ante alios*, &c. Because it is her own star.—594. *Qua proxima meta viarum*. “Where is the nearest limit of their route,” i. e. by the shortest route. So Wagner.—596. *Quadrupedante putrem*, &c. In this line, imitating the sound of cavalry in quick motion, Ennius is imitated.

597. *Cæritis* is here the genitive of *Cæres*, another form of name for the city of Cære. The name of the river itself was, according to Cluver, *Cæretanus*, corresponding to the modern *Vacina*. The stream flowed on the east side of the city.—599. *Nemus*. Merely synonymous with *lucus* in line 597, and standing here for *lucum*.—602. *Qui primi fines aliquando*, &c. “Who once held the first possession of the Latin fields.” These Pelasgi, according to the common account, settled also in Cære, and left many traces of their language and customs behind them. (*Dion. Hal.* i. 20.—*Id.* iii. 58.)—603. *Tuta tenebant castra locis*. “Kept their camp defended by the situation of the place.”—605. *Et latis tendebat in arvis*, i. e. the line of

encampment was extended over a wide space of country.—607. *Currant*. This narration is completed in the tenth book, verse 148, *seqq.*

610. *Gelido secretum flumine*. "Apart by the cold river." *Secretum* is equivalent to *solum*, i. e. *secretum a sociis*. We have given *et gelido* with Wagner, in place of *egelido*, the reading of Heyne. *Egelidus* is not in accordance with epic language; and, besides, the river in question has already been styled *gelidum* in a previous verse.—612. *Promissa*. Compare line 401.

617. *Dee donis et tanto*, &c. A hendiadys.—618. *Explari*. Supply *tuendo*. "With gazing upon them."—619. *Interque manus*. The smaller parts of the armour are held in his hands; the larger in his arms.—622. *Sanguineam*. "Red-gleaming." Equivalent to *rubilam*.—623. *Inardescit*. "Begins to kindle up."—624. *Electro*. Consult note on verse 402.—625. *Et clypei non enarrabile textum*. "And the workmanship of the shield too wonderful to be described in words." Cérda refers *textum* to the execution of the work, Heyne to the subjects unfolded on the shield; it appears, however, in fact, to have reference to both in an equal degree.

627. *Haud catum ignarus*, &c. "Not ignorant of what had been foretold."—629. *Pugnataque in ordine bella*. The centre of the shield represented the Mediterranean, with the battle of Actium. The remainder was divided into compartments, each devoted to some prominent period of Roman history.

630. *Peccerat et viridi*, &c. "(There) he had also represented the newly-delivered she-wolf reclining," &c. *Fatam* is here equivalent to *enizam*.—631. *Geminos huic ubera circum*, &c. The twin-boys are Romulus and Remus. The story of their having been suckled by a she-wolf is often depicted on ancient coins.—634. *Mulcere alteros*. The motion and successive action, observes Symmons, seemingly attributed in some instances to the figures on the shield, belong to the explanation, which sometimes mingles the future with the present. The painter or the sculptor can give only one point of action, but he who explains the painting or the sculpture will naturally illustrate its design.

635. *Sine more*. "Without regard to law or right." So Wagner.—636. *Cavea*. The *cavea* was that part of the circus, theatre, &c., which contained the audience or spectators. In the present instance the circus is meant, the reference being to the Circensian games. The rape of the Sabine women took place during the celebration of these games, which were then called *Consulia*, because in honour of Consus or Neptune.—*Circensibus*. Supply *ludis*.

637. *Novum consurgere bellum*, &c. i. e. arising between the Romans, headed by Remulus, and the Sabines led on by Titus Tatius.—*Consurgere*. Observe the peculiar construction, *addiderat consurgere*, where the prose form of expression would have been *et bellum subito consurgens*.—638. *Curibusque severis*. *Cures*, one of the Sabine towns, is here put for the whole nation. The epithet *severis* refers to the austere and rigid manners and moral discipline of the Sabine race.

639. *Idem reges*. Romulus and Titus Tatius.—640. *Pateras*. Consult note on i. 739.—641. *Casa porcé*. According to a Roman custom, of which Livy often makes mention. Compare xii. 170.—*Porcé*. The masculine would be the proper form; but the feminine is here employed in place of it by poetic usage, and also in order to avoid the less elegant masculine form *porco*. Compare Quintilian (viii. 3, *mod.*),

"*Quædam non tam ratione quam sensu indicantur, ut illud: cæcâ jungebat fœdera porcâ. Fecit elegans fictio nominis; quod si fuisset porco, vile erat.*"

642. *Citæ quadrigæ*, &c. Alluding to the death of Mettus Fuffetius, who was torn asunder by being attached to two four-horse chariots that were driven in different directions. Niebuhr makes the more correct form of the name to have been *Mettius*.—643. *At tu dictis*, &c. "But thou, O Alban, shouldst have adhered to thy agreement," i. e. shouldst not have acted treacherously in battle towards the Romans.—645. *Per silvæ*, &c. Commentators discover here a resemblance between the sound and sense.

646. *Porsenna*. There is considerable doubt about the true form of this name. Horace, in a pure iambic line (*Epod.* xvi. 4), gives *Porsēna*. Martial, also (*Epigr.* i. 22), has *Porsēna*, and the short penult is likewise found in Silius Italicus (viii. 391, 480; x. 484, 502). Niebuhr maintains that *Porsēna* in Martial, is a blunder on the part of the poet (*Röm. Gesch.* vol. i. not. 1300); but this is far from likely, seeing that the short quantity is given, also, by the two other writers just mentioned. (Consult Macaulay's *Lays of Anc. Rome*, p. 44, seqq.) It seems better, therefore, to suppose that the original Tuscan form of the name was *Porsenna*, like *Vibenna*, *Ergenna*, &c.; and that this became shortened, in the ordinary pronunciation of the Romans, into *Porsēna* or *Porsna*. Both forms, therefore, might easily occur in poetry. Heyne reads *Porsēna*, but Servius says, "*Sane Porsenna*," though the reason which the latter assigns is not very satisfactory, "*unum n addidit metri causâ.*"

Jubebat. "Was ordering (the Romans)," i. e. was depicted in the act of ordering.—648. *In ferrum ruebant*. "Were rushing to arms." Equivalent, as Thiel well explains it, to *ruebant ut arma raperent*. Compare *Georg.* ii. 503.—649. *Illum*. *Porsenna*.—650. *Quia*. So Wagner, instead of *quod*, the reading of Heyne. *Quod*, refers to the feelings and sentiments of the speaker, and is what grammarians call subjective: *quia*, on the other hand, refers to what is actually taking place before the eyes, and is objective.—*Cocles*. The poet alludes to the legend of Horatius Cocles and the Sublician bridge.—651. *Vinctis ruptis*. "Her confinement being broken." *Vinctis* put for *custodiâ*.

652. *In summo custos*, &c. "On the highest part (of the shield)." We have made in *summo* refer to the shield, not, as Heyne maintains, to the *arx*, or citadel. Compare in *medio*, verse 675. So also Wagner.—*Tarpeia arcis*. The Tarpeian rock formed part of the Capitoline Mount; hence the epithet "Tarpeian" applied by the poet to the citadel, which stood on the latter.—653. *Pro templo*. The preposition has here the force, not of *antea*, but "in defence of."

654. *Romuleoque recens*, &c. Alluding to the *casa Romuli*, or thatched cottage of Romulus, the primitive palace (*regia*) of that early king, and preserved by the Romans with great veneration. It stood on the summit of the Capitoline Mount.—*Recens*. In the workmanship of Vulcan, the thatched roof was wrought of gold, and presented, therefore, a fresh and new appearance to the eye. Heyne regards verse 654 as apurious, but it is ably defended by Wagner.

655. *Atque hic auratis*, &c. Heyne condemns the mixture of poverty and splendour in this and the previous line. But it must be borne in mind that the *auratæ porticus* do not mean galleries really

of gold, but merely indicate that Vulcan employed this metal to depict them on the shield.—656. *Gullos in limine*, &c., i. e. gave warning that the Gauls were just at hand. An allusion to the well-known legend of the Capitol's having been saved from surprise by the sacred geese.

657. *Tenebantque*. "And were now in the act of seizing upon." Equivalent to *in eo erant ut tenerent*.—658. *Et dono noctis opacæ*. "And by the friendly aid of dusky night." A somewhat pleonastic addition, after *tenebris*.

659. *Aurea cæsaries ollis*, &c., i. e. their hair and attire were represented in gold. The ancient writers assign yellow or ruddy locks to the Celtic race. Consult on this subject the note of Niebuhr (*Röm. Gesch.* vol. ii. p. 592, n. 1169).—*Aurea vestis*. Servius very strangely understands this of the beard, in which he is followed by Wakefield (*ad Lucret.* v. 672) and others. The words refer to the Gallic *sagula*, mentioned immediately after, and which are represented here as golden, either because they were of a yellow ground, or, what is more probable, because the Gauls were fond of attire interwoven with gold. (Compare *Sil. Ital.* iv. 155.)—660. *Virgatis lucent sagutis*. "They shine brightly on the view in their striped short cloaks." These were striped in different colours, like the Scotch plaid. The *sagulum* was a smaller kind of *sagum*, which last was a kind of military cloak worn by the Romans as well as other nations. The *sagum* was open in front, and usually fastened across the shoulders by a clasp.

Lactea colla. The Gauls were in general remarkable for fair complexions. Hence Ammianus remarks, "*Candidi pæne sunt Galli omnes*" (xv. 12, *init.*).—661. *Auro innectuntur*. "Are encircled with chains of gold." The reference is to the *torques*, of which mention has been made in a previous note (v. 559).—*Alpina gæsa*. "Alpine javelins." The *gæsum* was a heavy weapon, the shaft being as thick as a man could grasp, and the iron head barbed, and of an extraordinary length compared with the shaft. The term itself is probably of Celtic origin, and was used by the Gauls wherever their ramifications extended. The Romans adopted the use of the *gæsum* from the Iberians.

663. *Hic*. "Here (in another compartment)."—*Salios*. Consult note on line 285.—*Lupercos*. The Luperci were the priests of the god Lupercus. Every year they celebrated a festival in honour of this deity, who was regarded as the god of fertility. This festival took place on the 15th of February, and during a part of it the Luperci ran, half naked, half covered with the skins of goats which they had sacrificed, through the streets of Rome.—664. *Apices*. The *apex* was a cap worn by the Flamines and Salii at Rome. The essential part of the apex, to which alone the name properly belonged, was a pointed piece of olive-wood, the base of which was surrounded with a lock of wool. This was worn on the top of the head, and was held there either by fillets only, or, as was more commonly the case, by the aid of a cap, which fitted the head, and was also fastened by means of two strings or bands. The Flamines were forbidden by law to go into public, or even into the open air, without the apex. On ancient monuments we see it round as well as conical.

664. *Ancilia*. Consult note on vii. 188.

665. *Castæ ducebant sacra*, &c., i. e. were moving along in procession to celebrate sacred rites. Servius makes the *mollia pila* to have

been carriages well hung, and therefore easy and soft of motion. Niebuhr is in favour of this same interpretation. (*Röm. Gesch.* vol. i. p. 463, n. 977.)—666. *Pilentis*. The pilentum was a splendid four-wheeled carriage, furnished with soft cushions (to which last some think that *mollibus* here alludes, though not correctly), which conveyed the Roman matrons in sacred processions, and in going to the Circensian and other games. The distinction was granted to them by the Senate, on account of their generosity in giving their gold and jewels, on a particular occasion, for the service of the state. (Compare *Liv.* v. 25.)

668. *Et te Catilina minaci*, &c. Catilina is here placed in Tartarus, and the younger Cato, who so nobly opposed his murderous designs, has a seat assigned him in Elysium. That the Cato, who died at Utica, is here meant, there can be no doubt whatever: nor need we be surprised at Virgil's openly praising a republican and patriot. It was part of the policy of Augustus to keep up an appearance of freedom, and to profess an attachment to the old forms of the republic, while in reality he was playing the tyrant. A difficulty, however, of another kind has been started by some commentators. In the sixth book (l. 434), Virgil has assigned a different spot in the lower world to those who committed suicide, and yet here Cato, who fell by his own hand, is made lawgiver to the souls of the pious. A poet, however, as Symmons remarks, is not to be compelled to such rigorous consistency; and though the multitude of suicides might be condemned to a state of middle punishment, one illustrious soul might be exempted from their lot, and stationed by the power of his virtues among the blessed. Besides, it is to be remarked that the suicides whom Virgil represents as suffering in Hades are they who wantonly threw away their lives from the mere impatience of existence, and not they with whom the act of self-destruction was, as they believed, justified by the motive, or consecrated by the cause in which it was committed.

671. *Hæc inter tumidi*, &c. "In the midst of these (scenes) was spread far and wide a representation of the swelling sea wrought in gold, while the waters foamed with silver wave;" i. e. while the foam of the waves was wrought in silver. In the shield of Achilles, as described by Homer, Oceanus, the great world-stream, is represented, according to the rude geographical ideas of that early age, as running around the border of the shield; for, with Homer, the earth is a circular plane encircled or girded by Oceanus. In the shield of Æneas, on the other hand, the sea occupies the middle of the picture, and represents the Mediterranean.

672. *Cærulea*. Equivalent to *æquora*. There is, in fact, an ellipsis of *maria*.—673. *In orbem*. "In circular course."—675. *In medio*, i. e. the central part round about the boss.—676. *Cernere erat*. An imitation of the Greek idiom, where *ἦν* is employed with somewhat of the force of *ἔκην*.—*Instructo Marte*. Equivalent, in fact, to *classibus instructis*.—677. *Fervère*. With the short penult, from the old stem-form *ferro*, of the third conjugation.—*Leucaten*. Referring to the promontory of Leucate, in the island of Leucadia. This promontory was at some distance from the true scene of action, the battle having been fought in the mouth of the Sinus Ambracius, lying to the north. The poet, however, represents the fleets of Antony and Octavianus as drawn up in opposition to each other near this same promontory, in order to give a more imposing aspect to the scene.

Auroque effulgere fluctus. This looks very much like a later interpolation, inserted for the purpose of completing the verse. We have already been told that the sea was golden (l. 671, *seqq.*), and, besides, that the crest of the billows was of silver; so that what is stated seems either superfluous, or else contradictory to what has gone before. Weichert, Jahn, and Wagner attempt to defend it, but with very little success.—*Effulgere.* From the old stem-form *efulgo*.

678. *Hinc Augustus, &c.* "On the one side (is) Augustus Caesar," &c. Augustus defends the Roman nation, and the gods of his native land; Antony, on the other hand, comes supported by a foreign force, and as the enemy of his country. The poet skilfully avails himself of this idea.—679. *Cum Patribus Populoque.* This is stated, in order that it might appear that Augustus was defending the cause of the republic, as intrusted to him by the Senate and people.—*Penatibus et magnis Dis.* Compare iii. 12.—680. *Stans celsus in puppi, &c.* An imposing picture. Augustus stands at the stern of the vessel, near the images of the tutelary divinities; bright flames play about his temples, while above his head, on the top of his helmet, shines the star of his line, the *Julium sidus*.

681. *Aperitur* is properly said of the rising of a star, and becomes here, therefore, a forcible term, as indicating a new luminary of the sky. Heyne explains *geminas flammæ tempora*, as poetic for *gemma tempora flammæ*.—*Læta.* Denoting here merely brightness or splendor. Compare i. 591.—*Patrium sidus.* Alluding to the famous star, or rather comet, which appeared not long after the assassination of Julius Cæsar, and which was visible for seven nights, beginning to appear each time one hour before sunset. (*Sueton. Vit. Cæs. 88.*) This star, according to the popular belief of the day, was the soul of Cæsar received into the sky. Hence Augustus caused a star to be affixed to the head of Cæsar's statue, and he himself wore one on the top of his helmet at the battle of Actium. (*Voss, ad Elog. ix. 47.*)

682. *Agrippa.* The famous M. Vipsanius Agrippa, who commanded the fleet on the present occasion, and to whose exertions Augustus was mainly indebted for the victory.—*Ventis secundis.* The wind had been adverse until the fifth day. Hence *ventis* here, as the more immediately important term, precedes *dis*.—683. *Arduus.* Referring to his station on the stern of his ship, like that of Augustus. (Compare verse 680.)

Cui, belli insigne superbum. "For whom, proud badge of (successful) warfare, his beak-decked temples shine resplendent with a naval crown," i. e. his brow is encircled with a *corona rostrata* of gold.—*Belli insigne superbum.* Augustus had bestowed a *corona rostrata* of gold on Agrippa, for his naval victory over Sextus Pompeius, off the coast of Sicily. Velleius Paterculus says that it had been previously conferred on no Roman (ii. 81).

684. *Tempora navali, &c.* It seems difficult to determine whether the *corona navalis* and the *corona rostrata* were two distinct crowns, or only two denominations for the same one. Virgil here unites both terms in one sentence. But it appears probable, that the former, besides being a generic term, was inferior in dignity to the latter, and was given to the sailor who first boarded an enemy's ship; whereas the latter was given to a commander who destroyed the whole fleet, or gained any signal victory. At all events, they were both made of gold

685. *Hinc ope barbaricâ, &c.* "On the other side, Antonius, with barbaric aid, and arms of various kinds, victorious from the nations of the remote East," &c. Antony, besides the Roman legions, which had suffered much in the wars with the Armenians, Medes, and Parthians (*Vell. Paterc.* ii. 82), brought a large number of eastern auxiliaries with him. (*Plut. Vit. Ant.* c. 61.) These troops, moreover, having been collected from different nations, must have had very different kinds of arms. Hence *ope barbaricâ*, and *variis armis*.

686. *Victor ab Aurora populis, &c.* Antony had been recently successful against the Parthians. He had also become possessed of the person of Artavasdes, king of Armenia. (*Plut. Vit. Ant.* c. 37, *seqq.*—*Vell. Paterc.* l. c.)—*Litoris rubro.* Not the shore of what we term

at the present day the Red Sea, but that of the Indian Ocean. This ocean the Greeks termed *ἰνδοθαλάσσια*, which the Latins translated by *mare rubrum*.—687. *Ultima Bactra.* Put here for the remote East generally. Bactra was the furthest city of the East that

was subject to Antony, and hence the language of the text, *ultima Bactra*.—688. *Sequiturque (nefas!) &c.* "And, (O monstrous!) an Egyptian consort follows (him)." Cleopatra is meant. A union between a Roman and a foreigner was not regarded as a lawful marriage, but simply as a living together. Hence the foul disgrace

which such a union brought with it to Antony. Equally disgraceful was it to come to the battle accompanied by a female, and one, too,

unto whom, although she was a foreigner, he had promised, if vic-

torious, the full dominion of the Roman world.

689. *Ruere.* Supply *videntur*. Heyne gives *ruere* here a transitive force, and understands *mare*, making the verb refer to an upturning of the sea with oars, &c. Wagner regards *ruere* as meaning here simply "to rush."—690. *Rostris tridentibus.* Consult note on i. 35.—691. *Pelago credas, &c., i. e.* from the size of the ships engaged, you would believe that they were so many floating islands. The large ships, however, were on the side of Antony. Augustus

gained the victory by his light Liburnian galleys.

693. *Tantâ mole viri, &c.* "The combatants press on in turret-

crowned ships of so vast a bulk." The ships of Antony, on this occasion, were, according to the unanimous testimony of the ancient

writers, remarkable for their great size. They had also, besides this,

large towers erected on them.

694. *Stuppea flamma, &c.* "The blazing tow is scattered around

from the hand, and the winged steel from military engines." The

poet here alludes to what was technically called a *malleolus*. The

term denoted a hammer, the transverse head of which was formed

for holding pitch and tow, which, having been set on fire, was projected

slowly, so that it might not be extinguished during its flight,

upon houses and other buildings, in order to set them on fire, and

which was, therefore, commonly used in sieges, naval battles, &c.

Virgil is here historically correct, since a large number of Antony's

vessels, which fought with obstinate bravery even after he had fled,

were set on fire by missiles and destroyed.

695. *Novâ cæde.* "With the first slaughter." *Novâ* merely marks

the commencement of the conflict. So Wagner.

696. *Regina in mediis, &c.* The allusion is again to Cleopatra.

Virgil ironically places the sistrum in her hands, and, in like manner,

Propertius represents her as wishing to put to flight with this instrument the Roman trumpet (iii. 2, 43). The sistrum was an Egyptian

instrument of music, used in certain ceremonies by that people, and especially in the worship of Isis. It was held in the right hand, and shaken, from which circumstance it derived its name, *σειστρον*, from *σειω*, "to shake." Apuleius describes the sistrum as a bronze rattle (*cereum crepitaaculum*), consisting of a narrow plate curved like a sword-belt, through which passed a few rods, that rendered a loud, shrill sound. He says that these instruments were sometimes made of silver, or even of gold.

697. *Necdum etiam geminos, &c.* "Nor does she even as yet behold the two serpents behind her," i. e. foresee her approaching end, or the serpents that are to cause it. Cleopatra, according to the common account, destroyed herself by the bite of an asp. Virgil, however, would seem to have followed some other version of the story, which made her to have employed two asps. Compare the language of Velleius Paterculus (ii. 87).

698. *Omnigenūmq; deūm monstra.* The gods of Egypt are here arrayed against the gods of Rome. The language of the poet contains an ironical allusion to the strange deities, and the animal worship of the Egyptians. Anubis was represented with the head of a dog, and hence he is styled *latrator*.

701. *Caelatus ferro.* "Fashioned in relief out of iron."—*Tristesque ex æthere Diræ.* "And the gloomy Furies (darting down) from the sky."—702. *Pallā.* Consult note on i. 648.—704. *Actius Apollo.* Referring to Apollo as worshipped on the promontory of Actium, where he had a temple. Hence the term *desuper* in the text, Apollo being described as looking down from his mountain-height on the scene of the conflict.

707. *Ipsa videbatur, &c.* It will be borne in mind that various stages of the fight were portrayed on the shield. Cleopatra a moment ago was represented as summoning her followers to the conflict, and she is now depicted in another part of the shield as in the act of fleeing from the battle. The ancient writers make her to have been the first that fled on the present occasion. The infatuated Antony followed her, and ruined all his hopes.—708. *Et laxos jam jamque, &c.* "And now, even now, to be letting out the uncoiled braces," i. e. and to be now expanding every sail. Consult note v. 830.—709. *Pallentem morte futurā.* "Pale at (the thought of) approaching death." The poet makes the Egyptian queen to have already meditated the act of self-destruction. Some commentators, however, refer the words of the text merely to the terror of the moment, lest death might overtake her amid the tumult of battle and flight. It is rather, however, the paleness of despair.

710. *Iapyge.* "Iapyx." This wind blew in the line of Apulia, Iapygia, and the promontory of Iapyx (Promontorium Iapygium), whence it derived its name. It answered to the west-north-west, and was directly favourable for Cleopatra in her flight towards Egypt. The wind, as may be inferred from the accounts of those who have recorded this memorable battle, shifted during the engagement from the south-east to the west-north-west, from the former of which points it had favoured the sailing of the fleet of Augustus when it proceeded to meet the enemy, and from the latter it now speeded the flight of Antony's forces towards the Peloponnesus and Egypt.

712. *Pandentemque sinus.* The river-god, in a reclining posture, his form partially covered with a robe, stands ready to receive the

fugitives into his bosom.—*Totâ veste*. "With all his expanded robe." Equivalent to *toto sinu expanso*. The reference is to the *sinus*, or swelling bosom of the robe.—713. *Cæruleum in gremium*. The colour of the waters is here applied to the god himself. Compare line 64, "*Cæruleus Thybris*."—*Latebrosa que flumina*, i. e. waters affording many lurking-places or *latebræ*. The reference appears to be especially to the numerous mouths, &c., of the Nile, and their intricate navigation.

714. *At Cæsar, triplici*, &c. We now come to the grandest feature in the whole description, the threefold triumph of Augustus. This splendid pageant lasted three days. On the first day was celebrated a triumph for the reduction of the Iapydes, Pannonians, and Dalmatians. On the second day there was a triumph for the victory at Actium, and on the third day one for the reduction of Alexandria and Egypt, and the close of the war. (*Dio Cass.* li. 21.—*Sueton. Vit. Aug.* 22.)—715. *Dis Italis votum immortale sacrabat*, &c. "Was paying his immortal vow to the gods of Italy, (was consecrating) three hundred most spacious temples throughout the whole city." Observe the zeugma in *sacrabat*. The common text quite destroys the effect of this, by placing a comma after *immortale*, and connecting *sacrabat* with the succeeding line.—716. *Tercentum*. A definite for an indefinite number, and equivalent to *plurima*. It must be observed, also, that the poet here assigns to one particular period of the life of Augustus what was scattered, in fact, over the whole of his reign, the consecrating, namely, of numerous temples, &c. (Compare *Sueton. Vit. Aug.* 29).

718. *Matrum chorus*. "(There was) a band of matrons," i. e. Roman mothers, returning thanks to the gods, with prayers and hymns, for the return of peace.—720. *Ipsæ*. A splendid addition to the picture. Augustus is represented as sitting under the marble portico of the temple of the Palatine Apollo, and looking down upon the triumphal procession as it passes by. In this procession are borne the golden crowns presented to him by various nations (*donâ populorum*), long trains of captives succeed, and along with them are carried the effigies of rivers, the Euphrates, the Rhine, the Araxes, all of which have acknowledged his arms.—*Niveo limine*. "On the snow-white threshold," i. e. in the marble portico. The temple of the Palatine Apollo is here meant.

721. *Dona recognoscit populorum*, &c. "Reviews the gifts of many a nation."

724. *Nomadum*. Referring to the nomadic tribes of Africa. Antony drew large supplies from Africa, especially from Æthiopia, and from Cyrene on the Mediterranean coast.—*Discinctos Afros*, i. e. loosely attired, as inhabitants of a hot clime.—725. *Lelegas, Carasque*. Names of ancient communities, put here to represent the nations of Asia Minor.—*Gelonos*. The Geloni were, properly speaking, a Scythian or Sarmatian race. Here, however, they stand for the Thracian tribes, many of whom were numbered among the forces of Antony.

726. *Mollior undis*, i. e. with a more gentle stream, as if acknowledging defeat. The reference here is to the Parthians particularly.—727. *Morini*. The Morini were a people of Belgic Gaul, on the shores of the British Ocean. They are here called *extremi hominum* with reference to their remote situation on the coast.—*Rhenusque bicornis*. "And the two-horned Rhine." Alluding

partly to the two arms of the river, namely, the Vahalis and Rhœnus, and partly to the usual costume of river-deities. Consult note on line 77.—728. *Et pontem indignatus Araxes*. "And the Araxes, disdaining a bridge." Strong poetic language to designate a rapid and impetuous stream. Servius adds, that Augustus succeeded in throwing a bridge over this river, a previous one, erected by Alexander the Great, having been swept away. The remark is probably incorrect. If, however, it be true, Virgil's meaning will be, "and the Araxes that (once) disdained a bridge."

729. *Dona parentis*. "The splendid gift of his parent." Observe the force of the plural. *Dona* is in apposition with *dispendium*.—730. *Rerumque ignarus*, &c. "And, though ignorant of the events themselves (delineated thereon), delights in the mere representation."—731. *Attollens humero*, &c. He raises up, and throws over his shoulder, by means of the strap attached to it, the shield which thus contained on its broad surface some of the most glorious events in the history of his descendants. In the Homeric times, the Greeks used a belt for the sword, and another for the shield. These passed over the shoulders and crossed upon the breast. The shield-belt lay over the other, and was the larger and broader of the two. This mode of carrying the shield was subsequently laid aside, on account of its inconvenience.

BOOK NINTH.

1. *Atque*. The particle *atque* connects the narrative that follows with the portion of the story detailed in the previous book.—*Ea*. Referring to what is described in the eighth book respecting the movements of Æneas at the court of Euander, and his subsequent visit to the people of Cære.—*Diversâ penitus parte*. "In a far different quarter," i. e. at the court of Euander, and also in Etruria.

4. *Sacratâ valle*. "(Which lay) in a sacred vale."—*Pilumini*. Compare x. 619.—5. *Thaumantias*. "The daughter of Thaumās." A beautifully-expressive appellation for the goddess of the rainbow, *Thaumās* signifying "wonder," from the Greek *θαῦμα*.

6. *Optanti*. Supply *tibi*.—7. *Volvenda dies*. "Time, as it rolls on." Consult note on i. 269.—8. *Urbe*. "His new city."—9. *Scopetra*. "The realms." For *regna*.—10. *Corythi*. "Of Corythus," i. e. of Etruria. Corythus, the mythic founder of Cortona, one of the cities of Etruria, is put for that city itself. Cortona was also called Corythus from him.—11. *Lydorumque manum*. Alluding to the Lydian origin of Etrurian civilization, through the Pelasgic Tyrrheni. Consult note on viii. 479.—*Agrestes*. Not mere undisciplined rustics, but hardy bands of the cultivators of the soil. Compare x. 310, where mention is made, in the same sense, of the *agrestes turmae* of Turnus, and consult also line 607, *seqq.*, of the present book.

13. *Turbata arripe castra*, i. e. attack the Trojan camp while in a state of confusion and alarm at the absence of its commander. No intelligence had as yet been received respecting Æneas; for the events in this book are simultaneous with those described in the preceding book, and the companions of Æneas were as yet on their return from the court of Euander.

18. *Nubibus actam*. "Shot from the clouds."—20. *Tempestas* answers here precisely to our term "sky," and denotes the upper region of the air, where the clouds are, and where the changes of weather (*tempestates*) are supposed to originate.—*Medium video discedere cælum*. "I see the mid-heavens part asunder." Iris, in her departure from the earth, cleaves the air with a flash of light, and the beholder, as he follows her with his eye, fancies that he sees the heavens opening to his view, and the very stars appearing amid the beams of day.—21. *Palantes*. Referring merely to the regular courses of the stars in the sky.

22. *Quisquis in arma vocas*. Turnus knew Iris, but he did not know by what deity she had been sent to earth.—23. *Summoque hausit, &c.* This was done that he might pray with washed hands and with the greater purity.—24. *Multa*. "Earnestly."

26. *Dives pictæ vestis et auri*. "Rich in attire interwoven with gold." Equivalent, as Heinrich and Wagner remark, to *vestis auro intertextæ*.—*Pictæ*. Old form for *pictæ*.—28. *Tyrrhidæ juvenes*. Compare vii. 484.—29. *Vertitur arma tenens, &c.* This verse is found already in vii. 784, and is wanting also in many MSS. It interrupts the comparison, as Heyne remarks, between the progress of an army and that of a river, in the three next verses, and he therefore regards it as interpolated. It is rejected also by Brunck, Schrader, Bothe, and Weichert. Jahn and Wagner defend it, but without much force.

31. *Per tacitum*. "(Flows on) in silence." According to the ancients, the Ganges, soon after leaving its sources in the Montes Emodi, flowed along in seven channels for a part of its course. This idea is here adopted by Virgil. *Amnibus*, therefore, does not refer to tributary streams, but is equivalent merely to *alveis*. The force of the comparison lies in the silent flow of the river and the silent march of the mighty host.—*Surgens*. Referring to the periodical increase of the waters of the Ganges.—*Sedatis*. "Of which the violence has abated." The Ganges has now left the mountains, and its stream is less impetuous along the more level country.

Aut pingui flumine Nilus, &c. "Or the Nile, with its fertilizing stream, when it flows back from the fields, and has now compressed itself within its former channel." Another comparison of the silent march of the host, with the silent reflux of the Nile, and its flow of waters after the annual inundation has subsided.

35. *Ab adversâ mole*. "From that part of the ramparts which fronted the foe."—37. *Date tela, &c.* The common text has *date tela, scandite*, which has been condemned by many critics as being the only instance where Virgil makes long a final short syllable preceding a word beginning with *s* and another consonant. We have given *ascendite*, with Wagner, from one of the MSS.—38. *Per omnes conduunt se, &c.* "(Rushing in) through all the gates, block themselves up."

41. *Si qua interea fortuna fuisset*. "That, in case any accident of war should occur during the interval (of his absence)."—44. *Monstrat*. "Urge them on." Equivalent to *impellit* or *suadet*. Heyne: "*Nam qui suadet, monstrat quid sit faciendum, et quâ ratione.*"

49. *Thracius equus*. The epithet here is merely ornamental, and equivalent, in fact, to *insignis* or *præstans*. The Thracian horses were held in high esteem by the ancients, but we can hardly suppose that Turnus had literally one of this particular kind.—51. *Qui primus in hostem*. Supply *irruat*.—52. *Adtorquens*. *Ad* here, as elsewhere,

increases the force of the simple verb, "brandishing powerfully" or vigorously."—53. *Arduus*. "Mounted on his steed." Supply *equo*.

57. *Castra fovere*. Somewhat analogous to our English expression, "nestle within their camp." An ironical expression, of course.

60. *Quum fremit ad caulas*. "When he howls at the sheepfolds." Heinrich explains *caulas* by the "doors" or "openings of the fold," and supplies *oculis*.—63. *In absentes*. "Against those whom he cannot reach." The sheep, being protected from his fury, are here regarded as actually absent.—*Collecta fatigat edendi*, &c. "The raging desire of food, contracted by long waiting, keeps goading him on."—64. *Es longo*. Supply *tempore*.

67. *Quæ via*. "What path of attack," i. e. what mode of access.—

68. *Atque effundat in æquum*. "And pour them forth (to the conflict) upon equal terms." The inequality of the contest at present consisted in the Trojans being defended by their ramparts. Turnus wished to bring them out to a fair and open fight. Hence is *æquum* is a much better reading than in *æquor*, as given by Heyne. The latter would imply that the camp of the Trojans was on elevated ground, and that Turnus wished to bring them down into the plain; but the Trojan encampment was itself in the plain, not on high ground.

70. *Aggeribus septam*, &c. The vessels were drawn up on shore according to ancient custom.—*Et fluvialibus undis*. "And the waters of the stream." The reference appears to be to canals or trenches dug around the vessels, and cutting off the approach of a foe.—71. *Sociosque incendia*, &c. "And calls for fire from his exulting followers."—76. *Vulcanus*, by metonymy for *ignis* or *incendia*. Supply *fert* from the preceding clause.

79. *Prisca fides facto*, &c. "The belief in the fact is (it is true) of ancient date, but the tradition has never died."—82. *Deûm genitrix Berecynthia*. Cybele, to whom Ida, as well as Mount Bêrecyntus in Phrygia, was sacred. Consult note on vi. 785.—84. *Quod tua cara parens*, &c. "What thy beloved parent asks of thee, now that (through her means) Olympus is subdued (unto thy sway)." Jupiter's mother had preserved him from Saturn; to her, therefore, as Servius remarks, he was indebted, in fact, for the possession of Olympus.

85. *Pinea silva mihi*, &c. "I have a forest of pine, dear to me during many years. (In a part of that forest), on the summit of the (Idæan) mountain, once stood a grove, whither they used to bring me sacred offerings, gloomy with the dark pitch-pine and maple trees." Heyne regards lines 86 and 87 as spurious; but they are defended by Wagner, whose interpretation we have given. The grove covered the summit of Ida, and in it sacrifices were offered to Cybele. The remainder of the mountain was occupied by the pine forest. The grove was composed of pitch-pine trees and maples intermingled.—86. *Fuit*. The grove once stood there; the trees were afterward cut down to build the fleet.—87. *Trabibus*. For *arboribus*.

88. *Ilas*. Supply *arbores*, from *lucus*, &c.—89. *Anxius angit*. Heyne calls this "inepta alliteratio," and reads *urguet*. Wagner, on the other hand, maintains that Virgil purposely employs an alliteration here to express a stronger feeling of solicitude on the part of the goddess; and he refers to Cicero's *moles molestiarum* (*De Orat.* i. 1).

90. *Atque hoc precibus*, &c. "And let a parent be able to obtain

this by her entreaties."—92. *Prosit, nostris in montibus*, &c. "Let it prove a source of advantage (unto these), that they rose into life on our mountains," i. e. that they grew on Ida, a mountain sacred unto me.

93. *Torquet*. "Who regulates the movements of." Consult note on vi. 798.—94. *Quo fata vocas?* i. e. what change art thou striving to make in the settled order of things!—*Aut quid petis istis?* "Or what art thou seeking for those ships of thine?" Supply *navibus*.—96. *Fas habeant*, &c. "Enjoy an immortal privilege! and shall Æneas go through uncertain dangers, certain himself of being saved?"

98. *Defunctæ*. "Having performed their course." Supply *cursu suo*.—99. *Quæcunque evaserit*, &c. The pronoun and verb are in the singular, but the reference is a plural one. All the ships did not reach Italy. One, the vessel of Orontes, was sunk in the storm off the coast of Africa (i. 113), and four were burned by the Trojan women in Sicily (v. 699).—101. *Mortalem eripiam formam*. Supply *iis omnibus*.

104. *Idque ratum*, &c. "And gave the sign with his nod that this was ratified," &c. With *ratum* supply *esse*.—*Stygii fratris*. Pluto. Jove ratifies his promise with the fearful oath by the Styx, Cocytus, and other rivers of the lower world, which oath no deity dared to break with impunity.—105. *Ripas*. In the sense of *amnes*.

108. *Turni injuria*. "The outrage of Turnus," i. e. the violence offered by him to the sacred ships.—*Matrem*. "The mother of the gods."—110. *Oculis*. Supply *Trojanorum*.—111. *Ab Aurorâ*. "From the East."—112. *Idæique chori*. "And (in it) choral bands of the Idæan followers of the goddess." Literally, "Idæan choruses." Alluding to the different priests of Cybele, the Corybantes, the Curetes, and the Idæi Dactyli. Figures of these were seen in the cloud.

114. *Ne trepidate*. "Hasten not."—118. *Puppæ*. The sterns, not the prows, are here mentioned, in allusion to the ancient mode of drawing up vessels stern foremost on the shore.

120. *Hinc virginæ*, &c. "From this same quarter as many virgin forms give themselves back to the view," &c. *Hinc* refers to *æquora ima*.

124. *Messapus*. The commander of the van. Compare line 27.—125. *Revocat pedem*. Literally, "recalls his foot," i. e. his current.—127. *Ultero*. "Further than this, too." *Ultero* has here the force of *insuper*.

128. *Trojanos hæc monstra petunt*. "These prodigies have for their object the Trojans."—129. *Auxilium solitum*. Turnus regards the loss of their ships as a sure proof that Jove has abandoned their cause.—129. *Non tela neque ignes*, &c. "They wait not for the weapons nor fires of the Rutulians," i. e. Jove by destroying their vessels, has ruined all their hopes, and they do not wait, therefore, to be stripped of their fleet by us.—131. *Rerum pars altera*. "One portion of the means of deliverance." Referring to the loss of their ships.—132. *Terra autem*, &c. "(The other portion), the land," &c. —*Tot millia*. In apposition with *gentes Italæ*.

138. *Conjuge*, i. e. Lavinia, my affianced bride.—*Nec solos tangit Atridas*, &c. i. e. nor are the sons of Atreus (Menelaus and Agamemnon) the only ones who have felt indignation at a loved one's having been borne away.

140. *Sed periisse semel satis est*, &c. "But (it will be said) it is sufficient atonement for them to have perished once. (Well, then), it should have been sufficient for them to have committed this offence once before, having conceived (after this) an almost total aversion towards the whole race of women."—141. *Perosos*. Agreeing with the pronoun understood in the accusative before *peccare*.

142. *Quibus hæc medii*, &c. "(They) unto whom this confidence in their interposed rampart and delays occasioned by their trenches (to a foe), a slight separation between them and death, afford courage. Have they not seen, however," &c. Observe the harshness of construction in *quibus hæc*, &c., as indicative of the excited feelings of the speaker.—144. *Non*. In the sense of *nonne*.

146. With *vos* supply *dicite*.—148. *Mille carinis*. Alluding to the fleet of the Greeks that sailed against Troy. *Mille* is here merely a round number, employed according to a well-known poetic usage.—150. *Tenebras et inertia furta*, &c. "Let them not fear the darkness of night and the cowardly theft of the Palladium," &c., i. e. let them not fear lest we come in the night season, like Ulysses and Diomedes, and steal from them that on which their safety depends.

153. *Luce, palam, certum est*. "By day, face to face, are we resolved." Supply *nobis* after *certum est*.—154. *Haud sibi cum Danais*, &c. "I will soon make them come to the conclusion that they have not (now) to do with Greeks, and with (mere) Pelasgic youth." *Fax* an old form for *fecero*, and the future perfect is here used for the simple future, in order to express haste, or rapidity of operation.—*Pube Pelasgâ*. Contemptuous, as denoting a mere band of beardless warriors.

156. *Melior pars diei*, i. e. the part better adapted for action.—158. *Et pugnam sperate parari*, i. e. remain fully assured that on the morrow a battle awaits you.

160. *Flammis*. "With watch-fires."—162. *Illos centeni quinquæ*, &c. The select band consisted, therefore, of 1400 men.—164. *Variantque vices*. "And vary the turns in (guarding)," i. e. take turns, &c.—165. *Vertunt*. "Invert," i. e. drain.

169. *Et armis alta tenent*. "And in arms occupy the walls."—170. *Pontes et propugnacula jungunt*, i. e. they join the outworks to the main fortifications by means of stages or galleries.

171. *Tela gerunt*, i. e. heap up missiles so as to have them ready for action.—175. *Exercetque vices*, &c. "And attend in turn, to what is to be defended by each."

176. *Portæ*. "Of one of the gates."—177. *Ida venatrix*. "The huntress Ida." A nymph, the mother of Nisus; not, as some suppose, the mountain so named, with the epithet *venatrix* added by enallage.

185. *An sua cuique*, &c. "Or is that which one earnestly desires to be regarded as a divine inspiration?" Literally, "or is his own desire a deity to each one?"—186. *Invadere*. "To attempt." Said, generally, of things that involve more or less of difficulty and hazard.—191. *Quid dubitem*. "What I am now revolving."

192, 193. *Qui certa reportent*. "To bear unto him the true state of our affairs."—194. *Sî, tibi quæ posco, promittunt*. "If they promise what I ask for thee." Nisus generously intends to give over all the rewards that shall be promised for the achievement unto his friend Euryalus, being content himself with the glory alone that may result.

-195. *Videor posse*. "Methinks I can." Supply *mihi*.—196. In such a construction as the present, where *mania* occurs immediately after *muros*, the latter appears to refer to the walls, the former to the city itself, with its buildings.

202. *Argolicum terrorem*, &c. "Bred up amid the fearful warring of the Greeks."—203. *Sublatum*. An allusion to the Roman custom of fathers taking up their children newly born, in token of acknowledging them.—*Neo tecum talia gessi*, &c. "Nor did I ever perform such a part, with thee (for a witness), when I followed," &c.—204. *Fata extrema*. Alluding to the wanderings of Æneas in quest of his destined city and final home.

205. *Hic*. Indicative of gesture, the hand being placed on the breast.—*Et istum qui vitā*, &c. "And one that will believe the glory unto which thou dost aspire to be cheaply purchased by (the sacrifice of) life."—208. *Neo fas; non*. "Nor have I any right to do so; no." The full expression would be, *neo fas est mihi tale vereri*.—210. *Sed, si quis*, &c. "But if any (many things of which kind thou seest in enterprises as hazardous as this), if any, whether chance or deity, hurry me into adverse fortune," &c.

214. *Solūtā*. "As she is wont to do." Alluding to the usual fickleness of Fortune.—215. *Absenti ferat inferias*. "May bring funeral offerings unto me, though far away," i. e. to my absent corpse. The ancient Greeks and Romans were accustomed to visit at stated periods the tombs of their relatives and friends, and to offer to them sacrifices and various gifts. These oblations were called *inferiæ*.

Decoretque sepulcro. "And may honour me with a cenotaph."—217. *Quæ te, sola, puer*, &c. The mother of Euryalus had refused to be left behind in Sicily with the other Trojan females, but boldly followed her son. Compare v. 715, *seqq.* It must be borne in mind, however, that not all the Trojan females were left behind in Sicily, but only those advanced in years. The mother of Euryalus, therefore, was the only one of the more aged matrons that accompanied the fleet. Compare xi. 35.

221. *Vigiles*. Those who were to take the guard.—222. *Servantque vices*. "And take their turn."—223. *Regem*. "The prince." Ascanius.—230. *Castrorum et campi medio*. "In the centre of the camp and plain." Equivalent to *castrorum campestrium medio*, "in the middle of their camp situate in the plain."

232. *Rem magnam*, &c. "That it was a matter of great importance, and would be worth the delay," i. e. the interruption which it might occasion to the council.—233. *Trepidus*, i. e. excited by the idea of the service they were about to render their country.

235. *Neve hæc nostris*, &c. "Nor let these things which we are now going to propose be judged of by our years."—237. *Locum insidiis conspeximus ipsi*, &c. "We ourselves have observed a place (fit) for our secret design, which presents itself in the double road leading from the gate that is nearest the sea." Two roads led from this gate: one to Laurentum, and through the camp of the Rutulians, who had come by it to attack the Trojan camp; the other turned to the left, passed in the rear of the camp, and led into the interior of the country.

244. *Vidimus obscuris primam*, &c. "Often, while hunting, have we seen from amid the shady valleys the nearest part of the town."

249. *Certa*. "Bold."—252. *Pro laudibus istis*. "For this most

meritorious conduct of yours."—254. *Moresque vestri*. "And your own virtues," i. e. your own approving consciences.

255. *Integer ævi*. "Now in the bloom of years." Taken in connexion with what follows, it denotes that they will ever find a friend in Ascanius from youth upward.—257. *Immo*. Referring back to *inmemor*. Hence we render as follows: "No! (never unmindful; on the contrary), I, whose sole happiness is centred in my father's return," &c.—258. *Nise*. Ascanius names one of the two merely, but means, in fact, both; since at line 525 we have "*ros, O Calliope, precor*," by a precisely similar construction.—259. *Assaracique Larem*, i. e. the tutelary divinity of our line. Assaracus, one of his early forefathers, is here placed for the whole line.

260. *Fides*. "Confident hope," i. e. that my father will be restored to us.—261. *In vestris pono gremiis*. "I place in your bosoms." A beautiful expression. I place all my happiness and hopes under your care, to cherish and preserve, even as a mother cherishes her child in her bosom.—262. *Nihil triste*. Supply *erit*.

263. *Aspera signis*. "Rough with embossed work."—*Tripodas*. Compare note on iii. 92.—266. *Dat*. Certain substantives denoting something that remains with one, or is more or less abiding in its nature, such as *donum*, *munus*, &c. sometimes take the verb in the present tense with the poets, where we must translate by a past one.

268. *Et prædæ dicere sortem*. "And to appoint a distribution of booty," i. e. to fix a day, place, and manner of distribution. So Wagner. Heyne and others have *ducere*; but *ducere sortem* cannot be said of a leader himself, since the portion of the latter was always taken from the plunder before the main body of his followers drew lots for their own shares. If, therefore, we retain *ducere* here, it can only have the meaning of *ducendum curare*.

270. *Ipsum illum*. Supply *equum*.—272. *Matrum*. Equivalent merely to *feminarum*.—273. *Suaque omnibus arma*. "And the arms that belong to all," i. e. together with their arms. The allusion, of course, is to the "*captivi*."

275. *Te vero*. Ascanius now turns to Euryalus.—*Mea quem spatii*, &c. "Whom my own age follows with nearer interval," i. e. to whom I am nearer in age. A metaphor taken from racers, *spatia* denoting here the intervening space between the two competitors for the prize.

281. *Me nulla dies*, &c. "No day (of my future life) shall, as I hope, prove me unworthy of this so bold an attempt: thus much (do I promise)." We have adopted here the punctuation of Heyne, excepting the stop after *argueret*, which we have changed from a semicolon to a colon.—282. *Tantum*. Supply *promitto*.

288. *Inque salutata*. "And without having taken leave." Literally, "and unsaluted (by me)." Observe the tmesis in *inque salutata* for *insalutatamque*.—*Nox et tua testis*, &c. He invokes what was nearest at the moment of speaking, namely, the surrounding darkness, and the right hand of Ascanius, which he was then grasping.

291. *Tui*, the genitive of the personal pronoun.—294. *Atque animum patriæ*, &c. "And the image of parental affection (which these words called up) moved his bosom powerfully." The poet refers here to the thought of his own father, as occurring to Iulus on beholding the filial devotion of Euryalus.

296. *Sponde digna tuis*, &c. "Expect all things worthy of thy

glorious undertaking." Literally, "promise unto thyself;" *tibi* to be supplied. We have given the ordinary reading, which Wagner defends. Heyne, on the other hand, has *spondeo*, which involves a metrical difficulty, for *o* final in verbs is very rarely shortened by writers of the Augustan age, and (excluding the present instance) no example occurs in Virgil of the final *o* in a verb being left short, except in *scio* and *nescio*. If therefore, we retain *spondeo* with Heyne, it ought to be pronounced as a dissyllable, *spondyo*.

297. *Namque erit ista*, &c. "For that mother of thine shall be a mother unto me," i. e. shall be cherished by me as fondly as if she were my own.—298. *Nec partum gratia*, &c. "Nor does merely a slight return of gratitude await (her, for having given us) such a son."—300. *Per quod pater ante*, &c. "By what my father, before me, was accustomed (to swear by)." Ascanius here imitates his father Æneas in the form of his oath. His parent was accustomed to swear by his own head: the son now swears by his own.

301. *Reduci*. "In case thou return."—305. *Atque habilem vaginâ*, &c. "And had fitted it, easy (in consequence) to wear, unto an ivory sheath." We must suppose a sheath adorned merely with ivory.—306. *Pellem horrentisque*, &c., i. e. a skin, the spoil of, &c.; a skin stripped from, &c.

309. *Primorum*. "Of leaders." The genitive of *primores*.—311. *Ante annos*. "Before the years (of manhood had even come)." Supply *viriles*.

Sed auræ omnia discerpunt, &c. "But the breezes scatter them all," &c. The messengers did not succeed in reaching Æneas, but perished by the way.

315. *Ante*. "Before they themselves perished." To complete the sense, some words must be supplied here. Servius makes the full expression to be *antequam ipsi perirent*, which we have followed in translating.—317. *Arrectos litore, currus*. "Along the shore, chariots with the poles raised in air." The allusion is to chariots from which the horses have been unharnessed.

319. *Vina*, i. e. vessels more or less full of wine, the remains of the previous evening's debauch.

322. *Consule longe*. "And keep a look out from afar." *Consule* is equivalent to *prospice*, or *provide*.—323. *Vasta dabo*. For *vastabo*.—*Et lato te limite ducam*. "And will lead thee along a broad pathway," i. e. made wide by the sword.—325. *Tapetibus altis exstructus*. "Raised high on lofty carpets," i. e. on a lofty couch overlaid with rich carpets.

329. *Temere*. "Promiscuously."—331. *Pendentia*. "Hanging (relaxed in sleep)."—333. *Sanguine singultantem*. "Spirting forth blood with convulsive throes." *Sanguine*, poetic for *sanguinem*.—334. *Tori*. Referring to the places where they lay.—335. *Plurima*. Neuter plural, accus. for *plurimum*, by a poetic idiom.

337. *Multo deo*. "By the potent influence of the god," i. e. by much wine.—*Si protenus illum*, &c. "If he had without intermission made that sport equal to the night, and had prolonged it until the light of day."—339. *Turbans*. "Spreading confusion."—341. *Fremû ore oruento*. After these words, we must supply in the mind some such form of expression as this: *simili modo furebat Nisus*.

343. *Ac multam in medio*, &c. "And secretly attacks, in promiscuous slaughter, a numerous and ignoble throng." So Wagner.

348. *Et multâ morte recepit*. "And withdrew it amid abundant

death," i. e. and withdrew it after inflicting by the wound certain death.—349. *Purpuream animam*. "The purple tide of life."

354. *Sensit enim nimid, &c.* "For he perceived that they were getting hurried away by too eager a desire for slaughter."—356. *Poenarum exhaustum satis est*. "Vengeance has been sufficiently exhausted."

359. *Phaleras*. Consult note on v. 310.—*Et aurea bullis*. "Adorned with golden bosses."—360. *Cingula*. Observe the force of the plural; as indicating a costly belt.—361. *Hospitio quum jungeret abens*. "When, though absent, he connected himself with him by the tie of hospitality." With *jungeret* supply *se illi*.—362. *Ille*. Remulus.—363. *Post mortem bello, &c.* After the death of the grandson of Remulus, who was slain in battle by the Rutulians, the latter became possessed of the belt, and gave it, either as a portion of the booty, or as the prize of valour, to Rhamnes. Wagner regards this line as spurious.

364. *Nequidquam*. Because not destined long to enjoy them.—366. *Tuta capessunt*. "Make for a place of safety."

369. *Et Turno regi responsa ferebant*. Turnus had gone on before with a light-armed band, to attack the Trojan camp. Meanwhile, forces were collecting in the city of Laurentum, and Turnus sends back word to accelerate the march of these. The three hundred horse are despatched with an answer to this request, from the capital of Latinus. Heyne and others read *regis*, making the answer come from Latinus himself. But Wagner, with more propriety, and on better MS. authority, gives *regi*, and supposes the answer to have come from the commander of the infantry, which still remained behind; for Latinus himself had given up the reins of affairs, as we have been told in viii. 600.

372. *Hos*. Nisus and Euryalus.—*Laevo flectentes limite*. "Turning away by the left-hand path." The two Trojans had at first taken the right-hand path, in order to reach the camp of the Rutulians; in leaving this, they turn to the left, and fall in with the hostile cavalry. The left-hand route would have carried them towards the Tiber and the city of Euander.

374. *Immemorem, i. e.* unconscious that his helmet was betraying him.—*Radiisque adversa refulsit*. "And, being opposed to the beams of the moon, sent forth a gleam of light."—375. *Haud temere est visum*. "This passed not unobserved." Literally, "the thing was not observed in vain."

377. *Nihil illi tendere contra*. "They made no reply." The historical infinitive. *Tendere* is well explained by Servius as equivalent to *tendere verbis*.—379. *Ad divortia nota*. "At the well-known bye-ways."

383. *Rara per occultos, &c.* "Here and there a pathway gave light, through tracts covered with underwood." *Calles* can hardly be the right reading here, and ought, probably, to be changed into *vallis*. If it be allowed to stand, it must be taken in the sense which we have assigned to it.—385. *Fallitque timor regione viarum*. "And fear leads him astray from the true direction of his route." Compare note on ii. 737.

386. *Imprudens*. "Not perceiving that Euryalus remained behind."—387. *Ad lucos*. "As far as the groves." Heyne reads *laeos*.

391. *Revolvens*. "Retracing."—394. *Signa*. "The signals," i. e. their calling upon one another in different parts of the wood.—397.

Fraude loci et noctis oppressum. "Overcome by the treachery of the place and night," i. e. led astray by the darkness and his ignorance of the country.

405. *Latonia custos.* "Latonian guardian," i. e. Diana, or the Moon. *Custos* refers to her as a huntress, and goddess of the woods.—406. *Si qua ipse meis, &c.* "If any I myself ever added." *Auxi* in the sense of *addidi*.

412. *Aversi.* "Who was turned away (at the time)." The common text has *adversus*, which cannot stand, even though we explain *tergum* by *scutum*, as Servius and Donatus do.—*Ibique frangitur, &c.* The spear of Nisus was driven through the back of Sulmo, so that the head projected out of his breast; the long handle, however, behind, bends down by its own weight, and breaks off.

417. *Summâ ab aure.* "From the tip of his ear." He poised the weapon above his shoulder before throwing it.—418. *Dum trepidant.* "While they keep moving about in confusion."

427. *Me, me (adsum, qui feci), &c.* "Me, me (here am I, who did it), turn your weapons against me." Eagerness to save his friend gives a broken and interrupted air to his speech. We may suppose *petite*, or some such verb, to be understood with *me, me*, though not required in translating. Some make *me, me*, to be governed by the preposition *in* understood, as inferred from *in me convertite, &c.* This, however, is extremely harsh.

428. *Mea fraus est omnis.* "The whole offence is mine." *Fraus* is equivalent to *scelus* or *culpa*.—*Iste.* "He who is now in your possession." Observe the force of *iste*.—430. *Tantum, &c.* "He only loved too much."

435. *Purpureus flos.* "Some bright-hued flower." This beautiful passage appears to be imitated from Catullus (xi. 22).

447. *Nulla dies.* "No lapse of time." 448. By the *domus Æneæ* is meant the Julian line.—*Immobile særum.* Rome was to stand as long as the rock of the Capitol stood, and to a Roman the Capitol was eternal.—449. *Pater Romanus.* According to Heyne, Jupiter Capitolinus is here meant; but, according to Wagner, Augustus. This latter opinion is the more probable, the poet not meaning that Augustus is to reign for ever, but that the empire of the world will be ever held by his line.

464. *Suas.* So Wagner. Heyne gives *suoæ*, and regards it as an elegance; to which Wagner replies, "*Sed quid in hoc manifesto vitio insit elegantiae, non video.*"—*Rumoribus.* These appear to have had reference to the nocturnal slaughter.

473. *Pavidam per urbem, i. e.* the encampment and new city of Trojans.—476. *Radîi.* "The shuttle." *Revolutæque pensa.* "And the web was unravelled."—478. *Agmina prima.* She mingles in the foremost line of the combatants, in order to behold once more the features of her son.

481. *Hunc.* "Thus." Equivalent to *talem*.—485. *Terrâ ignotâ.* "In a strange land." His native country, on the other hand, would be *terra nota*.—486. *Nec te in tua funera, &c.* "Nor did I, (thy) mother, bestow my cares upon thee for thy funeral rites," &c. A most corrupt passage, and one which all the commentators give up in despair. All the MSS. read *funera*, and we have, therefore, instead of changing this to *funere*, with Wagner, adopted the emendation of Donatus, which consists in the insertion of the preposition *in*. The phrase *producere*, or *ducere funus*, means "to perform the last

sad offices for one ;" but the verb is here elegantly applied to the person at once, and indicates the bestowal upon him of the last offices of affection.

488. *Veste tegens*, &c. "Covering thee with the robe which, with haste, I was urging on night and day for thee, and was consoling with the loom the cares of age." The mother, of course, in preparing the robe, was not anticipating the death of her son. She was getting it ready for him as an ornamental appendage.

491. *Hoc mihi de te*, &c. "Is this all of thee that thou bringest back to me?" Alluding to the gory head of her son which she had in full view.—492. *Hoc sum secuta*. "Was it on this account that I followed thee?"—499. *Infractæ*. "Enfeebled."—502. *Inter manus*. For in manibus.

503. *At tuba terribilem*, &c. Observe the beautiful effect produced by this sudden change from tears and sadness to the bustle of war. It is as if we were aroused at the instant by the very blast of the trumpet. The line is imitated from a well-known one of Ennius.—

505. *Accelerant actâ pariter*, &c. "The Volscians hasten on in equal order, a testudo having been formed." Consult note on ii. 441.—

508. *Quâ rara est acies*, &c. "Where the (Trojan) front of battle is thin, and the circle of defenders not so dense with men, shows openings through it."—509. *Non tam*, i. e. *non valde*.

513. *Tectam aciem*. "The testudo-protected band." They rolled down large stones in order to break through the serried order of the testudo. If the shields were kept firmly locked together, the missiles cast upon them would roll off like water from a roof.—514. With *juvat* supply *Rutulos*.—515. *Nec jam sufficient*. "(At length, however,) their strength suffices not." Supply *viribus*.—*Globus*. Referring to the testudo.—516. *Ruunt*. "Pitch over (on the foe.)" Taken actively, in the sense of *prociunt*.

517. *Armorum*. "Shields."—518. *Cæco Marte*. "In covered fight," i. e. under the covering of the testudo.—522. *Pinum*. Probably a pine-tree in flames, instead of an ordinary torch.

525. *Vos, O Calliope, precor*, &c. "Do you (O ye Muses, and thou in particular), O Calliope, aid me, I entreat, while I tell in song," &c. A peculiar construction, by which the Muses are all invoked, but the invocation is specially addressed to one of the number, who alone is named. This construction is imitated from the Greek.—528. *Et mecum ingentes*, &c. "And unfold with me the vast outlines of the war." *Oræ*, meaning, literally, the extreme edges of a garment, here denote figuratively the whole circuit of events, the main outlines. The details themselves are too numerous to be all given.

530. *Suspectu*. "Height."—*Et pontibus altis*, i. e. communications by timbers laid across from the tower to the walls.—534. *Caras fenestras*. "The hollow loop-holes."—535. *Ardentem lampada*. "A blazing fire-vessel." According to some of the commentators, *lampas* here denotes a kind of vessel, containing combustibles, and furnished with hooks, which was thrown in sieges.—536. *Plurima*. "Increased." Equivalent to *aucta*.—537. *Tabulas*. "The boards."—*Et postibus hæsit ades*. "And (then) clung to the timbers, (by this time) partially consumed." More literally, "eaten in." By *postes* are here meant the main or upright beams.

540. *Tum pondere turris*, &c. By crowding too much into that part of the structure to which the flames had not as yet come, they over-

turn the tower, which was merely of wood and rested on the ground, and it falls over on its side towards the foe.

543. *Confixique suis telis*, &c. Some of them are pierced by one another's weapons; some are transfixed by the splintered timber of the tower.—545. *Primævus*. "(Still) in the flower of youth."

547. *Vetitis armis*. Not, as Heyne says, because on account of his tender youth, he was yet unfit to bear arms, but because he had been forbidden by his father to engage in warfare at so early an age.—548. *Parná albá*. The shields of distinguished warriors bore painted devices; but Helenor, the young warrior, had still to gain himself a name. Hence the epithet *inglorius*.

552. *Haud nescia*. "Not ignorant (of its approaching fate)."—558. *Tecta*. "The summit (of the ramparts)."

559. *Pariter cursu teloque secutus*, i. e. equalling in speed the javelin which he threw.—562. *Magná muri cum parte*, &c. The wall appears to have been a low one, according to the custom of the heroic age.—564. *Jovis armiger*, i. e. the eagle; so called from its being represented in ancient works of art as bearing the thunderbolt of Jove.—566. *Martius lupus*. "The wolf, sacred to Mars."

569. *Ingenti fragmine montis*. Explanatory of *saxo*.—572. *Longe fallente sagittá*. "With the arrow deceiving from afar," i. e. coming from afar, and inflicting an unexpected wound.—575. *Summis pro turribus*. "On the summit of a tower."

576. *Levis strinxerat*. "Had slightly grazed."—577. *Projecto tegmine*. "Having thrown aside his shield." His person thereby became exposed, and hence he is called *demens*.—579. *Infixa est*. "Was pinned."—*Lævo lateri*. The side that had been previously protected by the shield now thrown aside.

582. *Pictus acu chlamydem*, &c. "In embroidered cloak, and bright with Iberian purple." Compare i. 708.—*Ferrugine Iberá*. Alluding to the purple dye of Spain, which was of a darker colour than ordinary, and hence is termed by the poet *ferrugo*.—584. *Matris luco*. "In the grove of (the nymph) his mother." We have written *matris* with the small initial letter, and have given it the explanation of Wagner. The mother of the youth, according to this, was a nymph of Sicily (the Symæthus being a Sicilian river), to whom the grove was sacred, but her name is not mentioned. Heyne writes *Matris*, with the initial letter a capital, and refers the term to Ceres, or the Ennæan Mother, so called from the plain of Enna in Sicily; this goddess being often called *Μήρηρ*, as her daughter Proserpina was styled *Κόρη*. But so plain and bald an allusion to Ceres, when no other part of the context refers to her, does not harmonize with the usual practice of an epic poet.

585. *Pinguis ubi et placabilis ara Palici*. "Where there is a rich and appeasing altar of the Palici." Literally, "of Palicus." As the Palici were two in number, there is some doubt whether we ought not to read *Palicúm* (for *Palicorum*), as Creda suggests. With respect to the expression *pinguis et placabilis ara*, consult note on vii. 764.

588. *Media tempora* is well explained by Wagner as being the space between the two temples, in other words, the forehead or brow.—*Liquefacto plumbo*. Not with a leaden bullet that melted in the air in consequence of its rapid flight, but lead melted into the form of a bullet.

590. *Bello*. Having only done it before in the chase.—593. *Minorem*. Supply *natu*.

596. *Novo regno*. "By his recent alliance with royalty."

598. *Iterum*. Alluding to their having before this been besieged by the Greeks in Troy.—599. *Bis capti*. Once by the Greeks, and once, as he is confident will be the case, by the Latins.—*Et morti protendere muros*. "And to extend walls as a screen against death." So Wagner, instead of *Marti*, adopted by Heyne.—600. *Nostra connubia*. "Our brides." Referring particularly to Lavinia, whom Æneas was seeking to take away from Turnus.—602. *Fandi fctor*. "False of speech."

603. *Primum*. "At the moment of their birth."—604.—*Sævoque gelu*, &c. The poet alludes here to a custom said to have been prevalent among several of the early Italian nations.—605. *Venatu invigilant*, &c. "Our boys are on the alert for the hunt, and incessantly scour the woods." *Venatu* is the old dative for *venatui*.—606. *Flectere ludus equos*, &c. "Their sport consists in," &c.

609. *Omne ævum ferro teritur*. "Our whole life is passed in arms." *Versâ hastâ*. "With inverted spear." They urge on their oxen at the plough with the handle of the spear, and also guide them with the same.—615. *Desidiæ cordi*. "Indolence is your delight." Supply *sunt vobis*.—*Choreis*. Choral dances, the accompaniments of a peaceful state of things, are here regarded as marks of effeminacy by this member of a warlike nation.—616. *Manicas*. "Sleeves." A mark of effeminacy, like the preceding.—*Mitra*. Consult note on iv. 216.—*Redimicula*. "Ties," i. e. side-bands. These were ribands or side-pieces, attached to the mitra or other head-dress at the occiput, and passing over the shoulders, so as to hang on each side, over the breast. They were, properly, female ornaments, and in the statues of Venus were imitated in gold. The Phrygians, an effeminate nation, also wore them.

617. *O vere Phrygiæ*, &c. Imitated from Homer (*Il.* ii. 235).—*Ita per alta Dindyma*. Mount Dindymus, in Phrygia, was sacred to Cybele, and here her rites were celebrated with peculiar fervour. They were characterized by great licentiousness.—618. *Ubi assidis biforem*, &c. "Where for you, accustomed thereto, the pipe utters its twofold note," i. e. its harsh and grating note. The allusion is to a very simple instrument used at the festivals of Cybele, and having merely two openings or perforations. It was probably a relic of rude and early art, which had retained its place at these celebrations, and the music obtained from which was of the rudest and simplest kind. Some commentators refer to Varro, as cited by Servius, who states that the Phrygian tibia was formed of two pipes, that on the right hand having one perforation, that on the left two. This, however, is inferior.

619. The *tibia* or pipe was made of boxwood; hence *boxus* is here equivalent, in fact, to *tibia*.—620. *Idææ matris*. Cybele. Compare iii. 111.—*Tympana*. The tympanum was a small drum or timbrel carried in the hand. Of these, some resembled, in all respects, a modern tambourine with bells. Others presented a flat circular disk on the upper surface, and swelled out beneath, like a kettledrum.

622. *Nervoque obversus equino*, &c. "But, having confronted him, aimed an arrow on his horse-hair string, and drawing his arms far apart," &c.—624. *Ante*. "Before he discharged the shaft."

627. *Auratâ fronte*. "With gilded front," i. e. with gilded horns. This was a common custom.—628. *Pariterque caput*, &c. Of equal height with its mother.

630. Thunder and lightning in a clear sky was regarded as a preternatural indication of the will of the deity, and was favourable or unfavourable, according to the nature of the case, and the quarter of the heavens in which it was heard.—631. *Intonuit lævum*. Thunder on the left was deemed a favourable omen among the Romans, an unfavourable one among the Greeks. This was owing to the different positions of the Roman and Greek soothsayers when they took their respective omens. The former faced the south, and, of course, had the eastern part of the heavens, the lucky quarter, on their left. The latter faced the north, and had the east on the right. The east was always deemed lucky, because the heavenly motions were supposed to commence there. When the Romans, therefore, use *lævus* in the sense of “unlucky,” they speak after the Greek fashion.

Sonat una fatifer arcus. “The fate-bearing bow twangs at the same instant.” The moment Ascanius hears the thunder, he knows that his prayer is granted, and straightway discharges his arrow.—632. *Adducta sagitta*. The arrow was drawn back with the bowstring.—636. *Sequuntur*. “Greet the deed.”

638. *Crinitus Apollo*. Long and beautiful hair was a peculiar characteristic of Apollo. Compare note on i. 740.—639. *Urtemque*. “And the (Trojan) city,” i. e. their city and encampment, or New Troy.—641. *Macte novâ virtute*, &c. “Go on and increase in early valour, O boy! This is the pathway to the stars, O descendant of gods, and thou that art destined to be the progenitor of gods.” According to Priscian (v. xii. 66), the earlier Romans used the nominative form, *mactus*. In addressing a person, they would say *mactus esto*, which, according to etymologists, is equivalent to *magis auctus esto*, “be thou more increased.” The vocative, however, seems gradually to have supplanted the nominative in such expressions, until the latter became quite obsolete. Hence arose the form that we have in the text, *macte*, i. e. *macte esto*, for *mactus esto*. Nay, so far did usage prevail, that *macte* was even employed instead of *macta*, with feminine nouns. (*Wagner, ad loc.*)

Sic itur ad astra, i. e. this is the path to immortality.—642. *Dis*. He was the grandson of Venus.—*Deos*. Cæsar and Augustus.

644. *Ne te Troja capit*. “Nor is Troy capable of containing thee,” i. e. Troy alone, or, in other words, the state to which the Trojans are now reduced is no longer worthy to contain thee.—647. *Antiquum*. This epithet is here employed, in an unusual sense, for *senem*.—648. *Ad limina*. “For his threshold.” Compare Livy (xxxiv. 6), “*Serri ad remum*,” and Terence (*Andr.* i. 130), “*Canes ad venandum*.”—651. *Sæva sonoribus*. “Harsh in sound.” Alluding to the corslet, and the shield covered with metal plates, the clanking sound of which would be different, of course, from the noise made by the bow and arrows which the god was accustomed to wear. Butes, it must be remembered, was still in a vigorous old age, and could still move actively in arms.

653. *Æneide*. More correct than *Æneada*, as given by Heyne and others, and more appropriate, too, on the present occasion, as designating the son of Æneas, whereas *Æneada* would be an appellation for any Trojan.—656. *Cetera*. “For what remains,” i. e. of the conflict.

660. *Pharetramque fugâ*, &c. “And they heard, as he departed, the rattling quiver.” Apollo, in departing, resumes his divine form.

665. *Amentaue torquent*. “And whirl the straps of the javelins.”

They give the javelin a rotatory motion around its own axis, by means of the strap attached to it, before hurling the weapon at the foe. Consult note on vii. 730.—667. *Flictus*. "On being struck."

668. *Pluvialibus Hædis*. "Under the influence of the rainy Kids." Storms attend the rising and setting of these stars."—670. *In cada*. "Into the waters of ocean."—671. *Præcipitant*. Supply *se*.—*Torquid*. "Sets in commotion."

673. *Joris luco*. Situate on Mount Ida.—*Silvestris Iæra*. "The forest nymph Iæra."—674. *Abietibus juvenes patriis*, &c. Poetic exaggeration, to denote loftiness of stature.

677. *Pro turribus*. "As (two) towers." Literally, "for towers." Equivalent to the Greek *ἀπὸ τῶν πύργων*.—679. *Liquentia flumina circum*. "Around the clear streams." Heyne regards *liquentia* as a mere poetic embellishment, and equivalent to *liquida*.—681. *Intonsa capila*. "Their leafy heads." *Intonsa* is here equivalent to *frondosa*.

684. *Quercens*, et *pulcher Aquicolus*, &c. These are the names of the Rutulian chieftains who made a rush at the gates accompanied by their followers. The attempt, however, was unsuccessful. Some of them were put to the rout along with their bands; others fell in the very entrance.—686. *Aminibus totis aut versi*, &c. "Either put to the rout, turned their backs with all their bands (of followers)," &c. Some commentators refer *agminibus* to the Trojans, and make it the dative case: "presented their backs to whole bands (of the Trojans);" but the poet, thus far, is describing the prowess of two Trojans merely, Pandarus and Bitias; and the Trojan bands are not collected on the spot until we reach verse 689.

688. *Tum magis increscunt*, &c. This is commonly supposed to apply to the Trojans, whereas the foiled Rutulians are evidently meant.—*Discordibus*. Equivalent here to *hostilibus*.—690. *Et procurrere longius audent*. The Trojans now forget the caution given them by Æneas, and begin to venture forth from their camp into the open field.

695. *Fratresque superbos*. Pandarus and Bitias.

697. *Thebanâ de matre*, &c. "Illegitimate offspring of the great Sarpedon, by a mother a native of Thebe." The city of Hypoplacian Thebe, in Mysia, is here meant.—698. *Itala cornus*. "The Italian cornel," i. e. the weapon made of the wood of the cornel.—699. *Stomacho*. "The throat." Compare Cicero (*N. D.* ii. 54): "*Ad radices (linguæ) hærens, incipit stomachus*."—700. *Reddit specus atri vulneris*, &c. "The gaping aperture (of the wound) sends forth," &c. *Specus* is here equivalent to *cavum*, or *vulnus hians*; and *atri vulneris* (which is governed in construction by *undam*) is the same as *atri sanguinis*.

704. *Neque enim jaculo*, &c. When it is said that Bitias would not have surrendered his life to a common javelin, nothing more is meant than that the armour worn by this gigantic warrior was so strong that it could not be penetrated by the spears which were usually thrown by the hand in battle.

705. *Contorta phalarica*. "The twisted phalarica," i. e. the phalarica, with its twisted ropes. The phalarica was the spear of the Saguntines, and was impelled by the aid of twisted ropes. It was large and ponderous, having a head of iron a cubit in length, and a ball of lead at its other end. It sometimes carried flaming pitch and tow. This missile was generally thrown from an engine; here, however, it is hurled from the hand of Turnus. It was chiefly

employed in the defence of walls, and was hence called *hasta muralis*.

706. *Duo taurea terga*. "Two bull-hides," i. e. on his shield. *Terga*, for the more common form *tergora*, from *tergus*.—707. *Duplici squamá et auro*. "With double scales of gold," i. e. plates formed in imitation of scales. Observe the hendiadys in *squamá et auro*.—708. *Collapsa*. "Powerless."—709. *Et clypeum super intonat ingens*, i. e. his shield, vast of size, falls over him with a sound like that of the thunder. We have followed here the best commentators in making *clypeum* a noun of the neuter gender. So also Servius. And again, Donatus explains the passage as follows: "*Magna clypei species magnum fecerat sonitum*." If, however, we make *clypeum* the accusative of the ordinary masculine form *clypeus*, the meaning will be, "and vast of size, he thunders above his shield," i. e. falls with a noise like thunder upon his shield.

710. *Talis in Euboïco Baiarum*, &c. "Thus, at times, on the Eubœan shore of Baiæ, falls the stony pile, which, constructed previously of large masses (cemented together), they cast into the deep: in this same way does it, descending headlong," &c. We have given *talis* with Wagner, as making a more forcible combination with *sic*, than *qualis*, which Heyne adopts.—*Euboïco Baiarum litore*. So called on account of its vicinity to Cumæ, a colony from Chalcis, in Eubœa. Compare vi. 2.

711. *Saxea pila*. Baiæ was a favourite residence of the rich and luxurious Romans, who constructed beautiful villas along all the shores of the Bay of Baiæ, or *Sinus Baianus*. These villas were commonly erected on artificial moles carried out to some distance from the land, for the sake of the sea-air and prospect; and in the construction of the moles, vast pillars of stone-work were employed to give stability to the whole. These pillars (or *pilæ*) were formed of large masses of stone cemented together with pozzolona, which becomes hard under water, and were then sunk into the sea. The poet compares the fall of Bitias to the descent of one of these masses amid the waves.—*Ante constructam*. The preposition must be joined with *constructam* (notwithstanding what Heyne says), as denoting the length of time previously spent in the work.—713. *Penitusque vadis illisa recumbit*. "And, dashed against the bottom, sinks deeply down (into its bed)."—*Vadis*. Used here for the bottom of the sea.

715. *Prochyta alta*. "Prochyta raised above the waves." As the surface of this island (now *Procida*) is, in fact, level, *alta* must be taken here as a common epithet for islands, in so far as they project above the waters, whether that projecting be to a considerable height or not.—*Durumque cubile Inarime*, &c. "And Inarime, placed, by Jove's commands, as a rugged couch upon Typhoeus." Inarime was another name for the island Ænaria or Pithecusa, off the Campanian coast. Jupiter was fabled to have confined here the giant Typhoeus, having placed upon him an extinguished volcano, while, as he lay, his back was goaded by the rugged island-couch. In other words, he lay between the volcano and the bosom of the isle, just as Pindar makes him to have been confined between the base of Ætna and the bosom of Sicily. (*Pyth.* i. 50. Comp. *Dissen*, ad loc.). Hence we see the double idea conveyed in the words *durum cubile imposta*.

718. *Et stimulos acres*, &c. Consult note on vi. 101.—720. *Data copia pugnae*. The success of Turnus at the gates affords them now

a favourable opportunity of attacking and taking the Trojan encampment.—721. *Bellator deus. Mara.*—723. *Qui cœsus agat res.* "What sudden turn now controls affairs." *Agat* for *regat*.

728. *Qui non viderit.* "In that he saw not." Observe the employment of the subjunctive with *qui*, in assigning a reason or cause for the appellation of *demens*, as given by the poet to Pandarus: "inasmuch as he saw not."—729. *Utroque.* "And by his own act."

731. *Nova lux oculis effulsit.* "A strange light gleamed forth from his eyes." The reference is to Turnus. We have given *effulsit*, with Wagner, in place of Heyne's *offulsit*. Wagner correctly remarks, "*Offulget lux ei qui videt lucem; quod alienum hoc loco est.*"—733. *Mittit.* Referring to Turnus. Heyne gives *mittunt*, equivalent to *mittunt se*, but this even he himself confesses is harsh. Brunch, Jahn, and Wagner all approve of *mittit*.—734. *Immania membra.* Compare vii. 784, where it is said of Turnus, "*toto vertice supra est.*"

736. *Non hæc dotalis, &c.* "This is not the palace of Amata, promised as the dowry of her child," i. e. this camp is no Laurentum.—*Dotalis.* Amata had promised her daughter Lavinia in marriage to Turnus before the arrival of Æneas.—738. *Media Ardea.* "The heart of Ardea." Ardea was the native city, and the capital of Turnus.—739. *Potestas.* Supply *erit tibi*.

742. *Hic etiam inventum, &c.* "Thou shalt (soon) announce to Priam (in the world below) that here also has an Achilles been found."—745. *Excepere auræ vulnus, i. e.* the spear wasted its strength on the air.

747. *Neque enim is tibi, &c.* "For neither is the possessor of the weapon nor the inflictor of the wound such a one," i. e. as that thou canst escape. *Is* elegantly used for *talis*; hence the full expression would be "*talis, qualem effugere possis.*"

757. *Et si continuo, &c.* "And had this idea occurred at the instant to the victor."

763. *Excipit.* "He overtakes." Not, as Servius pretends, *excipit in se irruentem*. The nature of the wound inflicted on Gyges, namely, in the ham (*succisio poplite*), shows that Phaleris and Gyges were fleeing with the rest.—*Hinc raptas fugientibus.* "Then he hurls the spears snatched (from the slain) against the backs of the fugitives."—765. *Comitem.* "As a companion (unto them in death)."—766. *Ignaros.* "Ignorant of his approach." They were on the ramparts facing the foe, and had their backs turned towards him.

769. *Vibranti gladio, &c.* "Having collected all his strength, he with gleaming sword, from (where he now stood on) the rampart, dexterously anticipates (by a blow)." Turnus had sprung upon the ramparts, and there he slays Lynceus, who was advancing to meet him. Observe the force of *occupat*. He anticipates Lynceus by dealing dexterously the first blow.—771. *Longe jaciit.* "(In an instant) lay afar," i. e. was severed in an instant, and carried to some distance by the force of the blow.

775. *Musarum comitem.* Compare Hom. Hymn. xxxii. 20: *δοῖδοι, Μουσῶν θεράποντες*.—776. *Numerosque intendere nervis.* "And to adapt poetic numbers to the strings," i. e. and to sing to the lyre.—777. *Equos.* Put for *currus*. The allusion is not to chariots victorious in the race, but to war-cars, as appears from what follows immediately after, namely, "*arma virum, pugnasque.*"

778. *Tandem ductores, &c.* The main leaders of the Trojans, who had been engaged elsewhere, now hear of the slaughter made by

Turnus, and come to the rescue.—780. *Palantes*. “Fleeing in confusion.” Equivalent to *discurrentes*.—*Receptum*. “Received (within their very camp).” Supply *in castra*.

788. *Agmen* here shows that they not only resisted the attack of Turnus, but kept gradually driving him back. It always, as has been before remarked, refers to a body of men in motion.—789. *Excedere*. “Begins to retire.” Historical infinitive for the present indicative.—790. *Quæ cingitur undâ*. We have given *undâ* with Wagner, in place of *amni*, the reading of Heyne. *Amni* would follow too closely after *fluvium*.

798. *Improperata*. Equivalent to *tarda*.

802. *Vires sufficere*. “To supply sufficient strength.”—804. *Germanæ*. “To his sister.” Juno was both the wife and sister of Jove.

806. *Ergo nec clypeo juvenis*, &c. The whole of the fine passage that now follows is imitated freely by Virgil from an account given by Ennius of a combat between the Istrians and the tribune Coelius, itself imitated from Homer (*Il.* xvi. 102).—*Subsistere tantum*. “To withstand as powerfully (as they rush on).”—809. *Et saxis solida æra fatiscunt*. “And the solid brass gapes in chinks beneath many a stone.” The reference is still to the helmet.

811. *Et ipse fulmineus Mnestheus*. “And especially Mnestheus himself, in might like a thunderbolt.” Observe the force of *et* here, after *et Troës*.—813. *Et piccum flumen agit*. “And pours (at length) a dark, dust-discoloured tide.” *Piccum* is here, according to Servius, equivalent to *sordidum*, or, as Valpy translates it, “foul,” “discoloured by dust.”—816. *Fluvium*. The Tiber.—*Gurgite flavo*. Heyne makes the construction to be *accepit cum gurgite flavo*, giving *cum* the force of *in*. This is very properly denied by Wagner, who joins *ille cum suo gurgite flavo*.—*Flavo*. The proper colour of the waters of the Tiber was, and still continues to be, yellowish, or a mixture, rather, of yellow and brown.—817. *Extulit*. “Buoyed him up.”

BOOK TENTH.

1. *Domus omnipotentis Olympi*. “The mansion of all-powerful Olympus,” i. e. of Olympus, seat of empire for the universe. Much discussion has arisen respecting the true reading of this passage. Some suggest *Olympi*, a contraction for *Olympii*, referring the term to Jove as the monarch of Olympus. Others read *omnipotentis*, “spreading far and wide;” but this appears to clash with *panditur*. Others, again, have *omniparentis*. The true reading, however, is the one which we have given.

5. *Considunt tectis bipatentibus*. “They take their places in the abode with its gates of double folds.” So Wagner and Heyne.

6. *Quianam*. “Why.” An old form, imitated from Ennius, and equivalent to *our*. Heyne writes *quia nam*, but *quianam*, as one word, is more correct, since *nam* is here an enclitic.—7. *Versa retro*. “Changed.” Literally, “turned backward.” Another old form of expression. These archaisms are purposely introduced, to impart additional majesty to the speech of the Father of the Gods.—8. *Abnueram bello*, &c. No such prohibition has been given in the previous part of the poem; and, therefore, Heyne, with great probability,

ranks this among those parts of the *Æneid* that would have felt the poet's revising hand had his life been spared.

9. *Quæ contra vetitum discordia*. "What discord (is this that now prevails)," &c.—10. *Ferrum lacerare*, i. e. *movere* or *excitare*. Compare xi. 254.

13. *Exitum magnum*, &c., i. e. shall, under the guidance of Hannibal, open a way for her armies over the Alps, and threaten destruction to the towers of Rome.—14. *Res rapuimus*. "To plunder." To carry on war after the fashion of early times. An archaism for *rapere*.—15. *Et placitum lati*, &c. "And, with joyous feelings, bring to a conclusion the league that has been agreed upon," i. e. between *Æneas* and *Latins*.

19. *Aliud quid sit, quod*, &c. *Venus* here presumes that all the other divinities are on the side of *Juno*.—24. *Aggeribus marorum*. An old form of expression, borrowed, probably, from *Eunius*, and equivalent merely to *munimentis*, or *muris*. Heyne and Wagner give the old form, *marorum*.—24. *Inundant*. "Overflow." Used intransitively.—27. *Nascentia Troja*. "Of Troy, just rising anew into life."—28. *Ætolis ab Arpis*. "From *Ætolian Arpi*." A city of *Dannia*, a district of *Apulia*, in Italy, founded by a body of *Ætolians* under *Diomedes*, after the Trojan war. Ambassadors had been sent thither by the *Latins* to request *Diomedes* to take part in the war against *Æneas*. Compare viii. 9; and xi. 226.

29. *Equidem credo*, &c. "I do, indeed, believe that wounds (still) remain for me." *Venus* had been wounded by *Diomedes* before Troy, when seeking to rescue *Æneas* from the conflict. She now fears lest a similar fate may await her in *Latium*. Heyne's interpretation is not correct: "*Supernant adhuc cicatrices vulneris a Diomede accepti*." Wagner's is better, i. e. *ut ipse vulneret*.—30. *Et tua progenies*, &c. "And I, thy own progeny, await a contest with a mortal." Equivalent to *expecto certamen cum mortali incedendum*, I, thy own daughter, must again enter into collision with *Diomedes*.

31. *Sine pace tuâ*. "Without thy permission."—34. *Superi*. As, for example, *Apollo* in the island of *Delos*. Compare iii. 94.—*Manes*. Those of *Hector* (ii. 294); of *Creusa* (ii. 780); and of *Anchises* (v. 729).—35. *Nova condere fata*. "To establish a new order of the fates."—36. *Erastas Erycino*, &c. Compare v. 606, *seqq.*—37. *Tempestatum regem*. Compare i. 50.—38. *Actam nubibus Irim*. Alluding to *Juno's* having sent *Iris* to *Turnus*. Compare ix. 2, *seqq.*

39. *Manes*. "The gods below." Compare vii. 223.—40. *Hæc pars rerum*. "This quarter." Equivalent to *hæc pars* or *portio*. Literally, "this allotment of things." The reference is to the kingdom of *Pluto*, or, in other words, to that portion of the universe which had fallen to his lot when he and his brothers *Jupiter* and *Neptune* divided the whole world between themselves.—41. *Bacchata*. "Has moved wildly." Supply *est*.

42. *Nil super imperio moveor*. "I am not at all concerned for empire," i. e. I give up now all expectations of any enjoyment of empire on the part of the *Trojans*, although once promised by thee. Compare i. 257, *seqq.*—43. *Dum fortuna fuit*. "While fortune was ours."

47. *Incolumem Ascanium*. She prays for the safety of *Ascanius*, since from him is to descend the *Julian* line, and to that line the empire of the world is due.—48. *In undis*. Let *Æneas*, if a settlement be denied him in Italy, again embark, and wander over the deep as

before.—50. *Hunc tegere*. "To protect this one." Alluding to Ascanius.—51. *Est Amathus*, &c. We have adopted the reading of Wagner, as more musical than that of Heyne: *Est Amathus, est celsa mihi Paphus, atque Cythera*.—52. *Idaliæque domus*. "And the abode of Idalia," i. e. and the Idalian grove. *Domus* is the nominative, and *Idaliæ* the genitive of the same number.

54. *Inde*. "From him," i. e. from Ascanius and his race.—*Tyriis urbibus*. Carthage especially is alluded to, as a colony from Tyre.—56. *Argolicos ignes*. The flames of Troy.—57. *Exhausta*. Supply *esse*.—58. *Dum Latium Teucri*, &c. The idea intended to be conveyed by the whole passage is this: Of what possible advantage is it to the Trojans to have braved so many dangers and undergone so many hardships, if their former evil fortune still accompanies them, and the city which they have just founded in Latium is destined, like its prototype, to be destroyed by the foe?—*Recidiva Pergama*. Compare iv. 434.

59. *Non satius*. "Would it not have been better."—*Insedisse*. "To have settled upon," i. e. to have built a new city upon.—

60. *Xanthum Simoëntaque*. The rivers put for the land itself.—61. *Iterumque revolvère casus*, &c. Venus prays that the Trojans may be allowed to go back again to their native land, even though there the same evils await them as before. If they are to suffer, it will be some consolation to them to suffer in their native land.

64. *Obductum*. Secret.—67. *Esto: Cassandræ impulsus furis*. "Granted: but then he was impelled to the step by the insane ravings of Cassandra." A bitter remark. Cassandra, the daughter of Priam, had predicted to Anchises that the Trojans would come to Hesperia, or the western land (iii. 183, *seqq.*). These predictions Juno here terms *furis*, and makes these, and these alone, the destinies that urged Æneas to the step.

68. *Num linquere castra*, &c. Alluding to Æneas's visit to Euanter, and his journey thence into Etruria.—70. *Summam belli*. "The chief management of the war." This, of course, is purposely exaggerated.—71. *Tyrrhenamque fidem*, &c. "And to seek for a Tuscan league or to arouse peaceful communities." Observe the zeugma in *agitare*. *Tyrrhenam fidem* is equivalent to *Tyrrhenum fœdus*, i. e. *solicitare Etruscos, ut fœdus ineant*.

72. *Quis deus in fraudem*, &c. "What deity, what cruel exercise of power on my part, involved him in evil! Where was Juno in all this?" *Fraudem* is here, as often elsewhere, equivalent to *malum*; not, as Servius says, to *periculum*.—74. *Indignum est*. "It is a gross indignity, (it seems)." Ironical.—75. *Et patriâ Turnum consistere terrâ*. "And for Turnus to make a stand (against mere strangers) in his own native land."—76. *Cui Pylumnus avus*, &c. Juno indicates by this that Turnus is no less descended from a heavenly race than Æneas himself. Compare ix. 4.

77. *Quid, face Trojanos*, &c. "What (is it) for the Trojans to wage violent warfare against the Latins with the gloomy torch," i. e. how is it less an indignity for the Trojans to lay waste with fire and sword the fields of the Latins.—78. *Arca aliena*, i. e. the lands of a stranger-people.—79. *Quid soceros legere*, &c. "What (is it) to choose for themselves fathers-in-law (at their own pleasure), and to carry off betrothed brides from the bosoms (of those unto whom they have been promised)?"—*Pactas*. Alluding to Lavinia, as having been promised to Turnus.

80. *Pacem orare manu*, &c. i. e. to come bearing in their hands fillets and suppliant boughs, as if suing for peace; and yet, at the same time, to be raising a shield in the front part of their vessels as a signal for naval combat. *Puppibus* put for *navibus*, simply.

81. *Tu potes Æneam*, &c. Compare *Hom. Il. v. 315, seqq.* where Venus rescues Æneas from the hands of Diomedes.—82. *Proque viro nebulam*, &c. Juno here ascribes to Venus what was done, in fact, by Neptune, who preserved him in this way from the power of Achilles. (*Il. xx. 321, seqq.*)—83. *Et potes in totidem*, &c. This, again, was the act of another divinity (compare ix. 77, *seqq.*); but as it was done for the benefit of Venus and her son, it is here ascribed to her immediate agency.—84. *Aliquid Rutulos contra juvisse*. "To have aided the Rutulians in any degree against (him)."

85. *Æneas ignarus abest*, &c. "Æneas (thou sayest) is absent, ignorant of all that is passing; and absent let him remain, in his ignorance." The meaning is this: "Is Æneas absent! What is that to me! I did not pervert his mind, so as to induce him to take that step. Still, however, may he remain absent, and by his absence prove the ruin of his cause!"—87. *Quid gravidam bellis*, &c. i. e. why, then, dost thou seek to gain over to thy sway a city, &c. Why not be content with thy Paphos, &c., unto which thou mayest conduct in safety thy cherished grandson!—88. *Noene tibi fluxas Phrygiæ*, &c. "Do we endeavour to overthrow for thee, from their very foundation, the unstable affairs of Phrygia! We! or he rather, who exposed the wretched Trojans to the Greeks!" i. e. or Paris rather, who was the cause of that warfare which brought ruin on his native land. Juno seeks to show that Venus herself had occasioned all their sufferings for the Trojans, since she had prompted the abduction of Helen by Paris, which act led at once to the Trojan war.—*Tibi*. More freely, "to thy sorrow."

91. *Et fœdera solvere furto*. "And dissolved an ancient league by a perfidious abduction."—92. *Me duce Dardanius Spartam*, &c. "Was it under my guidance that the Dardan adulterer did foul wrong to Sparta?" We have followed the idea of Wagner, who thinks that the key to the meaning of *expugnavit* here may be obtained from such passages as the following: "*Pudicitiam feminae expugnare*," "*expugnare toros*," &c.; and that, instead of saying *mulieris Spartanae pudicitiam expugnavit*, the poet merely has "*Spartam expugnavit*."

93. *Fovite Cupidine bella*. "Or by means of (thy) Cupid, cherish (and prolong the war)," i. e. protract the war in consequence of the refusal of Paris to restore Helen to the Greeks.—94. *Tum*. When the very first step was about to be taken, which afterward led to the war.—95. *Irrita jurgia jactas*. "And flingest forth unavailing charges."

96. *Orabat*. For *dicebat*.—*Cunctique fremebant*, &c. The gods were divided in opinion, one party siding with Venus, another with Juno, and a low murmuring noise arose amongst them as they expressed to one another their different sentiments, like the first murmurings of the rising wind.

102. *Tremefacto solo*. "Trembled with its surface."—103. *Posuere*. Supply *se*.

107. *Quæ cuique est fortuna hodie*, &c. "Whatever fortune is this day unto each party, whatever hope each hews (and fashions) for itself," i. e. whatever hope each party has, in consequence of its own

deeds, been led to entertain. The expression *secare spem* is figurative, of course, but the origin of the figure it is difficult to discover. We have given the interpretation of Wagner. Heyne gives a very different explanation. He thinks that the latter half of the line was meant to be contrasted with the former. Whatever good fortune each party at present enjoys, or whatever hope each by his conduct may destroy.—108. *Fuat* for *sit*, from the old stem-form, *fuo*, *fuere*.

109. *Seu fatis Italûm*, &c. "Whether the (Trojan) camp be now held in siege by the Italians through the decrees of fate, or whether by reason of an evil terror on the part of Troy (in interpreting prophecies) and deceitful oracles."—*Italûm obsidione*. Literally, "by a siege on the part of the Italians." Some join *fatis* in construction with *Italûm*; but had the poet intended this, he would probably have said *Sive Italûm fatis*, &c.

111. *Nec Rutulos solvo*. "Nor (on the other hand) do I exempt the Rutulians (from their fate)."—*Sua cuique exoræa*. "What each has undertaken."—114. *Per pice torrentes*, &c. Repeated from ix. 104, *seqq.*

In all the speeches which the poet has here assigned to the deities of Olympus, the student cannot have failed to perceive how admirably the antiquated language which pervades them is in keeping with the grave majesty that should characterize an assembly of the gods. The stiff and old-fashioned air of many of the lines is purposely employed with the same view.

122. *Rarâ coronâ*. "With but a thin ring of defenders."—123. *Hicetaonius*. "Son of Hicetaon." For *Hicetaonides*.—125. *Prima acies*. "Formed the first line."—*Germani*. Uterine brothers, as some suppose.—126. *Clarus et Themon*. Sons of Sarpedon, who accompanied Æneas to Italy.—*Altâ*. Equivalent to *clarâ*.

130. *Hi*. The besiegers.—*Illi*. The besieged.—131. *Molirique ignem*. "And to hurl firebrands." These were thrown at the besiegers, and consisted of javelins with bundles of tow attached, and smeared over with pitch, tallow, and other combustible substances. Sometimes they struck a shield, and, becoming attached to it, compelled the wearer, by the fierceness of the flames, to throw aside this portion of his defensive armour, and leave his person exposed. Compare the account given by Livy, xxi. 8.

133. *Caput detectus honestum*, i. e. without a helmet. He had been directed to withdraw from the fight. Compare ix. 661.

136. *Oriçâ terebintho*. The turpentine-tree abounded near Oricus in Epirus. Hence the epithet "Orician."—137. *Fusus cervix cui lactea orines*, &c. i. e. his flowing locks hang down upon his ivory neck, while around his brow he wears a band of thin, ductile gold.

142. *Exercent*. For *colunt*.—*Auro*. The Pactolus, a Lydian river, was famed for its golden sands.

143. *Pulsi pristina Turni*, &c., i. e. the glory of having, on a previous occasion, repelled Turnus, &c. Compare ix. 781.—145. *Campanæ urbi*. Capua.—146. *Certamina contulerant*. The more common forms of expression are *conferre manus*, *conferre arma*, &c.—147. *Mediâ nocte*. The night after the battle which has just been described.

148. *Namque, ut ab Euandro*, &c. "For when, having left Euander, he had entered the Etrurian camp," &c., i. e. he repairs to Tarchon, who commanded the Etrurian forces at Cære, and mentions unto him his name and lineage. Compare viii. 478, *seq.* and 603, *seq.*—150. *Quidre petat*, &c. "What he seeks, what he himself proposes." The

particle *et*, in such constructions as the present, has, according to Wagner, more of an interrogative than disjunctive force. (*Quæst. Virg.* xxxvi. 5.)—152. *Quæ sit fiducia*. "How little confidence is to be reposed."

154. *Libera fati*. "Freed from all restraint of the fates." The augurs had announced that the Tuscans were to be led to war against Mezentius by a foreigner. Compare viii. 498, *seq.*—155. *Gens Lydia*, i. e. the Etrurians, as being of Lydian origin, according to the common account. Consult note on viii. 499.

157. *Rostrum Phrygiis subjuncta leones*. "Having Phrygian lions joined to it beneath the beak." Literally, "joined as to Phrygian lions beneath the beak." The poet is here describing the figure-head of the vessel, otherwise called the *Parasemon*. The representation of the animals was either in carved work or painting. The lions are called "Phrygian," because these animals were sacred to Cybele, the tutelary deity of Phrygia, and who was also worshipped on Mount Ida in Troas.—158. *Imminet Ida super*. Above the figures of the lions was a representation of Mount Ida. The delineation of this mountain proved here most grateful to the feelings of the Trojans, since it reminded them of their native country.

159. *Hic*. "In this." Referring to the vessel generally, not merely to the prow, as Heinrich maintains. In line 218, *Æneas* is represented as sitting in the stern of the ship.—161. *Opacæ noctis iter*. "Their path amid the gloomy night." *Iter* is put in apposition with *sidera*.

163. *Pandite nunc Heliconæ, &c.* Repeated from vii. 641.—164. *Interea*. While the scenes just described are passing in Latium.—

165. *Armetque rates*. "And mans his ships." There were thirty vessels in all, with about 4000 Etrurians, and also 400 Arcadian horsemen under the command of Pallas.—166. *Æratâ Tigri*. "In the brazen-beaked Tiger." The vessel had a figure-head of this animal, either under, or at the extremity of the brazen-plated beak.—169. *Corytisque leves*. "And light bow-cases."

171. *Et aurato fulgebat, &c.* "And the stern (of his vessel) shone resplendent with a gilded (figure of) Apollo."

172. *Populonia mater*. "His native Populonia." This city was also called Populonium. Compare, as regards the peculiar force of *mater* in this passage, the note on vii. 762.—174. *Inexhaustis Chalybum, &c.*, i. e. with inexhaustible mines of the choicest iron. *Generosa* is here, as Heyne remarks, equivalent to *fecunda*, with the additional idea of what is choice and excellent of its kind.

176. *Cui pecudum fibra, &c.* The poet means that all these were subject to his skilful interpretation; in other words, he blends the idea of commanding the future with the soothsaying art.—178. *Mille rapit densos, &c.* "Hurries (to the war) a thousand (followers), close-ranged in battle array," i. e. accustomed to fight in close array. The reference is, as Wagner supposes, to heavy-armed troops.

179. *Hos parere jubent, &c.* "Pisa, Alphæan in origin, (but) an Etrurian city in its territory, commands thee to obey (him)," i. e. Pisa, a city Elean in origin, but Etrurian in situation, sends these under the command of Asilas. Pisa in Etruria was fabled to have been founded by a colony from Pisa in the Peloponnesus. This latter city was situate in the district of Elis, on the banks of the *Alpheus*; and hence "Alphean" here is the same as Elean.

181. *Versicoloribus*. Because made of different metals.—182. *Ter-*

centum adjiciunt, &c. "Those who are of Cære as their home, &c. . . . and unhealthy Gravisæ, add three hundred (unto him)," i. e. the followers of Astur are three hundred in number, and come from the city of Cære, from the plains watered by the river Minio, from Pyrgi and from Gravisæ.

186. *Cupavo*. The son of Cynus. This latter was a monarch of the Ligurians, fondly attached to Phaëthon, and who pined away in sorrow at his untimely end, until he was changed into a swan. His son, on this occasion, had his helmet adorned with swan's feathers in token of his origin.—187. *Cujus olorinæ surgunt*, &c. "From whose crest arise the plumes of a swan, memorial also of a father's (altered) form (love was the cause of evil unto you and yours)." Heyne regards line 188 as spurious, while Wagner defends it. We have adopted the pointing and explanation of the latter, namely, a comma after *pennæ*, and *crimen amor vestrum* in a parenthesis. Heyne places a colon after *pennæ*, and makes line 188 entirely parenthetic. According to Wagner's punctuation, the words *formæque insigne paternæ* become an epexegetis, or additional explanation to line 187. He confesses, however, that the copula *que* might better be away, and suggests *fortunæ* for *formæque*. The same critic regards *crimen* as equivalent in some degree to *causa malorum*, or *malæ rei*, and the misfortune referred to is the transformation of the father. Still there lurks some difficulty in *vestrum*, even though we refer it to both father and son, since no part of the *crimen* formed in reality the heritage of the latter, and his grief for his father's transformation would hardly be indicated by such a term. Neither is it at all likely that *vestrum* here is meant to refer to Cynus merely. The whole passage is involved in great obscurity.

190. *Populeas inter frondes*, &c., i. e. amid the shade cast by the foliage of the poplars, into which the sisters of Phaëthon had been changed.—192. *Canentem molli plumâ*, &c. "Brought upon himself old age, whitening to the view with downy plumage, and left the earth, and followed the stars with his song," i. e. brought upon himself, or caused himself to be covered with, a white downy plumage, so that he appeared hoary with years. We have given the explanation of Heyne and Heinrich, which appears to be the only true one, and have made *duxisse* equivalent, not to *egisse* ("spent" or "passed"), but to *induxisse sibi*.—193. *Linguentem*. To be rendered here as if *et liquisse*; so *sequentem* for *secutum esse*. Consult Wagner, *Quæst. Virg.* xxix. 5.

194. *Æquales comitatus classe catervas*. "Accompanying in the fleet the bands of his equals," i. e. a Ligurian himself, and accompanying the bands of the Ligurians.—195. *Ille*. "The monster." Literally, "it." The reference is to the figure-head of a Centaur, placed at the bow of the vessel.—196. *Saxumque undis immane*, &c., i. e. is in the attitude of one about to hurl a large rock into the waves, with both hands uplifted.

198. *Ille Ocnus*. "He, too, Ocnus." Compare note on v. 609.—199. *Mantús*. The genitive of *Manto*, a Greek form.—200. *Qui muros matrisque*, &c. Virgil follows here the ordinary legend, according to which Mantua was founded by Ocnus, son of Manto the daughter of Tiresias, and was named by him after his mother.—201. *Dives avis*. "Rich in ancestors." Alluding to the mixed population of the place and territory.—202. *Gens illi triplex, populi sub gente quaterni*. "Its race is threefold; under each division of the race

there are four tribes." The three races here alluded to, which made up the combined population of Mantua, were the Greeks, the Etrurians, and the Umbri. (Compare *Müller, Etrusker*, vol. i. p. 137, seq.; and *Wagner, ad loc.*)—*Populi*. We have given this term the force of *tribus*. Niebuhr, however, makes it equivalent to the Greek *δῆμοι*. (*Röm. Gesch.* vol. i. p. 328, n. 757.)—203. *Ipsa caput populis*, &c. "Mantua herself is the capital to these different communities: the principal strength, however, (of the nation,) is derived from Etrurian blood," i. e. the chief city was Mantua, and among the Mantuans the Tuscans had the predominance.

204. *Quingentos in se*, &c. The odium in which Mezentius was held, induced them to arm with the rest.—205. *Quos patre Benaco*, &c. "These the Mincius, (sprung) from the parent (lake) Benacus, crowned with green flags, conveyed to the sea in hostile pine." The vessel that carried them had a figure of the god of the river Mincius at its prow.—*Patre Benaco*. The Mincius flows from the Lake Benacus (now *Lago di Garda*) into the Po.

207. By *centenā arbore*, in the language of poetry, are meant a hundred oars, each in size resembling a tree. The epithet *gravis* seems to refer to the great size of his vessel.

209. *Triton*. Consult note on i. 144. The figure-head of the vessel of Aulestes was a Triton blowing on a shell.—210. *Cui laterum tenus*, &c. "Whose hairy front, as he swims along, displays a human form down to the middle." *Frons* must here be taken in a more extended sense than usual.—211. *Pristim*. Consult note on v. 116.

215. *Dies*. The third since Æneas had left his camp; or, in other words, the day on which the Rutulians had attacked the Trojan intrenchments, as described in ix. 459, seq.—*Cœlo*. For *e cœlo*.

218. *Ipsē sedens*, &c. Compare note on line 159.—*Velisque ministrat*. Compare vi. 302.—219. *Suarum comitum*. Referring to the vessels which had once been the companions of his wanderings.

220. *Cybele*. From the Greek *Κυβέλη*. The form *Cybèle* (*Κυβέλη*) vitiates, of course, the metre.—221. *Numen habere maris*. "To enjoy the divinity of ocean," i. e. to be marine divinities.—222. *Innabant pariter*. "Came swimming towards him with equal motion."—224. *Lustrantque choreis*. "And sport around him in dance-like movements."

226. *Ipsa* is here employed in a species of opposition to *dextra*, or as a whole in opposition to a part, and has nearly the same force as *tota*.—227. *Subremigat*. "She gently rows her way." Supply *se*.—228. *Deūm gens* is equivalent here to *diis genite*. The Vestal Virgins, according to Servius, when commencing certain ceremonies, thus addressed the Rex Sacrorum: "*Vigilante Rex? Vigila*." Virgil here imitates this form of invocation.

231. *Classis tua*. "(Once) thy fleet."—*Perfidus*. Because he made war upon the Trojans, in violation of the league between these and Latinus.—233. *Tua vincula*, i. e. the fastenings by which thou hadst attached us to the shore.—234. *Hanc faciem refecit*. "Made anew this our present form."

239. *Arcas eques*. The poet here alludes to a circumstance not mentioned before, but easy enough to infer. When Æneas embarked the infantry, he appears to have given orders that the cavalry should march by the shore to the Trojan camp. Turnus, as we learn from what follows, resolved to prevent this junction.—*Medias illis opponere*

turmas. "To oppose to them his intervening bands," i. e. to throw his forces between them and the Trojan encampment, and thus frustrate the intended junction.—242. *Primus jube*. "Straightway order." *Prinus* is here equivalent to *protenus*. (*Wagner, Quæst. Virg.* xxviii. 4.)—247. *Modi*. This alludes not so much to the mere mode of propelling, as to the keeping of the ship properly poised while undergoing the impulse.

249. *Inde aliæ celerant cursus*. "Then the other (nymphs) accelerate the movements (of the remaining ships)."

252. *Parens Idæa*. Compare ix. 80—83.—*Dindyma*. Compare ix. 618.—253. *Turrigeræque urbes*. Cybele, being the same, in fact, as Mother Earth, has tower-crowned cities under her especial care. Hence, too, she is commonly represented as wearing a turreted crown.—*Bijugique ad frena leones*. "And lions yoked in pairs for thy reins," i. e. and obedient to thy reins. Observe the peculiar employment of the preposition *ad*, as denoting that for which the services of another are required. Thus, *ad lecticam servi*; *ad limina custos*, &c.

254. *Pugnæ princeps*. "The first to aid in the approaching fight." She had been the first to aid, not immediately, but through the agency of Cymodocea and the other nymphs, who inspired him with fresh confidence, and urged him on his way.—*Tu rite propinques augurium*. "Do thou in due form bring this omen to its destined issue." *Propinquare* has here the force of *admoovere* or *adducere*.

256. *Revoluta ruebat*. "Was advancing in its revolution." Equivalent, in fact, to *revolvebatur*.—258. *Signa sequantur*. "Carefully to observe the signals," i. e. the signals to be given from time to time for the execution of his orders. Heyne erroneously refers *signa* to the standards. Wagner's explanation is far more correct.—259. *Atque animos aptent armis*. "And unite courageous feelings with their arms."

264. *Quales sub nubibus atris*, &c. The comparison lies between the cries of the cranes and the shouts raised by the beleaguered Trojans.—265. *Strymonice*. The banks of the Strymon, a Thracian river, were much frequented by cranes.—266. *Fugiantque notos*, &c. Referring to the annual migration of the cranes, in the beginning of spring, from southern regions.

269. *Totumque allabi classibus æquor*. "And the whole surface of the water to be glided over by a powerful fleet." The prose form of expression would be, "*classemque allabi per totum æquor*."

270. *Apex*. For *Galea*. It properly denotes the cone, or λόφος, which supported the crest. Here, however, it is taken for the entire helmet.—*Cristis a vertice*. "From the top of his crest." Literally, "for his crest, from the top."—271. *Umbo*. Consult note on vii. 633.—272. *Liquidâ*. "Clear."

273. *Aut Sirius ardor ille*. "Or (as) Sirius, that blazing star."—

274. *Sitim morbosque*. The Dog-star was supposed to bring with it both excessive heat and sickly weather.

277. *Præcipere*. "To preoccupy."—278. *Utro animos tollit*, &c. This line occurs already in ix. 127, and is omitted here by several MSS. It is probably an interpolation in the present instance.—279. *Perfingere dextrâ*. "To crush (the foe) with the right hand," i. e. by open valour; in fair fight. Not to have to do with them defended by intrenchments.—280. *In manibus Mars ipse*. "The combat is now

within your reach," i. e. you now have the means of bringing the foe to an open fight. This is merely an enlargement of the idea contained in the previous clause.—281. *Nunc referto*. "Now let him call to memory."

283. *Dum trepidi*. "While they are (as yet) in disorder," i. e. before they have formed in battle order, after disembarking.

288. *Pontibus*. "By means of platforms." These were used for embarking in, or disembarking from a ship.—*Multi seroare recursum*, &c. "Many watched the retreat of the subsiding sea," i. e. watched the retreating wave.—290. *Per remos alii*. "Others (came to land) by means of the oars," i. e. they used the oars as a species of leaping-pole.—291. *Qua vada non spirant*. Equivalent to *qua unda non aestuat*. Tarchon seeks a part of the shore where there is no surf. Some read *spemat*, "where he hopes for no boiling waters." The form *spirant*, however, derives its confirmation from what immediately follows: *nec fracta remurmurat unda*.—292. *Sed mare inoffensum*, &c. "But the sea glides up unbroken (to the shore), with a swelling wave." *Inoffensum* is equivalent to *nullo scopulo offensum*.

295. *Tollite*. Equivalent to *attollite*. Supply *remos* from the previous clause.—297. *Tali statione*. "In such a station," i. e. if we can find for her such a berth as this.—302. *Innocuæ*. Equivalent here to *illæse*.

303. *Inflicta vadis*. "Dashed upon the shallows." In line 291, *vada* denoted the waters boiling over the shoals; here, however, the shoals themselves.—*Dorso dum pendet iniquo*. "While it hangs upon a sand-bank fraught with harm." *Iniquo* is equivalent to *noxio* or *exitioso*.—304. *Anceps sustentata diu*, &c. "Long balanced in suspense, and fatigues the waves," i. e. wearies out the waves by its resistance to their dashing.—305. *Solvitur*. "It is at length broken up."—307. *Retrahitque pedem simul*, &c., i. e. the wave dashing against the shore, and then flowing back, prevents them from getting a firm foothold.

311. *Omen pugnæ*. "An omen of (the final fortune of) the fight." This relates, strictly speaking, to what comes after, namely, "*stratis Latinos*."

313. *Huic gladio, perque*, &c. "For this one, he, with his sword, through both the corslet of brazen chain-work, and through the tunic, dull to the view with gold, pierces the gashed side."—*Brea nuda*. Heyne: "*Thoracem sutilem ex ære, hoc est, ex æreis lamellis vel catenulis*." Compare note on iii. 467.—314. *Per tunicam*. The connective conjunction is to be repeated here with *per*. Consult Wagner, *ad Eclog.* iv. 6.—*Squalentem*. Analogous, in some degree, to *horrentem*. The reference appears to be to a dull surface, as opposed to a polished one.—*Haurit*. Literally, "drinks," i. e. drinks the blood from his side. Here, however, it may be regarded as equivalent simply to *transfodit*.

316. *Sacrum*. Children, according to Servius, who had been preserved by the Cæsarean operation, were consecrated to Apollo as the god of medicine.—*Casus evadere ferri*, &c. "Because it was permitted him, while an infant, to escape the risk of the steel," i. e. to escape untimely death by the operator's knife.—318. *Sternentes agmina clava*. "As they are prostrating whole bands with the club." They were armed with a club, after the manner of Hercules, with whom they had come to Latium.—321. *Usque dum*. "As long as." We have given here the reading of Jahn and Wagner. Heyne has *usque cum*, a form of expression which Wagner very justly condemns.

325. *Dum sequeris*. He had through fond affection followed Clytius to the war.—326. *Securus*. "No longer solicitous about," i. e. forgetting in death.

330. *Resultant*. Referring to the darts which they hurl at Æneas.—334. *Steterunt quæ*. "(Of those) which once stood." They had been taken from the dead bodies of the Greeks on the plain of Troy. Some MSS. have *steterint*, which, though condemned by Heyne, is probably the true reading, since it assigns a reason why Æneas should a second time rely upon them: "Since they (once) stood," &c.

339. *Trajecto missa lacerto*. "Straightway (another) spear, hurled (by Æneas), speeds its flight, the arm (of Alcanor) being pierced by it."

345. *Curibus*. Alluding to Cures, the old capital of the Sabines.—*Clausus*. The leader of the Sabines in the army of Turnus. The Claudian family derived their descent from him. The name is introduced here through compliment to that powerful house.—350. *Boreæ de gente supremâ*. "Of the lofty race of Boreas." Servius cites another explanation besides this, namely, "of the race of Boreas from the extreme north." This, however, is condemned by Wagner.—351. *Patria Ismara*. "Their Ismarian native land." *Ismara* put for *Ismaria*. The reference is to Ismarus, a city and mountain of Thrace. These Thracians who are here mentioned were a part, probably, of the force that came to the aid of the Trojans against the Greeks in the war of Troy.

352. *Accurrit*. "Runs up," i. e. to the aid of Clausus. A much better reading than the common *occurrit*, which would denote opposition.—353. *Aurunceaue manus*. Allies of Turnus. Compare vii. 723, seq.—354. *Messapus*. An ally of Turnus. Compare vii. 691, seq.—*Expellere*. "To drive back (one another)."—355. *Limine in ipso*. Referring to the seashore.—359. *Stant obnixa omnia contra*. "All things stand struggling against one another." So Wagner. Heyne reads *stant obnizi: omnia contra*, and explains it as follows: *Stant venti obnizi; omnia stant obnixa contra*.

361. *Pede*. An old form of the dative.

362. *At parte ex aliâ*, &c. The Arcadian horse, that had been sent in advance from Pallanteum (compare lines 238, 239), had crossed the Tiber, and attacked the Rutulians in a different quarter, where a torrent emptied into the river. As, however, their horses could not find a firm foothold, the men dismounted, and fought like infantry; but, being unaccustomed to this mode of warfare, they gave ground. Pallas comes up and rebukes them.—363. *Torrents*. Heyne speaks of this as a torrent emptying into the sea; but he afterward corrected his error. The poet alludes to a brook, dry in summer.

370. *Devictaque bella*. "And the battles won by you."—371. *Patriæ quæ nunc subit*, &c. "Which now arises (in my bosom), emulous of a father's praise."—372. *Fidite ne pedibus*. Referring to their flight, not to their fighting on foot.

374. *Hâc*. "This way." Supply *viâ*.—377. *Maris magnâ claudit*, &c. "The deep shuts us in with its vast barrier of sea." *Pontus* is here the main ocean; *mare*, on the other hand, the sea as opposed to the land, or, in other words, the sea near the land.—378. *Trojam*. The Trojan encampment.

381. *Magno pondere*. Equivalent to *magni ponderis*.—382. *Intorto telo*. The weapon was whirled around before being cast, in order to give it a motion around its own axis, and ensure its hitting the object

at which it was aimed.—*Discrimina costis*, &c. "Where, along the middle of the back, the spine parted the ribs."—383. *Receptat*. "And (then) strives to recover."—384. *Quem non super*, &c. "Him (while thus employed) Hisbo succeeds not in striking from above." Pallas was bending down in order to extricate his spear from the corpse of Lagos. Hisbo tries to anticipate him (the true force of *occupat*) before he can effect this.—385. *Ante*. To be construed with *excipit*.—389. *Thalamos ausum*, &c. Servius, quoting from Avienus and Alexander Polyhistor, informs us that, in order to avoid his father's wrath, he had fled to the court of Turnus.

391. *Daucia simillima proles*. "Sons of Daucus, most like to one another."—392. *Indiscreta suis*, &c., i. e. the parents of the twin-brothers were delighted at the close resemblance, and the mistakes which it occasioned.—394. *Euandrius ensis*. So called here because Pallas had received it from his father Euander. Compare line 420, "*telis Euandri*."—395. *Te decisa suum Laride*, &c. "Thy lopped-off right hand, O Larides, seeks for thee its owner."—396. *Micant*. "Twitch."—*Retractantque*. "And try to grasp once more."

399. *Fugientem præter*. For *præterfugientem*.—400. *Hoc spatium, tantumque*, &c. "This proved for Ilus an interval (of safety), and so long a deferring (of death)." We must infer from these words that Pallas subsequently slew Ilus, after he had slain Rhoetus, who came between Ilus and the blow meant for the latter.

405. *Optato*. "To his wish."—406. *Dispersa immittit*, &c. "Introduces amid the stubble the scattered fire," i. e. sets fire to the stubble in different quarters. Some explain *dispersa* in this passage with reference to the fire's spreading itself in different directions, and Heyne also is of this opinion; but the expression *correptis mediis* shows that the view which we have taken is the more correct one. The fire at first is kindled in various quarters, but finally the flames all tend towards the centre.—407. *Correptis subito mediis*. "The intermediate parts being suddenly seized upon (by the flames)."—408. *Horrida acies Vulcania*. "The fearful battle-line of flame."

412. *Seque in sua colligit arma*. "And covers himself with his shield."—415. *Elatam in jugulum*. "Raised against the other's throat."

417. *Fata canens*. "Predicting the future." He knew beforehand, too, the destiny that awaited his son.—418. *Canentia lumina*. "His aged eyes." The reference appears to be, properly, to the whitened eyelashes and eyebrow.—423. *Tua quercus*. Referring, as Heinrich thinks, to an oak standing on the bank of the stream, and sacred to the god. This was to be adorned with the spoils of the foe, as an offering to the god. The explanation is not very satisfactory.

426. *Perterrita*. Supply *esse*.—428. *Pugnae nodumque moramque*. "The knot and the stay of the fight," i. e. the one whose strenuous efforts most of all upheld the fight, and delayed the victory of the foe. A metaphor taken from the difficulty found in riving trees when knots occur.

432. *Extremi addensent acies*, &c. "Those in the furthest rear press upon the ranks (in front)." *Addensent* is from *addenseo*.—435. *Quis*. "Unto both of whom." They were both destined to fall, though not by each other's hands. Pallas was slain by Turnus, Lausus by Æneas.

439. *Soror alma*. The nymph Juturna. (Compare xii. 139.) No previous intimation of her presence has been given, nor has any men-

tion been made of her.—440. *Qui*. "Who, thereupon," i. e. on receiving his sister's admonition.—441. *Ut vidit socios*. Turnus had been hitherto engaged with the forces that were disembarking. He now flies to the succour of those of his followers who, in a different quarter of the fight, were hard-pushed by Pallas and the Arcadians. He then directs his allies to cease from the fight, and leave Pallas to his single arm.

Tempus desistere pugnae. Supply *inquit*.—443. *Ipsæ patens*. "His sire himself," i. e. Euander.—444. *Æquore jussu*. "From the part of the plain they were ordered to quit."—445. The particle *tum* comes in very awkwardly here, and ought, very probably, to be changed into *tam*, qualifying *superba*, which is given, in fact, in some MSS.—447. *Obitque procul*, &c. "And eyes him all over from afar."—448. *Tyranni* put for *regis*.

449. *Spoliis opimis*. The expression has here its proper force, since the contest was to be one between leader and leader. Compare vi. 856.—450. *Sorti pater æquus*, &c. "My father is equally prepared for either fortune." Supply *ferendæ* with *sorti*.

452. *Cœt in*. "Retreats to, and congeals about." They were alarmed for the safety of their young leader.—454. *Speculâ ab altâ*, i. e. from some lofty ground or hill-top.—455. *Meditantem in prælia*. "Preparing for the fight," i. e. by throwing up the sand with his foot, bending low his horns, &c.—457. *Contiguum*. "Within reach of."—458. With *ire* prior supply *decrevit*.

462. *Semineci sibi*. "From himself, (as yet) but half-dead." Pallas prays that he may overcome Turnus, and that the latter, while dying, may still retain life enough to see his victor despoil him of his arms.—463. *Victorem ferant*. "Endure (to see) me victorious."—464. *Magnumque sub imo*, &c. Hercules groans at his inability to ward off from the youth the fate that is approaching.—466. *Natum*. Hercules.

472. *Dati ævi*. Turnus, too, is destined soon to fall.—473. *Oculos rejicit*. "Throws his eyes away from."

477. *Atque viam clypei*, &c. "And having worked its way through the margin of the shield." This part of the shield, it must be remembered, was thinner than the rest, and therefore more easily penetrable.—478. *Magno strinxit de corpore*. "It grazed a part of the great body of Turnus." The part grazed was the top of the shoulder.

481. *Aspice num mage*, &c. "See whether our weapon be not the more penetrating one." The adjective *penetrabile*, though passive in form, is here taken in an active sense.—482. *Terga*. "Plates."—483. *Cum pellis totiens*, &c. "While the bull's hide, thrown around, so often encompasses it," i. e. and through so many coverings of hide.

492. *Qualem meruit, Pallanta remitto*. "I send his Pallas back to him in such a condition as he deserved."

494. *Haud illi stabunt Æneia*, &c. "His league of hospitality with Æneas shall cost him not a little."

496. *Rapiens immania pondera baltei*, &c. "Tearing away the belt's enormous weight, and the horrid story impressed thereon." The belt was adorned with a representation, in embossed work, of the Danaïdæ murdering their husbands on the bridal night.—502. *Et servare modum*. "And how to practise moderation."—503. *Magno cum optaverit*, &c. "When Turnus shall wish it had been purchased at a great price that Pallas had been untouched by him."

510. *Certior quctor*. "A surer informant," i. e. one sent purposely to announce this unto him.—511. *Tenui discrimine leti*. "Are in danger of utter ruin."

518. *Quos educat Ufens*. On this use of the present, consult note on ix. 266.—*Ufens*. Compare vii. 745, and viii. 6.—519. *Inferias quos immolet*, &c. This design of the pious Æneas, remarks Valpy, and his subsequent execution of it (xi. 81, *seq.*), by sending to be sacrificed the eight captives, are told without a word of disapprobation. Valpy, however, forgets that Virgil is here merely copying Homeric usage, and knew perfectly well that his readers among his own countrymen would view the matter in precisely the same light, namely, as an ancient, though barbarous custom.

522. *Ille astu subit*. "He adroitly stoops."—526. *Talenta*. Carrying with it, here, merely the idea of weight.—528. *Non hic vertitur*. "Turns not upon this," i. e. on my death.

532. *Belli commercia Turnus*, &c. Referring to the ransoming or exchange of prisoners.—533. *Jam tum Pallante peremto*. "The very moment Pallas was slain."—536. *Applicat*. "Plunges."

537. *Nec procul Hæmonides*, &c. Supply *est* or *versatur*. So Wagner. Heyne, less correctly, regards *Hæmonides* . . . *quem congressus*, &c., as a change of construction from the nominative to the accusative.—541. *Ingenti umbrâ*. "With the deep shade of death."

543. *Instaurant acies*. "Restore the fight," i. e. reanimate the Latin forces, whom the prowess of Æneas had dispirited.—544. *Veniens*. "Who had come." As regards Cæculus and Umbro respectively, consult vii. 678, 681; and 750, *seq.*—546. *Dejecerat*. We have adopted the punctuation of Wagner. The meaning of the passage is this: Æneas, after encountering Cæculus and Umbro (whom we are to suppose that he slew, although the poet is silent on the subject), proceeds to attack Anxur, whose left arm, and the whole rim of his shield, he lops off with a blow. He had just done this when Tarquinius comes forth to meet him, incensed at the overthrow of Anxur. Hence we see the force of the pluperfect *dejecerat*. Lines 547, 548, and 549 are parenthetical.

547. *Vim*. "(A realizing) power."—548. *Fortasse*. Heyne objects to *fortasse* in this passage. Wagner, on the other hand, makes it equivalent, not to the Greek *ίσως*, but to *ποῦ*.

552. *Ille*. Referring to Æneas.—*Reductâ lorica*, &c. "His spear having being (first) drawn back, (transfixes and thus) encumbers his corslet and the vast weight of his shield."

556. *Super*. For *insuper*.—557. *Istic*. "There," i. e. there, where thou now art. Observe the force of *iste*, as appearing in the adverb derived from it.—*Non optima mater*. "No dearest mother." The brutality of the whole speech is only to be tolerated as being a picture of Homeric times.

561. *Prima agmina*. "Foremost leaders."—562. *Fulvumque Camertem*. "And Camers, of ruddy locks."—564. *Ausonidum*. "Of the sons of Ausonia," i. e. of the Ausonians. Put for *Ausonidarum*, and that for *Ausonum*.—*Et tacitis regnarit Amyclis*. "(And who) reigned at." Heyne explains *tacitis* by supposing the epithet to have been given to the Italian city by Virgil, from the parent town in Laconia. Wagner is in favour of the legend which makes the Italian Amyclæ to have been deserted by its inhabitants, in consequence of the serpents that infested it.

567. *Pectoribus*. This is added by the poet because Ægeon, like

Cacus and many other monsters, breathed forth fire from his bosom.—568. *Tot paribus clipeis streperet*, i. e. stood in array with fifty resounding (or clashing) shields.—569. *Sic*. "With the same fury."—570. *Intepuit*. "Began to grow warm."

572. *Longe gradientem*. "Advancing with long and rapid strides."—574. *Ducem*. "The charioteer."

581. *Non Diomedis equos*, &c. The meaning of the speech is this: Thou seest arrayed against thee no Greeks from whom thou mayest escape, but those from whom thou shalt surely meet thy doom.—*Diomedis equos*, &c. Two of the bravest of the Greeks, from both of whom he with difficulty escaped, are here named unto Æneas as representative of the whole Grecian host.

593. *Vane umbræ*. Empty phantoms, seen by the steeds, and filling them with affright.—594. *Ipse rotis*, &c. Alluding ironically to the manner of his fall.

598. *Sine*. "Spare." In fact, however, there is an ellipsis of *esse* or *existere*. "Suffer this life to continue."—599. *Dudum*. Compare line 581, *seq.*—601. *Pectus*. The addition of this term after *latebras animæ* has given offence to many critics, from its appearing to them a species of redundancy. Hence Wakefield (*ad Lucr.* i. 416) thinks that we ought to read, "*Tum latebras animæ, sectas mucrone, recludit.*" F. Jacobs, on the other hand, (*ad Lucil. Ætn.* 139.) conjectures *penitus* for *pectus*. Compare xii. 359. The best explanation, however, is given by C. G. Jacobs (*Disquis. Virg.* pt. i. p. 13), who places a comma after *tum*, and regards *latebras animæ* as in apposition with *pectus*, not *pectus* with it.

606. *Junonem interea*, &c. Matters had now come to such a crisis, that Æneas must, as a matter of course, have soon come up and engaged in combat with Turnus. This meeting, however, the order of things required should be still deferred for a season, and therefore the intervention of the gods has to be employed by the poet in imitation of his great prototype Homer.—608. *Ut rebare*, &c. Spoken ironically.—609. *Non virida bello dextra viris*. "The men themselves possess not a right hand all alive for war." The irony here is perceptible enough. It was the valour of the Trojan leader, in fact, not the intervention of Venus, that had restored the fight.

611. *O pulcherrime conjux*. The language of artful banishment.—

612. *Ægram*. "Her that is sick at heart," i. e. me, already a prey to anguish.—*Tristia dicta*. "Harsh mandates." Observe the force of *tristia*, as indicating mandates that make her sad indeed.—613. *Si mihi vis in amore foret*. "If I had that same hold on thy affections."

—614. *Namque*. "Assuredly." Bothe reads *nempe* from two MSS.

617. *Nunc pereat*, &c. "Now he must perish," &c. This is said with a feeling of strong indignation.—618. *Nostræ origine*. A general allusion to the divine origin of Turnus, not to any particular descent from Juno herself.—619. *Pilumnusque illi*, &c. "For Pilumnus is his ancestor in the fourth degree." Compare line 76, and ix. 4. *Pilumnusque*, equivalent to *nam Pilumnus*. (*Wagner, Quæst. Virg.* xxxv. 5.)

621. *Cui rex ætherii*, &c. Juno is anxious to save Turnus altogether from death. Jupiter, on the other hand, only permits his destined end to be deferred for a season.—622. *Tempusque*. "And a respite."—623. *Meque hoc ita ponere sentis*. "And (if) thy meaning be that I should so dispose the event."—625. *Vacat*. For *licet*. Supply *mihi*.—626. *Venia*. "Concession (on my part)."

628. *Quid si quæ voce gravaris* &c. "What if that favour which thou declinest to grant in express words, thou wast to extend unto me in heart and will?" Juno artfully put this question to him under the guise of sorrow.

629. *Hæc vita*. "This life (for which I am now interceding)."—630. *Aut ego veri vana feror*. "Or I am mistaken in the truth." Literally, "or I am borne along a visionary one in respect of the truth."—631. *Quod ut O potius*, &c. "As far as which is concerned, O would that I may rather be the sport of groundless fears, and that thou, who art able so to do, mayest alter thy purpose for the better!" Literally, "mayest bend back again the things begun by thee," &c.

636. *Nube carâ*, i. e. formed out of a cloud.—638. *Telis*. For *armis* generally.—*Jubasque*. "And crested helmet."—641. *Morte obitâ*. "After death has been encountered."—642. *Aut quæ somnia*. Equivalent to *aut qualia sunt ea somnia, quæ*.

644. *Virum*. Turnus.

649. *Thalamos pactos*. "Thy plighted nuptials."—652. *Nec ferre videt*, &c., i. e. nor sees that his exultation is altogether groundless.

653. *Forte ratis celsi*, &c. The shore was high, and the ship was moored close to it, with a platform and ladders connecting the two, and by means of which the troops on board had been disembarked.—655. *Rex Osinius*. A prince or leading man from Clusium, under the orders, however, of Massicus. This latter would appear to have been the true sovereign or Lucumo of the place. Compare line 166.—658. *Exsuperatque moras*. "And surmounts all obstacles."

659. *Proram*. The vessel was moored with her prow nearest the shore, contrary to the more usual custom.—660. *Revoluta per æquora*. "Through the ebbing tide."—663. *Tum levis haud ultra*, &c. In this line, and the three that follow after, we have adopted the arrangement first conjectured by Brunck, and afterward confirmed by two very early Paris MSS.

668. *Tanton crimine*. "So foul an imputation on my character," i. e. as that of deserting in battle. *Tanton* is here a more correct form than *tanton'*, the reading of the common text. Consult note on iii. 296.—669. *Expendere*. Supply *me* before this infinitive.—670. *Quemve*. "Or with what character." *Quem* is here equivalent to *quem*.—672. *Quid manus illa virum*. "What will that band of warriors (say of me)!" Supply *dicet*.—673. *Quosne*. Equivalent here, in the beginning of a clause, to *eosne*.—674. *Et nunc*. "Even now."

677. *Volens vos Turnus adoro*. "I, Turnus, earnestly entreat this of you."—678. The term *Syrts* is here used generally for any quicksand, and contains no special reference to the Syrtes on the coast of Africa.—679. *Conscia fama*. All fame is said to be "conscious" of that respecting which it announces or disseminates anything.

683. *Fluctibus an jaciât mediis*. The more prosaic expression would be, "*an sese in medios fluctus injiciat*."—684. *Iterum se reddat*. Equivalent to *iterum irruat*.—686. *Animo miserata*. So Wagner, instead of *animi miserata*, the lection of Heyne and others.—688. *Dausi ad urbem*. Ardea his capital. Compare vii. 412.—687. *Æstu secundo*. The tide would carry his vessel gradually to the land.

691. *Tyrrhæa acies*. Under the command of Tarchon.—698. *Sed Latagum*, &c. "But Latagus he anticipates by a blow on the mouth, and confronting face, with a stone," &c. Observe the double accusative with *occupat*, in imitation of the Greek idiom.—699. *Volvi ægrem*. "To roll (on the ground) inactive (for the fight)," i. e. in-

capable, by reason of his wounded limb, of taking any active part in the conflict.

703. *Æqualem*. "The equal in age."—*Unā quem nocte*, &c., i. e. Theano brought him forth to Amycus on the same night that Hecuba bore Paris to Priam.—705. *Cisseis prægnans facie*. Consult note on vii. 319, *seq.* The common text has "*Cisseis regina Parim creat: urbe paternā*," for which we have substituted, with Heyne and Wagner, the elegant emendation of Bentley.—706. *Ignarum*. "Unknown." Taken here in a passive sense, and equivalent to *ignotum*.

707. *Ac velut ille*, &c. *Ille* is here peculiarly emphatic, and denotes some wild animal that has been previously well-known for its ravages. The same idea is followed out in *multos annos*, &c.—709. *Multosque palus*, &c. "And (that one which) the Laurentian fen (has) for many (sheltered)." We have given *que* here the force of *et ille quem*, or, rather, have supplied the ellipsis in this way. So Wagner.—*Palus Laurentia*. A marshy tract near Laurentum. The whole Laurentine territory, in fact, was more or less of this character, and, therefore, a favourite region for wild boars.—*Silvā arundinē*. For the simple *arundine*.

711. *Et inhorruit armos*. "And hath raised the bristles on its shoulders."—712. *Nec cuiquam irasci*, &c. "Nor has any one courage to oppose him fiercely or draw nearer." Supply *est* with *virtus*.—714. *Cunctatur*. "Turns deliberately."—716. *Iustæ quibus est Mezentius ira*, &c. "Not one of those unto whom Mezentius is a cause of just resentment, has the courage," &c.

720. *Graius homo*. Corythus was an old Pelasgic city.—722. *Pactæ conjugis ostro*. "The purple cloak (that had been woven by the hands) of his betrothed bride."

725. *Surgentem in cornua cervum*. "Conspicuous for stately horns."—727. *Lavit*. The present, from the old stem-form *lavo*, -*ère*, of the third conjugation.

731. *Infracta*. Equivalent merely to the simple *fracta*. The reference is to a spear, the head of which has been broken off by the violence of the blow and the weight of the handle.—733. *Cæcum vulnus*. "A wound unseen (by him)," i. e. a wound in the back.—734. *Obvius adversoque occurrit*, &c. "(After this), meeting him (in front), he rushed full against him, and engaged (with him) man to man," &c. Mezentius, disdaining to take the life of Orodes by unfair means, merely retards his retreat by wounding him in the back, and then, getting in advance of him, confronts and slays him fairly.—736. *Nixus et hastâ*. Supply *ait*.

738. *Secuti* must be joined in construction with *conclamant*, not with *pæana*.

741. *Prospectant*. "Awaits."—*Eadem arva tenebis*, i. e. shall lie stretched in death on these same fields.—743. *De me divum pater*, &c. Spoken ironically, and in contempt of the gods. Compare verse 773, and vii. 684.

747. *Cædicus Aloathoum*, &c. In this enumeration of slayers and slain, the Latin names appear to indicate Latins, the Greek names Trojans.—754. *Longe fallente sagittâ*. Consult note on ix. 572.

756. *Ruebant*. For *cadebant*.—758. *Iram inanem*. "The fruitless wrath," i. e. wrath leading to no important consequences, and therefore altogether unavailing.—763. *Magnus Orion*, &c. Alluding to the giant size of the fabled Orion, and his wading through the midst of the seas.—764. *Medii per maxima Nerei*, &c. "Through the

deepest waters of mid-ocean." Consult, as regards the peculiar force of *stagna* here, the note on i. 126.—*Nerei*. Nereus, by metonymy, for the ocean.—766. *Aut summis referens*, &c., i. e. bearing it away to answer as a club.—767. *Ingrediturque solo*, &c. Repeated from iv. 177.

770. *Imperterritus*. Quintilian (i. 5, 65) condemns this species of compound, where one preposition (*per*) is intensive, and another (*in*) exerts a directly opposite force. But consult Spalding's note on the passage.—771. *Mole sua stat*. "Stands firm in his own vastness of frame."—773. *Dextra, mihi deus*, &c. "Let now this right hand, a very god for me, and this missive weapon which I am poisoning, lend their aid." Mezentius, a contemner of the gods, invokes his own right hand and his own spear to aid him, in place of a deity.

774. *Votæ prædonis corpore raptis*, &c. "I vow thee thyself, my Lausus, arrayed in the spoils torn from the body of the robber, as a trophy of Æneas," i. e. as a trophy of thy father's victory over Æneas. It was customary to vow, and consecrate in fulfilment of such vow, a trophy of victory unto some one of the gods. Mezentius, however, would seem from these words to vow a trophy to his own prowess, and to make that trophy a living one in the person of his own son.

777. *Proculque egregium*, &c. The spear of Mezentius glances off from the shield of Æneas, and wounds Antiores.—779. *Missus*. "Having come." Equivalent merely to *profectus*, as Servius remarks.—781. *Alieno vulnere*. "By a wound intended for another."

783. *Per orbem ære catum triplici*. "Through the hollow orb of triple brass." The shield of Mezentius had seven layers: three of brass, one of thick-quilted linen, and three of bull's hide.—784. *Per linea terga*. For *per lineum tegumentum*.—*Tribusque intextum tauris opus*. "And through the work formed of three bull's hides folded one upon the other." Literally, "the work interwoven with three bull's hides."—786. *Sed vires haud pertulit*. "But it did not carry with it its force throughout," i. e. it had spent its force in passing through the shield, and therefore did not inflict a mortal wound.

791. *Mortis duræ casum*. "The catastrophe of thy hard fate." The expression *mortis duræ* refers, as Donatus correctly remarks, to his early death.—792. *Si qua fidem*, &c. "If any future age is to give credit to so noble an act." We have referred *tanto operi*, with Heyne, to the filial piety of Lausus, so nobly exerted on the present occasion in behalf of his wounded parent.—794. *Ille*. Mezentius.—*Et inutilis*. "Both useless (for the fight)." Supply *pugnæ*.—*Inque ligatus*. A tmesis for *illigatusque*. "And fastened (to his opponent's spear)." Supply *hastæ*, and compare line 785.

796. *Seseque immiscuit armis*. "And flung himself into the midst of the encounter," i. e. between Æneas and his parent.—797. *Jamque assurgentis dextrâ*, &c. "And encountered the sword of Æneas, when now in the very act of rising with his right hand and bringing (down) a blow," i. e. when in the very act of raising his right hand in order to inflict a heavier blow on the retreating Mezentius.—798. *Ipsumque morando sustinuit*. "And retarding (his onward movement), sustained (for a while) the shock of the hero himself."

805. *Tutâ arce*. "Beneath some sheltering covert."—806. *Aut amnis ripis*, &c. "Either under the (hollow) banks of some river, or the arching roof of some tall rock," i. e. some cavern in the rock.—808. *Exercere diem*. "To pursue the labours of the day."—809.

Dum detonet omnis. "Until it cease entirely from thundering," i. e. "until it spend its fury." So Wagner.

815. *Legunt.* "Collect." Their task being finished, they collect the threads of his existence before breaking them.—818. *Molli auro.* "With flexile threads of gold." The tunic was woven throughout with threads of gold, not merely embroidered.—819. *Sinum.* "Its bosom," i. e. the bosom of the tunic.—824. *Patriæ pietatis imago,* i. e. the filial piety of Lausus, so conspicuous in this his early death in defence of a father. Æneas thinks of his own son Ascanius, as he gazes on the son of Mezentius.

825. *Pro laudibus istis,* i. e. commensurate with that merit displayed by thee in the defence of a father, and in exposing thy own life to save his.—827. *Habe.* "Keep." Æneas will not despoil him of his arms. It was regarded as a high mark of honour for a victor to allow the vanquished to remain undespoiled of his arms.—*Parentum manibus et cineri,* i. e. to thy paternal and ancestral cemetery.—828. *Si qua est ea cura,* i. e. if thou carest aught for that.—831. *Socios.* The followers of Lausus.—*Sublevat.* Æneas raises his fallen foe with his own hands.—832. *De more.* Referring to the Etrurian mode of arranging the hair, as shown by vases and monuments.

834. *Vulnera stocabat lymphis,* i. e. was stanching the bleeding by the application of cold water.—835. *Procul.* "At some distance." Used in a similar sense in Eclogue vi. 16.—838. *Colla foret.* "Eases his neck (by leaning)."—*Fusus propezam,* &c. "Having his flowing beard hanging down upon his breast."

841. *Super arma.* "On his shield."—844. *Canitiem.* "His hoary locks."—849. *Nunc misero mihi,* &c. "Now, at length, is exile fraught with woe for me, unhappy one."—852. *Ob invidiam.* "For odious misdeeds." Literally, "through odium."

853. *Debueram.* "Had I owed." Equivalent to *si debebam.*—856. *Simul.* To be joined in construction with *dicens.*—*In ægrum femur.* "On his enfeebled thigh."—857. *Et quamquam vis,* &c. "And although his present strength retards him by reason of the deep wound," i. e. his loss of strength occasioned by the wound which Æneas had inflicted. Heyne makes *vis* equivalent here to *vis adempta.*

861. *Rhæbe.* Imitated from Homer (*Il.* viii. 184, *seq.*, and xx. 199, *seq.*)—863. *Lausi dolorum.* "Of my sorrows for Lausus."—867. *Con-sucta.* "Accustomed (to the seat)."

870. *Æstuat uno in corde.* "Boil at one and the same time in his heart." We have given *uno*, with Heyne and Wagner, on the authority of the best MSS. Brunck and others, however, prefer *imo.*—872. *Et Furiis agitatus amor,* &c. This line is probably interpolated here from xii. 668. It is omitted in many MSS.

874. *Enim.* Equivalent to *enimvero* or *utique.*—876. *Incipias.* "Begin." Heyne and Wagner place, the former a comma after *Apollo* in the preceding line, the latter a mark of exclamation, and connecting that line, in this manner, with *incipias conferre manum*, supply *ut* before *incipias.* This, however, appears to want spirit.

879. *Perdere.* Supply *me.*—880. *Neo divum parcimus ulli,* i. e. nor do we, on the other hand, intend to spare thee, whatsoever one of the gods thou mayest invoke. The idea of sparing is transferred, by a poetic idiom, from the individual himself to the god whom he invokes to come unto his aid. This appears to be the simplest explanation of the passage.

881. *Desine.* This refers back to *terres.*—884. *Sustinet.* "Sustains

their shock." *Umbo* taken, by synecdoche, for the whole shield.—885. *Læus equitatus in orbem*. "He galloped in circles towards the left." He kept continually moving around to the left, that he might reach Æneas's right side, which was uncovered by his shield; but the Trojan kept turning as he turned, and constantly interposing his shield, or, in other words, turning his left side towards him.—887.

Sileam. "Forest of spears." Supply *hastarum*. Referring to the spears sticking in his shield.—889. *Pugnâ iniquâ*. Himself on foot; Mezentius mounted.—894. *Implicat*. "Keeps him down."—*Ejectoque incambit cernuus armo*. "And, falling forward, lies with his shoulder upon his dismounted rider." *Ejecto* is the dative. Literally, "for him thrown out (of his seat)," and refers to Mezentius.—*Cernuus*. Falling head-foremost. Hence the term is sometimes applied to tumblers, and dancers on the tight rope, &c. Servius: "*Cernuus dicitur, qui cadit in faciem, quasi in eam partem quâ cernuus.*"

895. *Incendunt cælum*. "Fill the sky far and wide." A metaphor taken from things that emit a brilliant light, and are therefore seen from afar.—898. *Ut, auras suspiciens*, &c. "As soon as, looking upward to the air, he drank in the heaven (with his eyes), and regained his consciousness."

902. *Hæc fœdera*. "Such an agreement as this," i. e. that thou wast to spare his life.—903. *Per, si qua est*, &c. Concerning this construction, consult note on iv. 314.—905. *Defende*. "Ward off from me."—907. *Jugulo*. Poetic, for *in jugulum*.—908. *Undantique animam*, &c. Construe as follows: "*diffunditque animam (cum) orant undanti in arma.*"

BOOK ELEVENTH.

1. *Oceanum interea*, &c. The eleventh book opens with the morning after Mezentius had been slain. No mention is made of the result of the battle. It may be fairly inferred, however, that the Rutulians and Latins, disheartened by the absence of Turnus and the fall of Mezentius, were repulsed by the Trojans and their allies.—2. *Sociis*. Referring to both Trojans and Etrurians.—3. *Præcipitant*. "Strongly urge him."—*Funere*. "By the slaughter among his friends." The reference is particularly to Pallas.—4. *Primo Eoo*. Compare iii. 588.

6. *Induitque*. "And puts upon it."—9. *Trusca*. Equivalent to *fracta*. The reference is to the spears hurled by Mezentius, in his combat with Æneas (x. 882).—10. *Sinistræ*. Supply *parti*. The left side of the oak.—11. *Atque ensæ collo*, &c. "And suspends from the neck the ivory-hilted sword," i. e. from that part of the armour which formed the neck of the figure.

12. *Tegebat*. Equivalent to *circumdabat*.—15. *Rege superbo*. Alluding to Mezentius, not to Turnus.—16. *Hic est*. "Is here before you." Alluding to the trophy.—17. *Rogem*. Latinus.—18. *Præsumite*. "Anticipate." He wishes them to be the first to strike a blow at the capital of Latinus.—19. *Ignaros impediât*. "May detain you, ignorant of what is about to be done."—*Vellere signa adversarii*. "Shall permit us to pluck up the standards," i. e. shall allow us by favourable auspices. The poet here alludes to Roman customs. Before marching, the auspices were always taken, and if these were

favourable, the standards were plucked up from the ground, they having been previously fixed in the earth in a particular part of the encampment.—21. *Segnesse metu sententia tardet*. "Or lest any deliberations, arising from timidity, retard you, slow of movement," i. e. retard and make you slow of movement.

22. *Socios inhumataque corpora*. "The unburied bodies of our friends." A hendiadys, for *sociorum inhumata corpora*.—25. *Hanc patriam*. "This (new) native country."—28. *Abstulit atra dies*, &c. Compare vi. 429.

29. *Ad linina*. "To the threshold of his fortified station," i. e. New Troy.—31. *Parrhasio*. For *Arcadi*. The Parrhasii, strictly speaking, formed merely a part of the Arcadian population, and were situate in the southwestern angle of the country.—33. *Tum*. "On this occasion."—34. *Circum*. Supply *erant*.—35. *Crinem solutæ*. Consult note on iii. 65.

36. *Ut vero Æneas*, &c. The lines from 30 to 35 inclusive are parenthetic.—39. *Caput fultum*. "The supported head."—40. *Levi in pectore*. "In his smooth breast." *Levis* is here employed to designate the bosom of a very young man.

45. *Promissa*. We must suppose Æneas to have made these, since they are not expressly mentioned in the previous part of the poem.—47. *In magnum imperium*. Equivalent to *ad magnum imperium acquirendum*.—48. *Cum durâ*, &c. "That our battles would be with a warlike nation."—49. *Multum* must be joined in construction with *inani*, not with *captus*.—51. *Et nil jam cœlestibus*, &c. The living, remarks Valpy, are subject to the gods above; the dead, to the gods beneath.

55. *Hæc mea magna fides?* "(Is) this my boasted confidence (in thy safe return)?"—*Pudendis vulneribus*, i. e. wounds on the back.—56. *Nec sospite dirum*, &c. "Nor shalt thou, (though) a father, thy son having been saved (by a disgraceful flight), wish a dire death (for him)," i. e. nor wilt thou be compelled, despite the dictates of paternal affection, to utter imprecations against thy son for having tarnished his fair fame by disgraceful flight.

59. *Hæc ubi deflevit*. "When with these words he had ceased from weeping."—66. *Obtentu frondis*. "By leafy boughs stretched over."

77. *Arsuras*. "About to blaze (on the funeral pile)."—78. *Laurentis præmia pugnæ*, i. e. won in the recent conflict with the Rutulians and Latins.—80. *Equos*. These, also, were destined to be sacrificed, along with the human victims mentioned in the succeeding line.—81. *Vinzerat et*, &c. Compare x. 518, *seq.*—82. *Cæso sanguine*. "With the blood of these slaughtered."—83. *Indutosque jubet truncoos*, &c. These were portable trophies, each having attached to it the name of the foe to whom the arms had belonged.—87. *Sternitur et*, &c. "And (now again), having flung himself headlong with his whole body, he lies prostrate on the ground." *Terræ for in terram*.

89. *Positis insignibus*. "Its trappings being laid aside."—90. *It lacrimans*. So, in Homer (*Il.* xvii. 426, *seqq.*), the horses of Achilles are represented weeping.—91. *Nam cetera Turnus*, &c. In x. 496, *seq.*, mention is merely made of the belt of Pallas, as having been borne away by Turnus, and nothing is said of any other spoils taken from the youth.—96. *Alias ad lacrimas*. "Unto tears for others," i. e. in order to perform similar duties over others who had fallen.

101. *Velati ramis oleæ*. Consult note on vii. 154.—*Veniam*. "A favour."—103. *Redderet*. Supply *Æneas*.—105. *Hospitibus quondam*,

&c. The whole Latin people are here put in place of their king himself.—107. *Prosequitur*. Equivalent to *condonat*.

109. *Qui*. "In that you." Observe here the force of the relative with the subjunctive.—110. *Pacem me oratis*. "Do you ask peace of me?" Observe the double accusative with the verb of asking.—*Exanimis*. From *exanimus*.—112. *Nec veni*. "Nor would I have come." Poetic usage, for *neo venissem*.—113. *Rex*. "Your king." Latinus.—*Nostra hospitia*. "The league of hospitality which he had formed with us."—118. *Vixit*. "That one of us would have lived," i. e. would have survived the conflict. *Vixit*, by syncope, for *vixisset*.

120. *Obstupere silentes*. They were astonished to find Æneas so different a person from the haughty foe whom they had expected to see.—122. *Odiis et crinine*. "From feelings of hatred, and by many an accusation." *Crimine*, equivalent to *criminatione*.—124. *Orsa refert*. "Speaks." Literally, "utters (words) begun."

126. *Justitiæ prius mirer*, &c. "Shall I admire (thee) more for thy justice, or for thy labours in war?" *Miror* here takes the genitive of that for which one is to be admired, in imitation of the Greek idiom.—130. *Fatales murorum moles*, i. e. the walls destined for thee by the fates.—131. *Saxaque subvectare*, &c. "And to bear on our shoulders the stones of Troy," i. e. the stones that shall go to form the city of New Troy.

133. *Bis senos pepigere dies*. "They concluded (an armistice) for twice six days." With *pepigere* supply *fœdus*.—*Pace sequestrâ*. "During the continuance of the truce." In a litigation, observes Valpy, the term *sequester* is applied to a person into whose hands the subject in controversy is, by consent, deposited; hence, to any intermediate act, as to the cessation of arms, during which the contending parties are in a state of security.—137. *Olentem cedrum*. "The scented juniper." Consult note on vii. 13.

141. *Quæ modo victorem*, &c. "(Rumour), which but a moment before brought the tidings that Pallas was victorious in Latium."

143. *Rapuerè*. Observe the change from the historical infinitive *ruerè* to the perfect *rapuerè*, and the rapidity of action indicated by the latter tense.—144. *Discriminat*. "Illumes." Literally, "marks out," equivalent to *discerni facit*.

145. *Contra veniens*. "Coming in the opposite direction."—147. *Incendunt*. Consult note on x. 895.—148. *Potis est*. For *potest*. Compare iii. 671.

152. *Petenti*. Supply *mihi*. We have adopted this reading, which is mentioned by Servius, and which obviates all the difficulty of the ordinary lection *parenti*.

156. *Primitiæ juvenis miseræ!* "Ah, unhappy first-fruits of youthful valour!" *Juvenis* for *juvenilis virtutis*.—*Belli propinqui*. "Of a war near at hand." This made the blow so much heavier, that he fell so near to his own home.—160. *Vicendo vici mea fata*, i. e. I have violated the rules of fate by surviving my own son.—161. *Troæ socia arma*, &c. "O that the Rutulians had overwhelmed (me) with their missiles, having followed (instead of thee) the allied arms of the Trojans!"

168. *Juvabit*. "It will (still) prove a source of consolation." A much better reading than *juvaret*, which Jahn and Wagner adopt.—169. *Quin ego non alio*, &c. "Nay, with no other funeral obsequies will I now grace thee."—172. *Magna trophæa ferunt*, &c. "They bring the great trophies (of those) whom thy right hand consigns to death."

This line is unnoticed by Servius, and does not appear in some MSS.—174. *Esset*. For *si esset Pallanti meo*. "If (my Pallas) had possessed." *Esset for fuisset*.

175. *Armis*. "From the war." For *ab armis*.—177. *Quod vitam moror invisam*, &c. "Thy (avenging) right hand, which thou seest Turnus owes unto both a son and a father, is the reason why I linger out a hated existence," i. e. my only motive for enduring life is my confidence in thy avenging arm, &c.—179. *Meritis vacat hic tibi*, &c. "This office is alone reserved for thy merits and fortune." We have followed here the explanation of Wagner, and have regarded *meritis tibi* as an instance of a double dative, another example of which occurs in vi. 474, *seqq.* Euander means that this is the only obligation which the merits of Æneas and fortune can bestow on him.—181. *Perferre*. "To bear these tidings," i. e. to be the messenger unto my son of the vengeance inflicted on Turnus.

192. *Tubarum*. Consult note on ii. 313.

195. *Munera nota*. "Well-known gifts." Well known, because consisting of articles which they themselves had possessed in life; such as their shields, spears, &c.—196. *Non felicia*. "Not fortunate (in the hands of their possessors)."—197. *Morti*, i. e. to *Mors*, considered as a divinity.—199. *In flammam*. "And cast into the flames." Observe the peculiar force of the preposition with the accusative in connexion with a verb. Thus, *in flammam jugulant* is the same as *jugulant et in flammam conjiciunt*.—200. *Semiustaque servant busta*, i. e. they watch the piles now half consumed, and keep watching them until all is burnt to ashes.—201. *Busta*. The term *bustum* properly denotes the place where a body is burned. Here, however, it stands for the funeral pile itself.

208. *Nec numero, nec honore*. "Neither counting them, nor paying individual honours."

211. *Altum cinerem*, &c. "They turned up on the hearths the deep ashes and intermingled bones," i. e. they separated the bones from the piles of ashes, and gathered the former together.—212. *Focis*. A bold image. The allusion is to the place on which the pile had stood.—*Tepido*, i. e. warm because the warm bones were placed in it.

213. *In tectis*. "Within the dwellings (of the foe)." *Tectis* is in apposition with *urbe*.—215. *Nurus*. "Brides." The reference is to young married females.—218. *Ipsum*. "Him alone," i. e. by himself, in single combat.—219. *Qui poscat*. "Since he demands."—221. *Testatur*. He repeats what he had heard from Æneas himself.—222. *Multa simul contra*, &c. "At the same time many a sentiment is uttered," &c.—223. *Obumbrat*. "Protects him." A metaphor taken from a tree overshadowing any object, and defending it from the fierce rays of the sun.

226. *Super*. For *insuper*.—*Diomedis urbe*. Argyripa.—232. *Fatalem*. "As one that was destined by the fates."

238. *Primus sceptris*. "First in command."—239. *Ætolæ ex urbe*. The city of Diomedes. Called "Ætolian," because Diomedes, its founder, was of Ætolian origin. In line 243, it is styled "*Argivæ castra*," because his followers in the Trojan war were natives of Argolis, he having obtained the throne of Argos by marriage with Ægialea, the daughter of Adrastus.

245. *Quâ concidit*, &c. Poetic exaggeration. Diomedes, however, was one of the bravest in the army of the Greeks at Troy.—246.

Patria copiosius gentis. "Named after this native race." Poetic embellishment. Diomedes, as we have just remarked, was an Ætolian by birth, and only obtained the kingdom of Argos by marriage. The city which he founded in Apulia was named *Argo-leippium*, after Argos at home, in the Peloponnese. This name was corrupted into *Argyripa*, and, finally, into *Arpi*.—247. *Victor.* "Having been (recently) victorious." He had joined his forces with those of Daunus, against the Messapians, and had received a portion of territory as the stipulated reward for this service.—*Gargani Iapygis arva.* "In the fields of Iapygian Garganna." *Iapygis* is here put for *Iapygi*, and this for Apuli or "Apulian," Iapygia forming part of Apulia. The reference is to the country at the foot of Mount Garganus, a mountain promontory on the upper part of the coast.

250. *Quæ ovis attraxerit Arpa.* "What errand has drawn us to Arpi."—251. *Auditis.* Supply *nobis*.—254. *Lacessere bella.* Compare x. 10.—*Ignota.* "Of doubtful issue."

255. *Quicumque.* "Whatever one of us," i. e. of us Greeks.—*Violentissimus.* A strong term is here applied to the destruction of Troy, as if the act itself had been a sacrilegious one, and had drawn after it a long train of punishments.—256. *Mitto ea, quæ maris, &c.* "I make no mention of those things that were endured (by us) to their full extent, in warring beneath the lofty walls (of the city)."—258. *Expendimus omnia.* "Have all rendered."

260. *Minervæ sidus.* Poets represent the rise of tempests as influenced by the rising and setting of constellations. The Grecian fleet was dispersed and destroyed by a storm, excited by the wrath of Minerva.—262. *Protei adusque columnas.* "Even unto the Columns of Proteus." Menelaus, according to the Homeric legend (*Od.* iv. 355), was carried, in the course of his wanderings, to the island of Pharos, on the coast of Egypt, where Proteus reigned. In consequence of the remote situation of this island, it is regarded as the furthest limit in the world in this quarter, and is here termed "*columnas*," just as the "Columns of Hercules" marked the furthest known land to the west.

264. *Regna Neoptolemi.* Compare ii. 263.—*Versosque Penates Idomenei.* "And the subverted penates of Idomeneus," i. e. the overthrow of his home and kingdom. Compare iii. 121.—265. *Looros.* A part of this nation, according to Servius, settled on the African coast, in the district of Pentapolis. Virgil probably borrowed this incident from the *πόροι*.

266. *Myccæus ducor.* Agamemnon.—267. *Conjugia.* Clytemnestra.—*Prima intra limina,* i. e. when but just returned to his home.—268. *Devictam Asiam subedit adulter.* "The adulterer (*Ægisthus*) treacherously destroyed the conqueror of Asia." Literally, "lay in wait for conquered Asia."—269. *Invidiæ deos patriis, &c.* "(Or shall I tell) how the gods envied (me) that I should," &c., i. e. how the envious gods forbade that I, &c. Virgil appears to have followed here an account different from the common one. According to the latter, Diomedes actually returned home, but soon departed again for a settlement in foreign lands, being disgusted at the lewd conduct of his wife *Ægialea* during his absence at Troy. The poet seems also to have made a slip in his mention of Calydon. Diomedes should have been made to return to Argos, where he reigned, and whither Homer reconducts him (*Od.* iii. 180), rather than to *Ætolia*, whence he derived his descent.

271. *Nunc etiam horribili*, &c. On the coast of Apulia are five islands, frequented by sea-birds, into which the companions of Diomedes were said to have been transformed. Both they and the islands were called "Diomedean" (*Aves Diomedæ*, *Insulæ Diomedæ*).—273. *Aves*. "As birds."—275. *Speranda*. "To be expected." Compare iv. 419.—276. *Cœlestia corpora*. Alluding to his having wounded Venus, when the latter was rescuing her son Æneas from his fury. He also inflicted a wound on Mars.—277. *Veneris dextram*. He wounded Venus in the wrist.

279. *Ullum bellum*. Supply *erit*.—283. *Contulimusque manus*. Diomedes had engaged in personal conflict with Æneas under the walls of Troy, and knew his prowess.—*Quantus in clypeum assurgat*. "With what might he rises to his shield." Referring to the act of poising and throwing the lance, the shield, on the left arm, being elevated at the same time.—285. *Duo*. According to the Greek form, *ambo* and *duo* are sometimes found as accusatives.—286. *Utro*. "In offensive war."—*Inachias*. This epithet contains a special reference to Argolis, and a general one to all Greece.—287. *Dardanus*. For *Dardanius*.

288. *Quidquid apud duræ*, &c. "Whatever hinderance was interposed (unto the war) at the walls of unyielding Troy, it was through the prowess of Hector and Æneas that the victory of the Greeks was (thus) retarded." Hector and Æneas are called by Homer, also, the bravest of the Trojans.—292. *Hic*. Æneas.—*Dextræ*. Referring to both the Latins and Æneas.—293. *Quæ datur*, i. e. by whatever means is practicable.—295. *Bello*. For *de bello*.

302. *Ante equidem summâ*, &c. "I could both have wished and it had been better, O ye Latins, (for us) to have determined before this concerning our most important interests."—305. *Cum gente deorum*. "With a race of heavenly lineage."

309. *Spes sibi quisque: sed, hæc*, &c. "Each one (now must be) a source of hope unto himself; and yet, how circumscribed this (hope) is, you all perceive."—310. *Œtera rerum*. "The rest of your affairs." Alluding to the army and the resources of the state generally.

312. *Potuit quæ plurima*, &c. "What the most heroic valour could be, it hath been," i. e. heroic valour has achieved all that was possible.—316. *Tusco amni*. The Tiber.—317. *Longus in occasum*. "Stretching far from east to west." Consult Wagner, *ad loc.*—*Sicanos*. The Sicani occupied part of this territory before their migration into Sicily.—319. *Atque horum asperrima pascunt*. "And turn to pasture the most rugged parts of these."

325. *Possuntque*. "And if they can (consistently with fate)."—327. *Seu plures complere valent*. "Or if they are able to fill more," i. e. or more, if they are able to man them.—329. *Navalia*. "(Other) necessities for their equipment."

332. *Pacis ramos*. Compare line 101.—333. *Aurique eborisque talenta*, &c. "Both talents of gold and a seat of ivory." Grammarians call this involved construction a *chiasmus* (*χιασμός*), a term intended to denote something decussated, or placed crosswise, in form of the letter x.

334. *Trabeam*. Consult note on vii. 188.—*Regni insignia nostri*. The *sella curulis* and *trabea* were badges of authority among the Etrurians, Albans, and Romans, and are, therefore, correctly enough assigned to the Latins also.—335. *In medium*. "For the common good." Compare *Georg.* i. 127.

337. *Obliquâ invidiâ*. This expression is well adapted here, to denote the movements of one who did not venture openly to attack Turnus, but concealed all his charges under a pretended regard for the public good.—339. *Consiliis habitus*, &c. "In counsels deemed no trivial adviser."—341. *Incertum de patre ferebat*. "About his father all was uncertainty." For a literal translation, supply *scæ* after *ferebat*.—342. *Iras*. "The angry feelings (of those present)," i. e. against Turnus.

343. *Rem consulis*. "Thou askest advice about a thing,"—345. *Musso* properly means to speak low, or to one's self, hence "to hesitate."—346. *Det*. "Let that person but allow." Alluding to Turnus.—347. *Auspiciis infaustum*. "Unfortunate conduct of the war."—351. *Fugæ fidens*. Compare x. 665, *seq.*

353. *Dici*. Equivalent to *promitti*. The term *mitti* refers to the gold, ivory, curule chair, &c., while *dici* indicates the offer of ships and territory.—358. *Ipsum*. Referring to Turnus. The expression *ipsum . . . ipso* forms what grammarians term an *epanadiplosis*, which is defined as follows: "*Epanadiplosis est, quum idem verbum in eadẽ sententiâ et primum est et extremum. Latine dicitur inclusio.*" (*Rufinian. de schem. lex.*)—359. *Jus proprium*. "The right that is properly their own," i. e. the right of giving Lavinia in marriage to whomsoever they please.—363. *Pignus*. The marriage of Lavinia to Æneas.

364. *Inisum*. "An enemy." Taken actively.—*Et esse nil moror*. "And I am not at all concerned at being so."—365. *Supplex venio*. Ironical.—366. *Sat* is here an adjective.—371. *Dotalis regia*. "A palace as a dowry."

376. *Violentia Turni*. "Turnus violently incensed." A well-known Græcism.—383. *Solitum tibi*. "It is thy wont."—384. *Tot stragis*, &c. Bitterly ironical.—385. *Insignisque*. "And (since) thou deckest." Second person of *insignio*.—389. *Imus*. "Do we go?" Equivalent to "come, let us go."

392. *Pulsum*. For *me pulsum esse*.—394. *Euandri totam cum stirpe domum*. Alluding to the death of Pallas, the only child of Euander.—398. *Inclusus muris*. Compare ix. 672, *seq.*—399. *Nulla salus belli*. "There is no safety, (thou sayest), in war."—400. The expression *rebus tuis* insinuates that Drances was a traitor.—402. *Bis victæ*. Compare ix. 599.

403. *Nunc et Myrmidonum*, &c. Turnus seeks to make the dread entertained by Drances of the Trojans still more ridiculous, by supposing that the very Greeks who had conquered them are now afraid of their prowess. In this there is an allusion to the refusal of Diomedes to take part in the war.—405. *Annis et Hadriacas*, &c. "And the river Aufidus flees back from the Hadriatic waters." The Aufidus (now the *Ofanto*) ran through part of Apulia, and emptied into the Hadriatic at no great distance below the city of Arpi. Hence the sarcasm of Turnus, namely, that so great is the terror pervading Apulia in reference to the Trojans, as to cause their very rivers to retrograde in their course.

406. *Vel cum sc pavidum*, &c. "And then, again, this framer of wicked falsehoods pretends that he is alarmed at my menaces, and through this fear (which he assumes) seeks to aggravate his charges against me." Quintilian cites this passage as an instance of Virgil's fondness for "*vetustas*," or antiquated diction. Commentators are in doubt as to the particular part to which he refers, but the opinion of

Spalding appears the true one, namely, that the critic alludes to the initial *vel cum*, which wears so abrupt an air, and where all that ought to follow the protasis is left to be supplied by the reader. We have made this expression (*vel cum*) equivalent to *tum*, in accordance with the suggestion of Thiel.—*Jurgia*. The same in effect here as *minas*.

—407. *Artificis scelus*. For *artifex sceleris*.

408. *Animam talem*, i. e. so worthless a soul as is thine.—*Absiste moveri*. Equivalent to *noli timere*.

412. *Si tam deserti sumus*, i. e. if, in losing the expected aid of Diomedes, we appear to thee so destitute of all aid.—415. *Adesset*. Supply *nobis*.—416. *Ille mihi ante alios*, &c. "That man, in my opinion, would be beyond others happy in his toils and heroic in spirit," i. e. would have brought his toils to a happy termination, and displayed a truly heroic spirit.—*Fortunatus laborum*. A Græcism. So also *egregius animi*.

422. *Sunt illis sua funera*, &c. "If they (too) have their funerals, and if the storm (of war) has (gone) with equal fury through (us) all."—425. *Multa dies varique labor*, &c. "Length of days, and the (ever) changing toil of varying time, have brought back many things to a better state," i. e. length of days, and the vicissitudes and efforts naturally connected with them, &c. The expression *labor ævi* carries with it simply the idea of a period of time together with that of toil endured in a greater or less degree during its continuance.—426. *Multos alterna revisens*, &c. "Many persons, alternating fortune, (from time to time) revisiting, has (at one moment) baffled, and again, (at another,) placed on a firm basis (of security)."

429. *Felixque Tolumnius*, i. e. Tolumnius, who has been so oft successful before. He was an augur as well as warrior. Compare xii. 258.—433. *Florentes*. "Resplendent." Compare vii. 804.

435. *Tantumque bonis*, &c. "And I so far obstruct the public good," i. e. so far as that, unless I contend in single combat with Æneas, the state must fall.—437. *Ut tantâ quidquam*, &c. "As that I should decline any offer for so glorious a hope," i. e. anything that may afford me the hope of saving my native land from the foe.

438. *Vel præset*. "Even though he surpass."—440. *Socero*. "My (promised) father-in-law."—443. *Nec Drances potius*, &c. "Nor let Drances rather, if either this be the angry resolve of the gods, pay the penalty (of such a combat) with his life; or, on the other hand, if this be an opportunity for valour and glory, let him bear away (that prize)." This is said ironically. Drances is not famed for personal prowess: there is little probability of a single combat between Æneas and him; yet such a combat is sneeringly alluded to as possible, in order to express how great the calamity if Drances should fall, and how great his glory if victorious.

454. *Hic undique clamor*, &c. On a sudden, all burst forth into loud outcries, some siding with Turnus, and demanding war; others with Drances, and calling for peace.—457. *Padusæ*. The Padusa was one of the channels of the Padus or Po. It formed several marshes, and abounded with swans.—458. *Stagna loquacia*. "The waters resounding with their cries."

459. *Arrepto tempore*. "Having seized the opportunity." We have changed the punctuation, with Wagner, and applied these words to Turnus, who was delighted at the opportunity thus afforded him of breaking up the deliberations of the council, and leading forth

his troops to the conflict.—461. *In regna*, i. e. into the very heart of your kingdom ; into your very capital.

464. *Messapus*. The nominative for the vocative, by a Greek idiom. So, also, *Coras* for *Cora*. Compare, as regards *Coras*, vii. 672.—467. *Jusso*. Contracted for *jussero*.—469. *Magna incepta*. "His great designs (of peace)."—471. *Qui non acceperit*. "Far not having received."

473. *Præfodiunt portas*. "Dig trenches in front of the gates."—475. *Buccina*. Consult note on vii. 519.—476. *Labor ultimus*. "The last extremity."—477. *Palladia*. The Trojans are said to have introduced the worship of Minerva into Latium, so that the poet must be supposed to refer to some goddess whose attributes resembled those of the Grecian divinity.

481. *Succedunt*. Equivalent to *intran*.—482. *De lumine*. In ancient times the worshippers offered up their prayers and oblations at the entrance of the temple, and did not enter the sacred structure.—485. *Effunde*. "Lay him low."

488. *Surasque incluserat auro*. His greaves, or *ocreas*, were of gold.—490. *Aureus*. "As if arrayed in gold."—491. *Præcipit hostem*. "Anticipates the foe," i. e. the approach of the foe ; believes that he has the foe already before him.

496. *Frenit luxurians*. "Neighs proudly."—*Alte*. To be construed with *arreatis*.—500. *Desiluit*. To show respect unto Turnus.—501. *Deflavit*. For *descendit*. The idea of number is included in this verb.

507. *Horrendâ* applies to her martial costume and bearing, making her a formidable object for a foe to behold.—509. *Parem*. The same, in effect, as *possum*.—*Est omnia quando*, &c. "Since that spirit of thine is superior to all (dangers)."

511. *Fidem*. "Intelligence on which reliance may be placed."—512. *Improbis* is equivalent here to *nimium audax*, and carries with it also a kind of bitter allusion, as indicating one who sets all restraint at defiance, and is resolutely bent on accomplishing his own evil ends.—513. *Quaterent campos*. "To scour the plains."—*Ipsæ ardua montis*, &c. The construction, according to Wagner, is as follows : *Per desertæ ardua montis adventat ad urbem, iugo ea superans*. "He himself is rapidly drawing near to the city along the lofty and deserted sides of a mountain," &c. i. e. is crossing the summit of a lofty and deserted mountain, and rapidly drawing near.

515. *Furta paro belli*. "I am preparing an ambuscade." A description of the place is given (line 522, *seqq.*).—517. *Collatis signis*. "In close conflict."—519. *Tiburtique manus*. "And the band of Tiburtus," i. e. from the city of Tibur. The name of one of the founders put for the place itself.—*Ducis et tu concipe curam*. "Do thou also take upon thee the charge of a leader." Observe the force and position of *et*. Turnus wishes Camilla to share the command with him. (Compare line 510.)

521. *Et pergit*. "And then proceeds." Turnus, leaving Camilla to receive the advancing cavalry, proceeds to the defile to await the coming of Æneas.—522. *Valles*. Old form of the nominative, as given by Servius, in place of *vallis*. The latter would have the final syllable lengthened by the *arris*.—525. *Maligni*. "Narrow."

526. *In speculis*. "On the high grounds."—527. *Ignota*. "That was unknown to the foe."—529. *Instare jugis*. "To attack from the heights."—531. *Iniquis*. "Fraught with harm to the Trojans."

536. *Noctris*. Camilla was armed in the same manner as Diana and her nymphs.—539. *Pulsus ob invidiam*, &c. The flight of Metabus with Camilla, observes Valpy, and their living in exile, are related without a word which might imply her return. Yet it would appear that she afterward acts with Volscian troops, and is termed their queen (xi. 800).—*Viresque superbas*. "And a too haughty exercise of authority." This was, in fact, the cause of the odium (*invidia*) excited against him.—543. *Mutatâ parte*. "A part (of it only) being changed," i. e. the letter *s* being dropped.—544. *Juga longa solorum nemorum*. "Long mountain-tracts, covered with lonely forests."

547. *Amasenus abundans*. "The overflowing Amasenus."—549. *Ruperat*. For *eruperat* sc.—551. *Subito viz hæc sententia sedit*. "The following idea suddenly occurred, and had hardly occurred before he carried it into execution." So Wagner. The brevity and confused arrangement of the text are purposely adopted by the poet to show the trepidation of Metabus, and the rapidity with which his plan was formed and carried into execution.

552. *Telum immane*. Nominative absolute; or, rather, a species of anacoluthon, the construction changing after *cocto*.—553. *Cocto*. "Hardened in the smoke."—554. *Libro et silvestri subere clausam*. "Wrapped up in bark and wild cork," i. e. in the bark of a wild cork-tree.—555. *Habilem*. "In a position convenient to throw."—558. *Famulam*. "As a handmaid," i. e. as one consecrated to the service of the goddess.—560. *Dubiis*. "Uncertain," i. e. through which the infant is to pass with more or less of danger.—561. *Contortum*. Compare ix. 705.—562. *Sonuerè*, i. e. with the whizzing of the spear.

565. *Victor*. "Succeeding in the attempt."—566. *Triviæ*. Diana again alludes to herself, where, in prose, we would have *mihi*. So *Dianæ* in line 537.

568. *Neque ipse, manus feritate*, &c. "Nor would he, on account of his savage manners, have consented (so to live)." *Manus dare*, "to yield to a conqueror," and then "to yield" in a general sense. [So "*Do manus scientiæ*," Hor.]—569. *Pastorum et solis*, &c. "He led a pastoral life, and on the lonely mountains."—570. *Horrentia lustra*. "Gloomy forests." *Lustra*, properly the haunts of savage men, stands here for *silvas*.—571. *Armentalis equæ*. "Of a brood-mare."

576. *Pro orinali auro*. "Instead of the golden ornament for the hair."

584. *Corrupta*. "Hurried away by (the love of)."—590. *Hæc cape*. When speaking, Diana gives unto Opis her own bow and arrow.—596. *Insonuit*. "Gave forth a rushing noise as she went."

600. *Insultans sonipes*. "The prancing charger."—604. *Fratre*. Catillus.—607. *Adventusque virum*, &c. As the troops approached, their ardour increased, and the neighing of the steeds became louder.

609. *Constiterat*. "Halted for a moment, and closed up their ranks," i. e. formed into close order preparatory to charging.—613. *Prinique ruinam*, &c. "And give the first shock against each other, and bring into violent contact the breasts of their coursers, dashed one against the other." They miss each other with their spears, and, consequently, dash their steeds one against the other.—616. *Aut tormento ponderis acti*. "Or a heavy mass shot from an engine."

619. *Rejiciunt parmas*, i. e. they place their shields on their backs, as a defence in their retreat against missiles.—622. *Mollia colla reflectunt*. "Wheel about the flexible necks (of their horses)."

624. *Alternò procurrèns gurgite*. "Rolling on in alternate tides." Observe the force of *pro* in composition, as indicating an onward movement, at one time towards the land, at another towards the main ocean.—625. *Scopulos superjacet*. For *jacit se super scopulos*.—628. *Vado labente*. "With its decreasing waters."

630. *Bis rejecti armis*, &c. "Twice (the latter), after having been driven back, face about on their foes, (now in their turn retreating, and) protecting their backs with their shields." This flight of each is not to be attributed to fear, but to the then usual practice in cavalry actions.—633. *Tum vero et gemitus*, &c. In the ardour of narrating, the verb is purposely dropped. Supply *audiuntur*.

636. *Ossilochus*. A Trojan. Compare line 690.—*Remuli*. Remulus was one of the Latins, but is not to be confounded with the individual mentioned in ix. 592, *seq.*—640. *Catillus*. Commanding the Tiburtines. Compare vii. 672. Iollas and Herminius, therefore, belong to the Trojans and Etrurians.—643. *Nec vulnera terrent*, &c. "Nor do any wounds alarm (him); so much of his body was exposed to the weapons (of the foe)," i. e. inasmuch as he fought with his head undefended by a helmet, and his shoulders unprotected by armour, it was apparent enough that he feared not wounds, since so large a part of his person was purposely exposed to the weapons of the foe.—645. *Duplicatque virum transfixa dolore*. "And, having transfixed, bends down the warrior (convulsively) with pain."

649. *Latus*. Put for *mammam*.—650. *Denset*. "She plies." Literally, "thickens." From *denseo*, *ère*, of the second conjugation. Compare vii. 794.—651. *Bipennem*. The double-edged battle-axe, which formed part of the equipment of an Amazon.

653. *In tergum recessit*. "She gave ground."—654. *Spicula fugientia*. "The arrows discharged by her as she flees." She discharges her arrows as she flees, after the Parthian fashion.

659. *Threïciz*. This epithet is here applied to the Amazons, because the earliest poets call the regions lying to the north at one time Thrace, at another Scythia. (Compare Voss, *ad Georg.* iv. 518, p. 907, *seq.*)—*Cum flumina Thermodontis pulsant*. "When they beat (with their coursers' hoofs) the (frozen) waters of the Thermodon."—660. *Pictis armis*, i. e. arms inlaid with gold and silver.—*Bellantur*. "They war." Used here as a deponent. The active form, however, is more commonly employed.—661. *Se refert*, i. e. returns victorious from some conflict.—662. *Magnoque ululante tumultu*. "And with loud and joyous tumult." Observe the use of *ululare*, in a good sense, for *ovare*.—663. *Lunatis peltis*. Consult note on i. 490.

667. *Longâ abiete*. "With the long fir-shafted spear."—670. *Super*. "Besides."—671. *Suffuso*. "About to fall." Equivalent, as Servius remarks, to *casuro*. Heyne reads *suffosso*, "stabbed beneath," or "in the belly."—673. *Ruunt*. For *cadunt*.

678. *Ignotis*. "Of an unusual kind."—*Equo Iapyge*. "An Apulian steed." *Iapyge* for *Iapygio*, and this for *Apulo*. (Compare line 247.)—680. *Cui pugnatori*. "Unto whom, engaging in the fight."—682. *Agrestis sparus*. "A rustic spear." *Sparus* is evidently the same word with the English *spar* or *spear*. It was the rudest missile of the kind, and only used when better could not be obtained; except on occasions like the present, where it was used in order to harmonize with the rest of the equipments.

684. *Exceptum*. "Overtaken as he flies."—*Neque enim labor*, &c. "Nor was it a difficult task, his hand having been put to the rout."

687. *Advenit qui vestra*, &c. "The day has come that refutes, I think, thy boasting by means of female arms," i. e. the boast connected with his appearing in the battle in a hunter's costume, as if he had come to contend merely with wild animals. Observe the latent irony in *redarguerit*, as if she were merely stating her own opinion, that might possibly be wrong.

692. *Sedentis*. Supply *in equo*.—694. *Ornilochum, fugiens*, &c. While he was galloping in a circle around her, mistaking her movements for an attempt at flight, she described an internal circle, and on a sudden dealt him a blow with her battle-axe.—698. *Congeminat*. "She drives with redoubled blows."

701. *Haud Ligurum extremus*, "Not the last of the Ligurians," i. e. in fraud and deceit. Not inferior to any one of his countrymen in these respects.—*Fallere*. "To practice fraud." The Ligurians had a very bad reputation for fraud and treachery.—704. *Consilio versare dolos*, &c. "Having attempted to execute a stratagem with (prompt) adroitness and deceit."

705. *Quid tam egregium*. "What so remarkable?" i. e. what so remarkable a display of courage have we here!—706. *Dimitte fugam*. "Put away the means of flight," i. e. dismount, and leave that steed which only enables thee to fly.—708. *Ventosa ferat oui*, &c. "Unto which one of us vainglorious boasting will bring (its proper punishment)." By *fraudem* is meant punishment, or ill consequences resulting from an act, such being one of the earlier meanings of the term.

711. *Purâ parvâ*. "With her shield bearing no device." Compare ix. 548.—714. *Ferratâ calce*. "With the iron-shod heel," i. e. with iron spur. The poet here speaks of the custom of his own times, the spur not having been known in the heroic ages.

717. *Nec fraus te incolumem*, &c. "Nor shall thy artifice bring thee in safety unto (thy sire) the treacherous Aunus," i. e. unto thy sire as deceitful as thyself, and, therefore, as true a Ligurian.—719. *Transit*. "She outstrips."—721. *Sacer ales*. Because auguries were particularly taken from these birds, and hence that which offered an omen of the will of the gods was itself deemed sacred.

725. *Nullis oculis*. "With inattentive eyes."—732. *Nunquam doli-turi*. "Never to be influenced by indignant feelings," i. e. destined ever to remain a spiritless race. They had borne the tyranny of Mezentius without avenging themselves, and now they turn their backs on a woman.—737. *Curva tibia*. This differed in form from the ordinary or straight *tibia*, and was especially used in the rites of Cybele and Bacchus. (Compare Voss, *ad Eclog.* viii. 21.)—739. *Dum sacra secundus*, &c. "Until the augur, declaring favourable omens, announce the sacred rites (to have begun)," &c. On the diviner's announcing favourable auspices, the sacred banquet immediately began, and consisted of the remains of the *hostia* or victim.—740. *Lucos in altis*. The sacrifice and sacred banquet succeeding it are here described as celebrated in a grove.

741. *Moriturus*. "Resolved on death."—748. *Partes apertas*. "The part (of his throat) not protected by armour."—750. *Vim viribus exit*. "Repels force by force." Literally, "evades."—755. *Urguet*. Equivalent to *tundit* or *pulsat*.—758. *Ecentum*. "The fortune."—759. *Mæonidæ*. "The Etrurians." In allusion to their fabled Lydian or Mæonian origin.

Fatis debitus. Compare line 590, *seqq.*—760. *Jaculo*. "With his javelin," i. e. which he keeps continually brandished and ready to

hurl.—*Prior*. "Keeping in advance." He follows all her movements, keeping by her side, and a little in advance.—761. *Quæ sit fortuna facillima*. "What may be the most favourable chance," i. e. for inflicting a wound.—763. *Subit*. "Follows."—767. *Certam*. "Intended for an unerring wound."

768. *Sacer Cybelæ*. Perhaps consecrated in early life to the worship of Cybele, as Camilla had been to that of Diana.—770. *Pellis ænæis in plumam*, &c. "A skin fastened with golden clasps, (and covered) with brazen scales, overlapping each other like feathers." The clasps brought the two ends together under the belly of the horse.—771. *In plumam*. Equivalent to *instar plumæ*.—772. *Peregrinâ ferrugine clarus et ostro*. "Bright to the view, in barbaric purple of darkened hue." Observe the hendiadys, and compare ix. 582.

773. *Spicula Gortynia*. "Cretan arrows." Gortyna was one of the cities of Crete; hence, "Gortynian" for "Cretan." The Cretan arrows were among the best of antiquity. Their superiority is said to have been owing to their heavy make, which enabled them to fly against the wind. (Compare *Plin. H. N.* xiv. 65.)—*Lycio cornu*. The Lycians, also, were famed for their skill in archery; and hence a "Lycian bow" means one superior of its kind.—774. *Sonat*. "Hangs rattling."—775. *Cassida*. The word in this form appears, also, in Propertius (iii. 2). The more common form of the nominative is *cassis*. Helmets which had a metallic basis (*κράνη χαλκᾶ*) were in Latin properly called *cassides*, although the terms *galea* and *cassis* are often confounded.

775. *Tum croceam chlamydemque*, &c. "Then, again, he had gathered into a knot, with a clasp of yellow gold, both his saffron-hued chlamys and its rustling linen folds." So Wagner.—777. *Barbara tegmina crurum*. "The coverings of his legs were Phrygian." Literally, "of barbaric fashion." The allusion is here to the *bracæ* or coverings for the thighs and legs worn by many of the nations of antiquity, and especially by the Phrygians.

779. *Se ferret*. "Might display herself." Observe the art of the poet in describing the gaudy attire of Chlorens, in order to account for Camilla's womanish eagerness to possess herself of this finery.—780. *Venatrix*. An adjective here, and to be joined in construction with *virgo*, "the huntress-maiden." The epithet is here added for the purpose of designating Camilla more clearly, since she had not been named for a long time previous, and, in this case, *virgo* would hardly have been sufficient to indicate her.—783. *Ex insidiis*. "From his unobserved position."

785. *Summe deûm*. This is applied to Apollo, as being the deity most appropriate to be invoked on the present occasion, and one, also, worshipped with peculiar honours by the nation to whom the speaker belonged.—*Soractis*. Apollo had a celebrated temple on Mount Soracte, near Falerii, in Etruria.—786. *Primi*. "Particularly," i. e. in the first place.—*Pineus ardor acerco*. "The fire kept up from heaped pine-branches."—787. *Medium freti pietate*, &c. This was done by the Hirpi or Hirpii, a clan or collection of families, of no great numbers, who dwelt in the vicinity of Soracte.—788. *Multâ premimus vestigia prunâ*, i. e. walk on burning coals.

789. *Hoc dedecus*. The disgrace of a female's putting men to flight.—792. *Hæc dira pestis*. "This dire source of destruction to our host." Camilla.—793. *Inglorius*. "Content to derive no glory therefrom," i. e. from slaying a woman.—796. *Turbatam*. "Hurried on by her

excited feelings," i. e. and, therefore, off her guard.—798. *Notos*. For the winds in general.

801. *Nec auræ, nec sonitus, memor*. Equivalent to *non audiens sonitum per auram factum*.—809. *Ile lupus*. Consult note on x. 707.—810. *Abdidit*. "Hides," i. e. is accustomed to hide. An imitation of the Greek idiom in the case of the aorist. So also *subiecit* and *petivit*.—812. *Remulcens*. "Bending it backward," i. e. as if hugging it.—*Caudam paritantiem*. Applying to the tail, as an index of fear, what belongs properly to the animal itself.—815. *Contentus fugâ*. "Content with making his escape," i. e. without attempting to follow up his success.

816. *Trahit*. "Endeavours to draw forth."—818. *Labitur*. "Sinks down." She does not, however, fall from her horse.—821. *Fida ante alias quæ*. Supply *erat*.—822. *Partiri*. Supply *consueverat*.—823. *Potui*. "Have I held out." Equivalent to *viribus talui*.—827. *Linquebat habenas*. "She gradually relaxed her hold of the reins." Observe the force of the imperfect.

833. *Crudescit*. "Begins to grow (more) bloody."—835. *Alæ*. "Cavalry." Compare line 604.—839. *Multatam*. "Amerced." A much better reading than *mulcatam*.

847. *Fanum inulcæ*. "The ignominy of dying unavenged." Literally, "of an unavenged one."—850. *Dercenni*. Dercennus was an ancient king of Laurentum, otherwise unknown.—*Terreno ex aggere*. "Formed of a mound of earth." One of the most ancient forms of a tomb.—852. *Dea*. Said of the nymph.

856. *Digna Camillæ præmia*. "A fit reward for the death of Camilla."—857. *Tunc etiam telis, &c.* "Shalt thou even die by the weapons of Diana?" i. e. shall such a cowardly being as thou be honoured by such a death as this?—858. *Threïssa*. Compare i. 316.—861. *Capita*. The two extremities of the bow.—*Manibus æquis, i. e.* equally with her hands.—862. *Aciem ferri*. "The arrow-head."—866. *Oblii*. Equivalent here to *negligentes*. They neglected him in their eagerness to escape.

870. *Desolati* is equivalent here to *relioti a duobus*.—875. *Quadrupedumque putrem, &c.* Repeated from viii. 596.—877. *E speculis*. "From the elevations on the ramparts."

880. *Inimica turba*. Supply *sequentum*.—882. *Mœnibus in patriis*. "Under their native walls."—*Tuta*. "The shelter."—883. *Claudere*. The historical infinitive, for *claudunt*.—888. *Urgente ruinâ*. "From the crowd pressing on."—889. *Immissis pars cœca, &c.* "A part, blinded by terror, and urged onward with loosened reins, drive full against the gates, and the door-posts rendered firm by bars."

892. *Monstrat*. "Points out the way," i. e. suggests this mode of defending the ramparts.—*Ut videre Camillam, i. e.* resolve to die for their country, even as they saw Camilla lose her life for Latium. This is the explanation of Wagner, and is certainly the best that can be offered. We must therefore construe *de muris* with *jaciunt*, and place a comma after *matres*. It is very evident that "*Camillam*" cannot mean "the corpse of Camilla," because Diana had declared that she herself would bear it away in a hollow cloud. (Compare line 593, *seq.*) Nor, on the other hand, can it refer to Camilla while still engaged in the fight, for the approach of the enemy to the walls of Laurentum did not take place until after she had fallen.—894. *Ferrum imitantur*. They use these weapons in the absence of iron ones, and endeavour to make them equally effectual.

896. *Interea, Turnum, &c.* "Meanwhile, most harrowing tidings engross the whole soul of Turnus (as he lies in ambush), in the forest, and Aecia brings to the warrior (what causes in him) the deepest agitation." *Nuntius* for *res nuntiata*.—901. *Sæva numina*. "The hostile decrees." The parenthetical clause is added here for the purpose of showing that Turnus was compelled to take the step which he did, and to abandon his well-selected post.—902. *Obsessos*. "That had been beset (by his forces)."

904. *Apertos*. "No longer occupied by the foe."—905. *Exsuperatque jugum*. Compare line 522, *seq.*—907. *Longis passibus*. "Many paces."—913. *Gurgite Hiberno*. "In the Iberian Sea," i. e. in the Western Ocean. As the sea on the coast of Spain lay westward of Italy, it was imagined that the sun sets in that sea. The god of day was supposed to plunge his chariot into the ocean at the Promontorium Sacrum, now Cape St. Vincent.

BOOK TWELFTH.

1. *Infractos*. Equivalent to *fractos*.—2. *Defecisse*. "Have lost courage." Supply *animis*.—*Sua promissa nunc repositi*. He had promised that the war should have a favourable issue, and that, if necessary, he should meet Æneas in single combat.—3. *Oculis*. Supply *omnium*.

4. *Pænorum in arvis*. Referring to Africa generally.—5. *Ille leo*. Consult note on x. 707.—6. *Gaudetque comantes, &c.*, i. e. in developing the muscles of his shaggy neck. *Cervice toros* is, by a poetic idiom, for *cervicis toros*, and this for *cervicem torosam*.—7. *Latronis*. "Of the hunter that has come upon him unawares." Observe the peculiar use of this term here, as referring to one who attacks by surprise.

11. *Nihil est quod dicta, &c.* "There is no reason why the cowardly Trojans shall retract their challenge," i. e. why Æneas shall recede from the contest for which he has offered himself.—13. *Congredior*. "My resolution remains fixed to engage with him."—*Fer sacra*. Compare line 118, *seq.*—*Concipe fœdus*. "Ratify the compact in due form of words," i. e. the compact with the Trojans, by which a single combat between Æneas and Turnus should terminate the war. The expression *verba concepta* refers to the formula of the oath, and both it and *concupio* are of a technical nature.—16. *Crimen commune*. "The charge made by every one against me," i. e. the charge of wanting courage.—17. *Aut habeat victos, &c.* "Or let him rule us vanquished;" "let Lavinia fall to him as his spouse." More literally, "let him hold us," i. e. under his sway . . . "let Lavinia yield unto him," &c.

20. *Exsuperas*. Supply *alios omnes*.—*Æquum est*. Supply *mihi*. The prudence of the aged must temper the impetuous feelings of the young.—23. *Nec non aurumque, &c.* "Latinus, too, has wealth, and favourable feelings towards thee." The monarch means that Turnus may command his resources, and may claim his hearty concurrence in all things save one, and that is in the case of his daughter's hand. Her he cannot have.

27. *Veterum procorum*. They are called "old" in comparison with

Æneas, the new-comer.—29. *Cognato sanguine*. Venilia, the mother of Turnus, was sister to Amata, the wife of Latinus.—31. *Promissam*. Lavinia had been promised to *Æneas* through the ambassadors sent by the latter. Compare vii. 267.—*Genero*. Supply *futuro*. Alluding to *Æneas*.—33. *Primus*. "Above all others."

35. *Spes Italas*. "The hopes of Italy," i. e. our hopes.—35. *Recalent* for the simple *calent*.—37. *Quo referor toties?* "Whither am I so often carried back (from my purpose)?" i. e. why should I thus be carried backward and forward, and be continually changing my resolve? Why not make peace at once with the Trojans.—38. *Adscire*. Supply *hos*, as referring to the Trojans.—39. *Incolumi*. "While he is still safe." Why not put an end to all conflicts, and save the life of Turnus!—42. *Prodiderim*. By allowing him to engage with *Æneas*.—43. *Res varias*, i. e. the vicissitudes.—44. *Longe dividit*. *Ardea* was at no great distance from *Laurentum*; but, as Heyne remarks, we are here dealing with a poet, not with a geographer.

49. *Letum pro laude pacisci*. "To obtain glory by my death." Literally, "to bargain for death at the price of glory."—53. *Femineâ*. "Collected by a woman's hand." Homer represents *Venus* as rescuing *Æneas* in a cloud from the fury of *Diomedes*.—*Vanis*. Turnus, in using this epithet, sneers at the divine origin of *Æneas*, as if it were false.—*Sese*. Observe the peculiar use of this pronoun in place of *cum*. The reference is to what is supposed to be passing in the mind of *Æneas*, at some moment of peril, as if he were invoking his supposed parent to come to his aid. Hence the propriety of *sese* in the text. On this whole passage consult the critical note of Wagner.

54. *Novâ pugnæ sorte*. "By the new kind of combat (proposed)," i. e. single combat between Turnus and *Æneas*.—55. *Moritura*. "Like one resolved on death," i. e. in case he did not yield to her request, and abstain from the encounter.—56. *Per has ego te*, &c. Consult note on iv. 314.—*Per si quis*, &c. Consult note on ii. 141.—59. *In te omnis domus*, &c. "On thee alone our whole house, now bending (as if to its fall), relies (for safety)."

65. *Cui plurimus ignem*, &c. "Unto whom a deep blush kindled up the hot current within, and overspread her burning visage." We have here a blending of the prosaic and poetic idioms. According to the former, the blush would be the result of the hot current in the veins; according to the latter, the hot current within would be set in motion by the blush. There is no need, therefore, of our having recourse to any hypallage.—67. The epithet *Indum* is poetical here, the Indian ivory being the most valued.

72. *Omine tanto*, i. e. with these ill-omened tears.—74. *Neque enim Turno*, &c., i. e. I have not the freedom of choice: if the fates have doomed me to death, it is not in my power to avert that death.

80. *Illo campo*, i. e. in that encounter between him and me.—83. *Decus*, i. e. as an honorary gift.—*Orithyia*. The bride of *Boreas*. The steeds in question were, therefore, of the best breed, and recall to mind the "storm-footed" coursers of *Pindar*.—85. *Manibusque lacessunt*, &c. "And with hollow hands pat their resounding chests."

87. *Squalentem*. Consult note on x. 314.—*Alboque orichalco*. "And with pale orichalcum." A species of brass is probably meant here.

88. *Habendo*. "For use." Equivalent to *ad habendum*.—89. *Rubra cornua cristæ*. The reference is to a helmet with a double or triple crest, and by *cornua* appear to be meant the extremities or curling ends of these crests.

94. *Adoris Auranxi spoliis*. It had been taken from him in battle.—95. *Vocatus sacra*. "My callings upon thee."—99. *Semiriri Phrygia*. The Phrygians, with whom the Trojans are here and elsewhere confounded, were notorious for effeminacy, &c.—100. *Fibrata*. "Curled."

104. *Atque irasci in cornua tentat*. "And strives to arouse his angry energies for a real conflict with horns." The contest with the tree serves as a preparatory exercise for some real encounter with a rival antagonist.

107. *Servus*. Equivalent here, as often elsewhere, to *fortis*.—108. *Acut Martem*. "Calls up his martial ardour."

114. *Cum primum*, &c. From this to *effant* is merely parenthetical, and carries out the idea expressed in the previous clause.—117. *Parabant*. If the parenthetical clause had not been inserted, this would have been the same as *cum pararent*.—118. *Dis communibus*. Referring to the gods worshipped by both Trojans and Latins, and by whom both sides were to swear.—119. *Fonitum*. Put here for *aquam*.—120. *Velati limo*. "Arrayed in the limus." The *limus* was a bandage or covering for the loins, and so called either from its crossing the thighs transversely, or from its having a transverse purple stripe, *limus* being the same in force as *obliquus*. It was worn by the officiating *pope* at sacrifices, and also by athletes, actors on the stage, &c. The common text has *lino*, which is far inferior.

130. *Redinant*. Equivalent to *reponant in terrâ*.

131. *Studio*, i. e. deeply interested in the event.—134. *E summo tumulo*. "From the summit of the high ground."—*Albanus*. Referring to the *mons Albanus*, or Alban Mount.—135. *Tum*. "At that early day." The mountain became famous afterward, when *Alba Longa* was built upon it.—138. *Sororem*. *Juturna*. She is called a Naiad by Ovid (*Fast.* ii. 585). A fountain issuing from the Alban Mount, and a lake which it feeds, were sacred to her. Compare line 886.—139. *Deam*. The term *dea*, as in the present instance, was often applied to mere nymphs.

144. *Ingratum*. Equivalent to *isurum*, i. e. *Junoni*, on account of the infidelities of her spouse.—146. *Tuum dolorem*. "The misfortune that awaits thee." *Dolorem* for *infortunium*, the consequence for what is antecedent.—148. *Cedere*. "To prosper."—152. *Si quid præsentius audes*. "If thou darest to form any bold and sudden resolution." Literally, "anything more ready (of aid than ordinary)." —153. *Foras miseros*, &c. *Juno* means, that perhaps the order fixed by the fates may be in some degree changed.—154. *Vir ea Supply dixerat*.

159. *Auctor ego audendi*, i. e. I advise thee to dare the deed.

161. *Interea reges*, &c. "Meanwhile the kings, (and in particular) *Latinus*, of ample frame, are borne along," &c. A species of anacoluthon, where the writer, commencing with what is general in its nature, breaks off on a sudden, and descends to particulars. Grammarians understand *procedant* with *reges*, but for this there is no necessity. The clause is the same, in effect, as *interea reges cecis sunt curribus, et quidem primo loco Latinus vehitur*, &c.—*Ingenti mole*. Some editors, following Servius, render this "with great pomp." It is better, however, with Wagner, to make it the same as *ingenti corpore*, in its heroic sense. Compare ii. 557.—163. *Aurati bis æx rartia*, &c. *Latinus* is here represented as wearing the *corona radiata*.

164. *Solis avi specimen*. "An emblem of his ancestor the sun." *Sun-*

vius makes Marica, the mother of Latinus, to have been the same with Circe, the daughter of Apollo. This, however, appears somewhat forced. It is better to suppose, with Heyne, that Virgil had here in view some early legend, which made Faunus or some ancestor of Turnus to have sprung from Circe.

Bigis in albis. "In a car drawn by two white steeds."—167. *Sidereo.* For *fulgenti*.—168. *Spes altera.* Æneas was the first; Ascanius the second.—170. *Setigeri factum suis.* The poet here follows the customs of his countrymen, who, in making a league, sacrificed a sow-pig. The Trojans and Greeks, on such occasions, offered up a lamb.—171. *Pecus.* "The victims."

173. *Fruges salsas.* "The salted meal." This was sprinkled on the head of the victim, and also on the entrails, before they were burned upon the altar. Consult note on ii. 133.—*Et tempora ferro,* &c. Referring to the custom of cutting off the hairs from the forehead of the victim. Compare vi. 245.—176. *Esto nunc Sol testis,* &c. Imitated from Homer, *Il.* iii. 276, *seq.*—*Vocanti,* i. e. invoking you as witnesses. The common reading is *precanti*.

179. *Jam melior.* "Now more propitious." This change in Juno's disposition towards him had been foretold by Helenus. Compare iii. 435.—180. *Torques.* "Directest." A metaphor borrowed from the management of a chariot.—181. *Quaque ætheris alti religio.* Equivalent, in effect, to *ætherem invoco*, whatever there is holy in æther; whatever divinities preside over it, these he invokes.

183. *Cesserit si fors victoria.* "If the victory shall chance to fall." *Fors* for *fortitan*, or *forfan*.—184. *Convenit.* "It is hereby agreed." 185. *Rebelles.* "Renewing the war."—187. *Sin nostrum annuerit,* &c. "But if Victory shall grant unto us Mars as our own."

192. *Sacra Deosque dabo.* A main condition. The Latins are to receive the religious rites and the gods of the Trojans. Heyne refers this to the Trojan penates and the worship of Vesta. Niebuhr sees in this passage an indication of the union of the Tyrrheni and Casci.—*Socer arma Latinus,* &c. "Let my father-in-law Latinus continue to enjoy the control of arms; let my father-in-law (continue to exercise) his accustomed sway." *Arma*, equivalent to *jus belli*, or the power of making war and peace.—193. *Sollemne.* The same here as *solutum*, and therefore *integrum*. Latinus is to retain all his power undiminished.

197. *Hæc eadem,* &c. Latinus here names the old Pelasgic deities, worshipped in the earliest region of Italy.—*Terram,* &c. Equivalent to *per Terram, per Mare,* &c.—199. *Vimque deum infernam.* "And the powerful divinities of the lower world." A well-known Greek idiom.—*Et duri sacraria Ditis.* "And the sanctuary of inexorable Pluto."—200. *Genitor.* Jupiter. Ζεύς ὀπίκιος. (*Valck. ad Hipp.* 1027.) Jove, who watches over oaths, and punishes their infringement.—*Fulmine.* Alluding to the thunder as a portent or omen.

201. *Tango aras.* The person making a supplication, offering a sacrifice, or taking an oath, laid his hand on the altar itself, or held one of the horns of the altar.—*Medios ignes, et numina testor.* "I call to witness the fires here placed in the midst, and the deities (that have just been named.)"—203. *Volentem.* This is well added, for the league might be broken against his will.—204. *Non si tellurem,* &c. "Not even though it wash away," &c. The nominative to *effundat* is to be deduced from *vis ulla* that precedes, as if the

language of the text had been *non si eodem vis tellurem*, &c.—205. *Diluvio*. Equivalent to *aquis inundantibus*.

206. *Ut sceptrum hoc*, &c. Imitated from Homer, *Il. i. 234, seq.*—209. *Matre*. "Its parent tree."—213. *Rite sacras*. Compare line 172, *seq.*—214. *In flammam jugulant*. Equivalent to *in flammam projiciunt jugulatas*.

216. *Videri*. Historical infinitive. So also *misceri* in the next line.—218. *Ut propius cernunt*, &c. "As they discern more nearly that the contest is one of unequal strength."—219. *Adjuvat*. "Increases those apprehensions."—223. *Et Volgi variare labantia corda*. "And that the drooping hearts of the multitude were beginning to waver," i. e. between a regard for the sacred character of the league and a wish to break through its restraints.

229. *Pro cunctis talibus*. "For all who are such," i. e. when all are men of valour equal to Turnus. The common text has *cunctis pro talibus*, i. e. *pro talibus quales cuncti sunt*.—232. *Fatalisque manus*, &c. *Fatalis* refers to the circumstance mentioned by Euander, that the Etrurian forces could not move against the Rutulians until a leader appointed by the Fates should come to take the command. So, again, the expression *infensa Etruria Turno* is to be explained by viii. 494. The whole line, however, is regarded as an interpolation by Heyne, Wagner, and others, and owes its origin, very probably, to some one who thought that the Tuscan auxiliaries ought to be mentioned here along with the Arcadians.—233. *Alterni si congradiamur*. "If every second man of us engage." The meaning intended to be conveyed by the whole passage is, that the Rutulians and Latins are twice as numerous, at least, as their combined foes.

235. *Vivus*, i. e. immortalized by the voice of fame.—242. *Fœdus infectum*. "That the league may be annulled." The participle, according to the Greek idiom, for the infinitive.—244. *Aliud majus*. Supply *incitamentum*.—245. *Præsentius*. "More adapted to the moment."—246. *Monstro*. "By the portent which it afforded."—248. *Litoreas aves*. "Some water-fowl." Literally, "shore birds." The reference, as appears from what follows, is to swans.—250. *Excellenter*. "Surpassing the rest in size."—250. *Improbis*. Equivalent to *rapax*, not to *audax*, as Heyne maintains.

252. *Convertunt clamore fugam*. "Return with loud cries."—254. *Factâ nube*. "Having formed in dense array."—*Vi victus*. Observe the alliteration, which is purposely introduced to give force to the passage.

258. *Expediuntque manus*. "And get their hands ready (for seizing their arms)."—260. *Accipio*. Supply *omen* or *augurium*.—263. *Penitus profundo*. "Into the remote ocean," i. e. far into the ocean.—265. *Raptum*, i. e. of whom they endeavour to deprive you. Compare with this the description in line 250, &c.: "*Cycnum excellentem rapit*," &c.

267. *Cornu stridula*. "The whizzing cornel-shaft." The shaft was made of cornel-wood.—268. *Omnes turbati cunei*. "All the rows (of spectators) were thrown into confusion." The term *cunei* properly means the rows of seats in a theatre, arranged in a wedgelike form. (Consult note on v. 664.) Here, however, it is taken for the rows of spectators, either sitting or standing, around the place intended for the combat.

273. *Ad medium*, &c. "In the middle, where the sewed belt is worn by the stomach, and a clasp confines the extremities of the same," i. e. the extremities of the belt.—274. *Laterum juncturas*. The two ends of the belt fastened in front by a clasp or buckle.—280. *Inundant*. "Inundate (the plain)." Supply *campum*. More freely, "pour themselves over the field."—281. *Agyllina*. Compare viii. 478, *seq.*—*Pictis armis*. Bacchylides, as quoted by Servius, states that the Arcadians used to have the images of the gods painted on their shields. The poet, therefore, may be alluding here to a national custom. The expression, however, "*picta arma*," as applied to Pallas in (viii. 588), is generally understood in a different sense. (Consult note, *ad loc.*)

285. *Crateras focosque ferunt*. "(The ministers of the sacrifice) bear away the bowls (used in libation), and the (sacred) hearths."—*Focos*. Wagner thinks that these were either altars made of brass (*altaria ex ære facta*), or else pans (*batilli*) for holding ignited coals.—286. *Pulsatos dicos*. "His insulted gods."

287. *Curvus*. "The car-drawing steeds."—288. *Subjiciunt*. "Spring." Motion from under, upward, is often represented by verbs compounded with the preposition *sub*.—292. *Oppositis a tergo aris*. "Amid the altars that opposed from behind," i. e. that stood erected behind him, and opposed his retreat.—294. *Trabali*. "Like a beam." Equivalent to *instar trabis*. Servius says that this epithet is borrowed from Ennius.

296. *Hoc habet*. "He has got it." Literally, "he has got this (wound)." Supply *vulnus*. An exclamation used by the spectators at gladiatorial combats when either of the contending parties received a wound. The more common form, however, was simply *habet*.—299. *Ebuso*. Ebusus appears to have been one of the followers of Mezentius, and to have worn his beard after the Etrurian fashion. Coryneus was a Trojan.—*Ferenti*. "Aiming." For *inferenti*.—300. *Occupat os flammis*. "Anticipates by dashing the flames full into his face."—301. *Super secutus*. "Having followed up the blow."

304. *Podalirius*. A Trojan.—306. *Superimminet*. Well describes the attitude of one who, with uplifted arm, is in the act of coming down upon another with a heavy blow.

312. *Nudato capite*. This is in accordance with the piety of the hero, who did not wish, by assuming his helmet on this occasion, to appear to be taking up arms and participating in the violation of the league. This explanation, moreover, harmonizes with the sentiments expressed in his speech.—315. *Concurrere*. Referring to his combat with Turnus.—317. *Turnum debent mihi*, i. e. have pledged to me that the combat shall take place.

320. *Quo turbine adacta*. "By what force driven to its mark." *Turbine* is here a poetic expression for *motu vehemente*, or *magno*.—322. *Pressa est*. For *suppressa est*.

327. *Manibus*. "With his own hands." He is here represented as mounting his chariot alone, without his charioteer; but at line 469 his charioteer, Metiscus, is mentioned. Wagner regards this, therefore, as one of the passages that would have been altered by Virgil, had he lived to revise his poem.—330. *Raptas*. "Caught by him," i. e. from his own car, not from the bodies of the slain, as some explain it.

335. *Thraca*. "Thrace." From the Greek Θρᾴκη, in Æolo-Doric Θρᾴκᾱ.

345. *Vd conferre manum*, &c. "For fighting either from on foot, or from a chariot."—347. *Antiqui Dolonæ*. The epithet *antiqui* carries with it here somewhat of the force of *nobilis*, but, of course, in an ironical sense, since Homer gives no very warlike character to Dolon. (*Il. x. 299, seq.*)—*Bello prædara*. This, with *animo mani- busque paratam*, that follows, must also be taken ironically.—350. *Ausus Pdida*, &c. He had been promised as a reward the chariot and steeds of Achilles, in case the Trojans should, through his means, prove successful. This reward he himself had named.—351. *Tydidæ*. As he was approaching the Grecian camp for the purpose of exploring it, he encountered Diomedes and Ulysses, who had been despatched to the Trojan camp on a similar errand, and he was put to death by the former.

354. *Ante levi jaculo*, &c. "Having first hurled at him with fleet javelin through a long intervening space," i. e. from a considerable distance. *Secutus for insecutus*.—356. *Semianimi lapsaque*. He had been struck by the javelin which Turnus hurled, and had fallen to the ground.—357.—*Mucronem*. Turnus, having discharged his own spear, wrests the other's sword out of his hand, with which to despatch him.—360. *Jacens*. "As thou liest there," i. e. with thy length.

364. *Sternacis equi*. "Of his fiercely-plunging steed." Compare Servius: "*Sternacis equi, ferocis, qui facile sternit sedentem*."—365. *Edoni*. For *Thracii*. The Edones were a people of Thrace, on the left bank of the Strymon, and their name, as well as their appellative formed from it, is often used to designate the whole of Thrace.—370. *Adverso curru*. "In his car borne onward against it," i. e. against the breeze.

372. *Frenis*. For *circum frena*.—374. *Retectum*. "Unprotected." Turnus wounds him in the side, where he was undefended at the moment by his shield.—375. *Biliocem*. Consult note on iii. 467.—376. *Degustat*. "Grazes." A figurative expression. The spear *slightly drinks* his blood.

386. *Alternos grassus*. We may infer from this that the wound had been inflicted in one of his thighs, and had rendered the entire limb lame.—387. *Infractâ arundine*. "The shaft being broken off."—390. *Rescindantque penitus*. "And lay quite open."

393. *Suas artes*. The arts over which Apollo presided were, 1st. Prophecy. 2d. Music. 3d. Archery. 4th. The healing art.—394. *Dabat*. "Offered to bestow." Observe the force of the imperfect.—395. *Ut depositi proferret*, &c. "That he might prolong the destiny of his parent, laid out (as near expiring.)" *Fata for vitam*.—397. *Mutas*. Because unheralded by fame.

400. *Ille*. "The other." Referring to *lapis*.—401. *Pæoniam in morem*, &c. "Having his robe girt up after Pæonian fashion," i. e. after the manner of his craft, in order to operate more conveniently. Pæon, often confounded with Apollo, was the physician of the gods.—402. *Multa trepidat*. "Full of trepidation, tries many an expedient."—404. *Sollicitat*. "Essays," i. e. strives to loosen.—405. *Nulla viam fortuna regit*. "No success crowns this mode of proceeding." Literally, "directs."—*Auctor*. "The author of his art," i. e. his patron-deity.—406. *Horror*. Equivalent here to *terror*. Put, as Heyne remarks, "*pro causâ horrendi*."—407. *Cælum stare*. "The air stand thick."

412. *Dictamnus*. "The herb dittany." This, observes Vaipy, is the *Origanum dictamnus*, cultivated in hothouses under the name

dittany of Crete. It was found by Sibthorp in that island, and in no other part of the Levant.—413. *Puberibus caulem foliis*, &c. "A stem all blooming with downy leaves and bright-hued flowers." The longer leaves of this plant, according to Valpy, are woolly. A large, upright pinnacle of very handsome flowers, rose-coloured or white, terminates each stem.—414. *Illa gramina*. "This kind of pasture," i. e. the cropping of this herb.

417. *Hoc fuscum labris*, &c. "With this she impreguates the water poured within the bright lips (of the vase), secretly medicating it," &c. By ambrosia is here meant, not the so-called food of the gods, but a species of heavenly unguent, to soothe the pain of a wound.—419. *Panaceam*. The herb all-heal, or panacea, of which Pliny enumerates several kinds.—422. *Quippe*. "As may well be imagined." Literally, "in very truth. Equivalent to the Greek particle *ὅτι*. Compare note on i. 59.—424. *Atque novæ rediere*, &c. "And his powers returned anew to their former state." *In pristina* for *in pristinum*.

427. *Arte magistrâ*. "From any mastering skill of mine."—429. *Major agit deus*. "Some deity far more powerful (than Iapis) is the actor." Heyne, with less propriety, makes *agit* here equivalent to *mittit te ad pugnam*.—*Remittit*. Supply *te*.—430. *Incluserat*. "Had already encased." Observe the rapidity of action here denoted by the pluperfect.—*Auro*. Consult note on vii. 634.—434. *Summaque delibans oscula*. Compare i. 256.—435. *Virtutem et verum laborem*, i. e. the lesson of duty and of patience under difficulties.—436. *Fortunam*. Supply *pete*. He wishes his son a less chequered fortune than his own.—437. *Defensum dabit*. For *defendet*.—*Et magna inter præmia*, &c., i. e. the rich recompenses of victory.

438. *Tu facito sis memor*. "See that thou remember this."—440. *Et pater Æneas*, &c. Repeated from iii. 343.—446. *Ab adverso aggere*. "From a rising ground full in front."—450. *Ille volat*. Referring to Æneas.

451. *Abrupto sidere*. "The influence of some constellation having burst forth," i. e. some stormy constellation having on a sudden exerted its influence. Commentators generally regard this as equivalent to *abruptâ nube*, but such an interpretation appears tame.—452. *Longe*. "From afar," i. e. while the storm is still distant.

456. *Rhœtæius*. For *Trojanus*. Compare iii. 108.—457. *Densi cuneis*, &c. "In close array they each gather themselves together unto the compact wedges," i. e. wedgelike battalions. By *cuneus*, in military language, is meant a body of soldiers, drawn up in the form of a wedge for the purpose of breaking through an enemy's line.—458. *Gravem*. "Of ponderous bulk."—464. *Ipsæ*. Referring to Æneas.

468. *Virago*. Heyne regards this as merely the ancient form of *virgo*, and, therefore, more fitted for epic poetry. Hardly so. It would seem rather equivalent to our term "heroine," and to denote a female who displays spirit and courage above her sex. Servius: "*Virago dicitur mulier quæ virile implet officium*, i. e. *mulier quæ viri animum habet*."—469. *Metiscum*. Consult note on line 327.—471. *Subit*. "Succeeds."—480. *Conferre manum*. "To engage in combat," i. e. with Æneas.—*Volat avia longe*. "Leaving the track (that would have brought them into collision), she flees far away."

481. *Tortos legit obcurs orbes*. "Pursues many an intricate, circuitous route, for the purpose of confronting him." Heyne compares *legit orbes* with *legere vestigia, oras, vias*, i. e. *persequi*.—484. *Fugam*. "The speed."—485. *Aversos currus retorsit*. "Turned away, and

wheeled about the chariot."—486. *Agat.* Referring to Æneas.—491. *Se collegit in arma.* "Covered himself with his buckler."—492. *Apicem tamen incita, &c.* "The rapidly-impelled spear, however, carried off the topmost projection of his helmet."—494. *Insidiisque subactus.* "And forced to the step by the treacherous conduct of the foe." Alluding to their secret attack upon him, and the consequent rupture of the league; and also to the unfair onset just made upon him by Messapus.—495. *Diversos referri.* "Were borne back in a different career from his own," i. e. were constantly avoiding him.—*Irarum omnes effundit habenas.* Servius says that this figure is quite moderate in its character, when compared with Ennius's "*irarumque effunde quadrigas.*"

501. *Cædes diversas.* "The carnage on either side."—502. *Inque vicem.* Tmesis, for *invicemque*.—503. *Tanton placuit concurrere, &c.* "Was it thy pleasure, O Jove, that nations, destined (one day) to be (united) in eternal peace, should rush together (to the conflict) with such fierce commotion?" As regards the form *tanton*, consult note on iii. 319.—505. *Ea prima ruentes, &c.* "This combat first detained in one place the Trojans, (before this) rushing on (in pursuit of Turnus)." By the Trojans are here meant Æneas and his immediate followers.—507. *Qua fata celerrima.* "Where death is speediest."—*Crudum.* For *cruentum*. The root is the same in both words, *crur* *crudus*, *crudus*, &c.

509. *Amycum, fratremque Diorem.* Sons of Priam. Compare v. 297, and i. 222.—513. *Ille.* Referring to Æneas.—514. *Mæstum.* "Gloomy of visage." Equivalent, as Servius correctly explains it, to *tristem*, *severum*, or the Greek *σκυθρωπόν*.—515. *Nomen Echionium, &c.* "In name the son of Echion, the offspring of a mother (called) Peridia." *Nomen* is the accusative of nearer definition, and *Echionium* is the same as *Echionides*. Compare the form *Hicetaonius* (x. 123). There is no allusion here, as some suppose, to Theban origin. *Genus.* Equivalent to *prolem*.

516. *Hic.* Turnus.—*Apollinis agris.* Alluding to the territory around Patara, a Lycian city, sacred to Apollo.—518. *Lernæ.* This lake, though in the Argive territory, was near the confines of Arcadia.—519. *Nec nota potentum munera.* "Nor were the employments of the powerful known at all unto him." He was a poor fisherman, content to follow his humble calling; nor did he sigh after the employments which excite the cupidity and ambition of the more powerful, such as offices, dignities, &c. (Consult Wagner, *ad loc.*) The common text has *limina*, for which there is no good authority whatever. Heyne, however, gives it; but Wagner restores *munera*.

522. *Virgulta sonantia lauro.* "Twigs crackling with the bay," i. e. groves of crackling bay. The reference is to the loud crackling made by the bay while burning.—524. *In æquora.* "Over the plains." So Wakefield, who refers, in defence of it, to *Il.* iv. 453, and *Æn.* ii. 305.—526. *Suum populatus iter.* "Having laid waste a path for itself."—527. *Rumpuntur nescia vinci, &c.* "Their hearts, not knowing what it is to be overcome, are bursting with rage."

529. *Hic.* Æneas.—531. *Scopulo atque ingentis, &c.* "With a rock and the whirling of a mighty stone," i. e. with a large mass of stone whirled around in throwing. A species of hendiadys.—533. By *rotæ* is meant, in fact, the chariot in rapid motion. He was pitched forward from this, and, becoming entangled in the reins, was trampled under foot by the horses.

535. *Ille*. Turnus.—536. *Aurata ad tempora*, i. e. against his temples covered by a gilded helmet.—538. *Graivm fortissime*. We may suppose Creteus to have been one of the Arcadian auxiliaries.—539. *Di sui*. "His own gods," i. e. the gods whom he served as priest. Servius says that *cupencus* meant "a priest" in the Sabine tongue.—546. *Hic*. "Here," in this foreign land.—*Mortis metæ*. Life is here compared to a chariot race, of which death is the goal.—547. *Lyrnessi*. "In Lyrnessus."—548. *Conversæ*. "Were turned (upon each other)."

554. *Æneæ*. Poetic for in *Ænean*.—558. *Acies*. "His earnest look." Supply *oculorum*.—559. *Impune quietam*. "Reposing unharmed." As the capital of Latinus, and the great source of opposition, it ought to have been the first to feel the "*pœna belli*."

562. *Tumulum*. "A rising ground," from which to be seen and heard the more easily by his followers. The poet here follows the Roman custom.—*Cetera legio*. "The rest of the army."—565. *Jupiter hæc stat*. "Here (on our side) Jupiter stands," i. e. Heaven is with us. He alludes to the violation of the league on the part of the Latins, and the consequent offence given to the gods. Macrobius (vi. 1.) makes the language of the text to have been borrowed from Ennius.—566. *Ob inceptum subitum*, i. e. because this my resolve has been suddenly formed.—568. *Fatentur*. "They consent." More literally, "confess themselves ready."

572. *Hæc summa*. "This is the centre."—573. *Fœdusque reposito flammis*. "And demand with flames a fulfilment of the league." *Reposito* literally means, "demand back," the Latins being supposed to have wrested from the Trojans what was theirs by virtue of the league.—575. *Dant cuneum*. "Form a wedge." Compare note on line 269.—582. *Bis jam Italos hostes*. Supply *factos esse*, and compare, as regards the whole line, vii. 263, and xii. 212.

585. *Ipsumque trahunt*, &c. In order to fulfil the treaty, and surrender.—588. *Implectique*. "And has filled (their dwellings)."—589. *Trepidæ rerum*. "Alarmed for their affairs." Equivalent to *de rebus*, or *propter res trepidæ*.—*Cereæ castra*. "Their waxen encampment." A beautiful expression.—590. *Acuunt*. "Whet." The idea properly is, that they express the keenness of their rage by their loud buzzings. But for this we have poetic diction.

595. *Tectis*. "From the palace-roof."—596. *Tecta*. "The dwellings of the city."—597. *Contra*. "On the other hand." Equivalent, in some degree, to *vicissim*. (*Drakenb. ad Liv. iv. 53.*)—600. *Crimen*. Equivalent to "*ream, quæ culpam meruit*."—603. *Informis leti*. "Of disgraceful death." The poet speaks of suicide here in accordance with the religious ideas of his own time, since Servius informs us that by the Pontifical Books persons who hanged themselves were deprived of the rites of sepulture. Perhaps, too, self-destruction by hanging was deemed disgraceful when compared with that by the sword, and was therefore left for women. Many instances of females thus ending their days occur in the ancient writers. Fabius Pictor, however, made Amata to have ended her days by voluntary starvation.

609. *Demittunt*. "Despond." Supply *esse*.—612. *Multaque se inuolat*, &c. This line and the next one have already appeared in ix. 471-2, and are omitted here in several MSS.—614. *In extremo æquore*. "On the extreme confines of the field."—616. *Successu equorum*. "With the speed of his coursers." Their strength had by this time begun to fail, in consequence of the rapid and protracted driving

of the disguised Juturna. So Heyne, who makes *successu* here equivalent to *processu*. Wagner, however, refers the language of the text to the success of the equestrian conflict.

621. *Diversâ ab urbe*. "From the city, lying, as it does, in a different quarter from the fight." The city was in his rear.—626. *Prima victoria*, i. e. the success we have thus far met with.—630. *Nec numero inferior*, &c. "Nor shalt thou retire from the field inferior (to thy opponent) in the number of the slain or in the honour of the fight."

634. *Nequidquam fallis*. "In vain dost thou seek to escape my observation." *Fallis* is equivalent to the Greek *λανθάνεις*.—638. *Vidi oculos*, &c. Virgil has made no mention before of Turnus's having been an eyewitness to the death of Murranus. It is reserved for this place, in order to come in with more force.—641. *Ufens*. Slain by the Trojan Gyas. Compare line 460.—643. *Rebus*. "To our (fallen) affairs."—646. *Usque adeo ne mori miserum est*. This hemistich was quoted by Nero, when hesitating about putting himself to death. (*Sueton. Vit. Ner. 47.*)—647. *Quoniam superis*, &c. "Since with the gods above the inclination to save is turned away for me."—648. *Culpæ*. Equivalent to *ignominie*, and referring to the "foul disgrace" of flight.

657. *Mussat*. Equivalent to *tacite deliberat*.—549. *Tui fidissima*. "(Who was ever) most faithful to thy interests." Bothe conjectures *tibi*.—664. *Tu currum deserto*, &c. "Thou, meanwhile, art wheeling thy chariot to and fro in a remote quarter of the field." *Deserto in gramine* is, as Heyne remarks, equivalent to *extremo campo*.

665. *Variâ imagine rerum*, i. e. by the various events detailed in the brief narrative of *Saces*, all of them more or less disastrous.—667. *Uno in corde*. Compare note on x. 871.—671. *Rotis*. For *curru*. 672. *Flammis inter tabulata*, &c. "A spire of flames, after having rolled amid the different stories, was curling upward to the sky."

680. *Hunc, oro, sine me furere ante furem*. "Permit me, I entreat, to indulge first in this maddening feeling (that now comes over me)." As regards the force of *ante*, compare the explanatory remark of Heyne: "*Ante, ante quam morte patiar quidquid acerbi est.*"—*Furere furem*. A frequent construction in both the Greek and Latin, as well as our own language. Compare *vivere vitam, currere cursum*, &c.

686. *Aut sublapsa vetustas*. "Or time, gliding imperceptibly by."—687. *Mons*. "The mountain-fragment."—694. *Verius*. "It is more just."

699. *Præcipitatque moras omnes*. "And removes quickly every hinderance." Compare viii. 443.—*Rumpit*. "Interrupts." Literally, "breaks through," i. e. leaves unfinished.—701. *Quantus Athos*, &c. Heyne cites Milton (*P. L. iv. 984*): "*Dilated stood, like Teneriffe or Athos, unremoved.*"—*Ipsæ*. As being near at hand.—703. *Pater Apenninus*. So called because the parent source or father of so many rivers, which take their rise among its eminences, and water the plains of Italy, emptying into the Tuscan Sea to the east, and the Adriatic to the west.—706. *Pulsabant ariete muros*. Consult note on ii. 492.—707. *Humeris*. "From their shoulders." Compare line 130, "*scuta reclinant.*"—709. *Et cernere*. "And are preparing to contend." *Cernere* for *decernere*.

710. *Vacuo æquore*. "In unobstructed extent."—712. *Invadunt Martem*. "Rush to the conflict."—*Clypeis et ore sonoro*. *Hendiadyn.* 714. *Fors et virtus*. This applies equally to both combatants.—715.

Silâ. A large forest in the territory of the Bruttii.—*Taburno*. Mount Taburnus, between Campania, Samnium, and Apulia. It is now *Monte Taburo* in *Terra di Lavoro*.—717. *Magistri*. "The herdsmen."—718. *Mussant*. "Faintly low." After this we must supply *dubiæ*, or something equivalent.—722. *Nemus*. Put here for the pasture-ground itself, more or less covered with trees.

725. *Duas æquato examine lances*. "A pair of equally balanced scales." *Lanz* denotes the metallic dish, two of which were used in the *Libra*, and but one in the *Statera*, or steelyard.—*Æquato examine*. Literally, "with balanced tongue." *Examen* means the tongue or needle of the scales.—727. *Quem damnet labor*. "(In order to ascertain) which one the toilsome conflict is to doom," i. e. to destruction.—*Et quo vergat pondere letum*. "And in what direction death is to sink (downward) with its own weight." *Quo* is equivalent to *quam in partem*, and must not be construed with *pondere*. With *pondere* supply *suo*. The fates, remarks Valpy, are not at Jupiter's discretion: he can but examine and inquire into futurity.

728. *Emicat hic, impune putans*. "Here Turnus leaps forth, thinking he might with safety (do this)."—733. *Ni fuga subsidio subeat*. "Unless flight come to his aid." Something must be supplied by the mind before this clause, intimating that Turnus would certainly have perished, had not, &c.—734. *Capulum ignotum*. "The stranger hilt." He had struck the blow with the sword of Metiscus, not his own, and therefore, the hilt remaining after the blow is termed "*ignotum*," i. e. *alienum*.—737. *Dum trepidat*, i. e. in his haste.—739. *Arma Vulcania*. As worn by Æneas. *Vulcania* equivalent, in fact, to *a Vulcano fabricata*.

743. *Incertos implicat orbes*. "Wheels round irregularly in his flight." Literally, "folds irregular circuits (one within the other)."—746. *Tardante sagittâ*. "By reason of the retarding arrow-wound." The arrow for the wound inflicted by it.—750. *Puniceæ formidine pennæ*. Consult note on iv. 120.—753. *Vividus UMBER*. "The Umbrian hound, all alive for the pursuit."

761. *Si quisquam adeat*. Heyne attempts to justify this conduct on the part of Æneas by regarding it as an imitation of Homeric times, and he refers to the well-known conflict between Achilles and Hector, where the latter, when wounded, is pursued by the former. Be this, however, as it may, the character of Æneas certainly suffers by the act.—763. *Revertunt*. "They retrace."—764. *Levia aut ludicra*. "Slight in their character, or such as are contended for in athletic encounters," i. e. in the public games or *ludi*.

769. *Votas vestes*. The vestments they had vowed to consecrate to him, if preserved from shipwreck. This was an ordinary custom.—770. *Nullo discrimine*. "With no feeling of reverence." Literally, "with no (exercise of) discrimination," i. e. as regarded its sacred character.—771. *Puro*. For *non impedito*.—772. *Stabat*. The spear stood fixed here, having been thrown at Turnus (line 711).—775. —*Sequi*. "To overtake."—785. *Ensem*. "His own sword."—786. *Quod licere*. "That this was permitted."—789. *Arduus*. Referring to the attitude of Æneas; not, as Heyne says, equivalent to *elatus animo*.

794. *Indigetem*. "As a deified hero." By *indigetes* are meant men deified, or worshipped as gods after death. Æneas was deified after death under the title of *Jupiter indiges*. (*Liv.* i. 2.)—796. *Gelidis in nubibus*. Alluding to her still being engaged in wit-

nessing the fight.—797. *Mortalis decuit*, &c. "Was it becoming that one destined for the honours of divinity should be violated by a mortal wound?" i. e. inflicted by a mortal. Jupiter alludes to the wound inflicted through the agency of Juturna, who had herself been instigated by Juno. (Compare line 134, *sup.*)—*Dirum*. *Æneas* is already called thus, as one destined for divinity.—800. *Victis*, i. e. to a conquered one, to one already as good as conquered. Consul: *Wagner, ad loc.*—801. *Et mihi curæ*, &c., i. e. nor let such cares as these so frequently be the subject of thy converse with me. According to Heyne, whose opinion is followed by Wagner, it here takes the place of *acc.*, just as, in line 825, *aut* is found for *acc.*

804. *Infandum bellum*. "An unhallowed war." Because originating in a violation of a solemn compact, namely, the truce between *Æneas* and *Latinus*.—805. *Deformare domum*. "To spread gloom over an entire house," i. e. the family of *Latinus*.—*Hymenæos*. "A (promised) union." Alluding to the marriage of *Æneas* and *Lavinia*.—806. *Orsus*. "Spoke." Supply *est*.—811. The expression *digna*, *indigna*, is a kind of proverbial one, and meant, in fact, "all things, whether worthy or unworthy." Compare "*æqua, iniqua*;" and again, "*fanda, infanda*." In order to complete the sense of this passage, we must supply "*nisi hoc ita se haberet*," i. e. were this not so; did I not know that such was thy will and pleasure.

814. *Suasi*. Compare line 157.—*Pro vitâ*. "For (his) life."—816. *Adjuro Stygii caput*, &c. "I swear by the inexorable source of the Stygian water (that what I here say is true)." Compare, as regards the oath of the gods by the river *Styx*, the note on vi. 324.—*Implacabile*. Because not to be appeased if such an oath be violated.—817. *Una superstitio*, &c. "The only obligation that is imposed on the gods above," i. e. an oath that forms the only solemn obligation that a deity dare not violate.—818. *Esset*. "With feelings of deep loathing."

819. *Tenetur*. "Is prevented." Literally, "is held (fettered)," or "is restrained."—820. *Pro majestate tuorum*. "For the dignity of thy own kindred." Saturn, the father of Jove, had reigned in *Latium* during the golden age, and from him *Latinus* was descended.—823. *Indigenas Latinos*. "The Latins, the children of the soil." Assigning to the race an autochthonous origin.—825. *Vocem*. "Their language." Observe the alliteration in this line.—826. *Sit Latium*. "Let *Latium* exist."—828. *Occideritque sinas*, &c. Juno begs that the name of *Troy* may never be revived.

829. *Hominum rerumque repertor*. "The parent of men and things." During the fabled reign of Saturn, observes *Valpy*, the wants of men were supplied without labour; on Jupiter's accession they were obliged to have recourse to industry and the arts for their support.—833. *Me remitto*. "Do I yield me (to thy prayer)."—835. *Commirti corpore tantum*, &c. "Only commingled with the body (of the race), the Trojans shall settle down in the land."—836. *Morem ritusque sacrorum adjiciam*. "I will add (merely to those already existing) the sacred usages and rites (of the new comers)."—837. *Uno ore*. "With one common tongue."

839. *Supra deos*. Mere poetic exaggeration, to indicate the illustrious character of the race.—840. *Æque*. "With equal zeal." Juno was highly honoured among the Romans, particularly by the females.—841. *Retorsit*. According to Heyne, equivalent to *instavit*.—842. *Cælo*. The sky is here meant as the region of clouds, &c., not the

main heavens. She retires from the sky to her *Σάλαμος*, or own apartment on Olympus. (*Hom. Il. xiv. 166, seqq.*)

844. *Fratris ab armis*. "From aiding her brother's arms."—845.

Diountur geminæ pestes, &c. "There are two pests called by name the Dire (sisters)." The allusion is to Alecto and Tisiphone, the Furies.—846. *Et*. "And along with them." Megæra, the third

Fury, is now mentioned.—849. *Sævi regis*. Pluto.—850. *Apparent, i. e.* they wait there to execute the orders of both deities.—854. *In omen*. "As a fatal sign."—858. *Cydon*. "Cydonian," *i. e.* Cretan.

The Cydonians were the inhabitants of Cydon, a city of Crete, and stand here for the whole race. According to Lucian (*Nigrin. vol. ii. 79*), the Cretans were accustomed to poison their arrows.—859. *Incognita*. "Invisible," *i. e.* passing with such rapidity as to be invisible.

862. *Collecta*. "Shrunk up."—863. *Quæ quondam in bustis, &c.* The poet is supposed to mean one of the smaller species of owl.—864. *Importuna*. "Of evil omen."—869. *Diræ*. "Of the dire sister."—873.

Duræ mihi. "For me a cruel one." Servius: "*Duræ, immitti, quæ posset fratrem cernere tot laboribus subditum.*"—876. *Obscenæ volucres*.

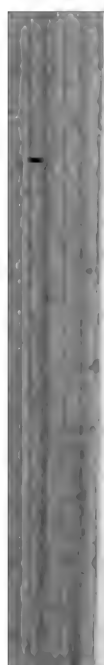
"Ye birds of evil omen," *i. e.* thou art one of this class of birds.—*Verbera*. "The lash-like flappings."—877. *Fallunt*. "Escape me." She is no stranger to the mandates of Jove.—879. *Quo*. "Wherefore." Some read *cur*.

888. *Arboreum*. "Tree-like," *i. e.* in size like the trunk of a tree.—891. *Et contrahe, quidquid, &c.* "And collect whatever powerful means are thine either in courage or in skill."—892. *Opta ardua pennis, &c.* The idea intended to be conveyed is simply this: do what thou wilt, go where thou wilt, thou canst not escape me.

896. *Circumspicit*. "He looks round and espies." Having no spear to hurl, he casts instead of it a mighty stone, after the fashion of Homer's heroes.—898. *Litem ut discerneret arvis*. "That it might settle some controversy respecting the division of fields," *i. e.* some controversy about limits. So Forcellini.—899. *Vix illud lecti, &c.* Imitated from Homer (*Il. v. 303, seqq. &c.*).—903. *Sed neque currentem, &c.* "But he knows not himself even while running," &c. *i. e.* he feels that his accustomed strength and speed have departed.—907. *Neo evasit, &c.* "Neither cleared the whole intervening space, nor inflicted," &c.

911. *Corpore*. Not the dative for *corpori*, as some assert, but the regular ablative.—914. *Sensus vertuntur varii*. "Various designs are formed by him."—920. *Sortitus fortunam oculis*. "Having marked out with his eyes the vulnerable spot," *i. e.* the spot that fortune gave. So Heyne.—*Corpore toto*. "With his whole force."—921. *Murali concita tormento*. "Shot from some battering engine." Literally, "some engine for walls," *i. e.* to be employed against them. The reference is to a balista.

935. *Et me, &c.* A speech not unworthy of a brave man. He shrinks not from death, nor yet will he refuse the boon of life.—936. *Victum*. "Him whom thou hast overcome." Referring to himself.—940. *Sermo*. "The speech of his fallen foe."—942. *Balticus*. Compare x. 496.—952. *Indignata*. Indignant at its untimely fate.



THE
HISTORY
OF
THE
CITY
OF
NEW
YORK
FROM
1609
TO
1812
BY
JOHN
B. HOGGINS
NEW
YORK
1812

METRICAL INDEX.

ÆNEID I.

Line

16. Pōsthābītā cōlūissē Sā|mō hīc | illūs ārmā.
(Samō. *Final vowel not elided*¹.)
41. Ōnūs ōb nōx' ēt fūrīās Ājācīs Ō|ilēi.
(Ōilēi. *Synæresis*.)
73. Cōnnūbī|ō jūngām stābīlī, prōpriāmquē dīcābō.
(Connūbio. *Antepenult short*².)
120. Jām vālīd' Ilīō|nēi nā|vēm jām fōrtīs Āchātē.
(Ilionēi. *Synæresis*.)
131. Eūr' ād sē Zēphyrūmquē vō|cāt dehīnc | tālīā fātūr.
(d'hīnc. *Synæresis*.)
195. Vīnā bōnūs quæ | deīndē cā|dis ōnērārāt Ācētēa.
(deīnde. *Synæresis*.)
256. Ōsculā libāvīt nā|tē dehīnc | tālīā fātūr.
(d'hīnc. *Synæresis*.)
308. Quī tēnēant n' incultā vīd|ēt hōmī|nēsne fērēnē.
(vidēt. *Final syllable lengthened by the arsis*.)
332. Jāctēmūr dōcēās īgnār' hōmīnūmquē lō|cōrūm-
qu' Erramus
(qu' Erramus. *Synapheia*.)
405. Et vēr' incēssū pātū|it dēā | ill' ūbī mātrēm.
(deā. *Final vowel saved from elision by the pause*³.)
448. Ērēā cūi grādībūs sūrgēbānt līmīnā | nexa-
qu' Ēre trabes
(qu' Ēre trabes. *Synapheia*.)
478. Pēr tērr' ēt vēsā pūl|vīs īn|scrībītūr hāstā.
(pulvīs. *Last syllable lengthened by arsis*.)
521. Māxīmūs Ilīō nēus plācī|dō sīc pēctōrē cōepīt.
(Ilionēūs. *Four syllables; last a diphthong*.)
559. *The same.*
611. Ilīō|nēā pēt|it dēxtrā lēvāquē Sērēstūm.
(Ilionēā. *The penult long, according to the Ionic dialect*⁴.)
617. Tūn' ill' ænēās quēm Dārdānī|ō An|chīsē.
(Dardaniō. *Final vowel not elided*⁵. *Spondaic verse*.)
651. Pērgāmā cūm pētē|rēt īn|cōncēssōsqu' hēmēnēōs.
(Peterēt. *Final syllable lengthened by arsis*.)
668. Lītrā jāctē|tūr dē|is Jūnōnīs īnīquē.
(Jactetūr. *Final syllable lengthened by arsis*.)

¹ Such is the popular and ordinary mode of explanation. In reality, however, the long *o* in *Samō* consists of two short vowels combined, and one of these is actually elided before the vowel in *hīc*, while the remaining short one, being in the arsis of the foot, is lengthened by the stress of the voice that falls upon it.

² The second syllable in *connubium* is naturally short, but it is occasionally lengthened by the poets in the arsis of the foot.

³ Consult note on i. 405.

⁴ In Ionic 'Ιλιονῆα, in Attic 'Ιλιονέα.

⁵ The true principle has been explained in the note on line 16.

Line

698. *Aurēa* | cōmpōsūt spōndā, mēdiāmquē lōcāvīt.
(*Aurēa*. *A dissyllable, by synæresis*.)
726. *Atriā*: dēpēdēt lŷchnī lāquēārībūs | *aurēis*.
(*Aurēis*. *A dissyllable, by synæresis*.)

ÆNEID II.

16. *Ædificānt* sēctāqu' intēxūnt | *ābiētē* | cōstās.
(*Abiētē*. *Pronounced ābyētē, of three syllables*¹.)
264. *Et Mēnē* | lāus ēt | ipsē dōlī fābricātōr *Ēpēus*.
(*Mēnēlāus*. *Four syllables*.—*Epēus*. *Three syllables*.)
339. Addūnt *āē* sōciōs *Rhipeūs* ēt | mākīmūs ārmīs.
(*Rhipeūs*. *Two syllables: last a diphthong*.)
411. Nōstrōr' ōbrūi | mūr brī | tūrquē misērrimā cādēs.
(*Obruimūr*. *Final syllable lengthened by arsis*.)
419. Spūmēūs ātqu' imō *Nēreūs* cītē | *æquōrā* fūndō.
(*Nereus*. *Two syllables: last a diphthong*.)
426. Same as line 339.—*Rhipeus*, *a dissyllable*.
442. Hārēnt | *pāriētī* | būs scālæ pōstēsquē sūb ipsōs.
(*Pāriētibus*. *To be pronounced pāryētibus*. *Four syllables*².)
492. Cūstōdēs sūfferrē vōlēt: lābāt | *āriētē* | crēbrō.
(*Ariētē*. *To be pronounced āryētē*. *Three syllables*³.)
563. *Et dirēptā* dō | mūs ēt | pārvī cāsūs Iulī.
(*Domūs*. *Final syllable lengthened by arsis*.)
745. Quēm nōn incūsāv' āmēns hōmīnūmqūē dē | ōrūm-
qu' Aut quid in
(*qu' Aut quid in*. *Synæpheia*.)
774. Ōbstūpū | *i stētē* | rūntquē cōm' ēt vōx faucībūs hāsīt.
(*Stētē* *runt*. *Systole*⁴.)

ÆNEID III.

48. Stētērunť. *Systole, as in line 774 of the preceding book*.
74. Nērēidūm mā | trī ēt | Nēptū | nō *æ* | gŕæō.
(*In matrī and Neptunō the final vowel not elided*⁵.)
91. Liminā | quē lāu | rūsqūē dēī tōtūsqūē mōvērī.
(*Liminaquē*. *The que lengthened by arsis*.)
112. Idæūmqūē nē | mūs: hīnc | fidā sīlētīā sācrīs.
(*Nemūs*. *Final syllable lengthened by arsis*⁶.)
122. Idōmē | nēd dū | cēm dēsērtāquē lītōrā Crētæ.
(*Idomenæa*. *Penult long, according to the Ionic dialect*⁷.)
136. Cōnnūbīis. *Consult i. 73*.
211. *Insūlæ* | Iōn' in māgnō quās dirā Cēlænō.
(*Insulæ*. *Final syllable shortened, in imitation of the Greek*⁸.)

¹ In such words as these the letter *i* is considered to have had the force of a consonant, and very probably was sounded like the English *y* in *young, yes, &c.* The first syllable, then, in *abiēte* is regarded as long by position.

² Consult note on line 1c.

³ *Ibid.*

⁴ Consult Anthon's Latin Prosody, p. 126.

⁵ The true principle is stated in the note on i. 16.

⁶ The pause after *nemus*, as required by the sense, must also be taken into account.

⁷ Consult note on i. 611.

⁸ In truth, however, one of the short component vowels of the diphthong *æ* is cut off before the vowel in the next word, and the other one, not being in the *arsis* of the foot, remains short.

- Line
 212. *Hārpyi|æquē cōlūnt āllæ Phīnēiā pōstquām.*
 (*Hārpyiæ.—Hārpyi, a spondee, the yi being a Greek diphthong¹.*)
 226. *Hārpyi' | ēt māgnis quātūnt clāngōribūs ālās.*
 (*Harpyi'. A diphthong, as in the preceding.*)
 249. *Et pātrī' insōntēs Hārp|yiās | pēllērē rēgnō.*
 (*Hārpyiās.—yiās, a spondee. See line 212.*)
 365. *Sōlā nōvūm dictūquē nēfās Hārp|yiā Cē|tænō.*
 (*Hārpyia.—yi a diphthong, and yiā Cē a dactyl².*)
 464. *Dōnā dē|hīnc āurō grāvī|ā sēc|tōqu' ēlēphāntō.*
 (*Dēhinc. The vowel e shortened before the i, and the final a in gravia lengthened by the arsis.*)
 475. *Cōnjūgī' Anchī|sā Vēnē|ris dīgnātē sūpērbō.*
 (*Anchisā. Final syllable lengthened by the arsis³.*)
 504. *Atqu' idēm cā|sūs ū|nām fācīēmūs ūtrāmquē.*
 (*Casūs. Final syllable lengthened by the arsis.*)
 578. *Fām' ēst Ēncēlādī sēm|iustūm | fūlmīnē cōrpūs.*
 (*Semiustūm. To be pronounced sēm'-ūs-tūm, three syllables⁴.*)
 606. *Sī pērē|ō hōmīn|ūm mānībūs pērīssē jūvābīt.*
 (*Pereō. Final vowel not elided⁵.*)
 681. *Constitērunt. Systole.*

ÆNEID IV.

64. *Pēctōrī|būs īnhī|āns spīrāntiā cōnsūlīt ēxtā.*
 (*Pectoribūs. Final syllable lengthened by the arsis.*)
 126. *Cōnnūbīo. Consult i. 73.*
 168. *Cōnnūbīis. Consult i. 73.*
 222. *Tūm sic Mērcūrī' āllōquī|tūr āc | tālīā māndāt.*
 (*Alloquitūr. Final syllable lengthened by the arsis.*)
 235. *Quid strūt aūt quā | spē īnhī|mīc' īn gēntē mōrātūr.*
 (*Spē. Final vowel not elided⁶.*)
 302. *Thyīds ūb' | āudītō stīmūlānt trīētēricā Bācchō.*
 (*Thyiās. A dissyllable.—yi a diphthong⁷.*)
 469. *Eūmēnīdūm vēlūtī dēmēns vīdēt āgmīnā | Pēnthēūs.*
 (*Pentheūs. A dissyllable.—eūs a diphthong.*)
 558. *Ōmnīā Mērcūrīō sīmīlis vōcēmquē cō|lōrēm-*
qu' Et . . .
 (*qu' Et . . . Synapheia.*)
 629. *Imprēcōr ārm' ārmīs; pūgnēnt īpsīquē nēp|ōlēs-*
qu' Hæc . . .
 (*qu' Hæc. Synapheia.*)
 667. *Lāmētīs gēmītūqu' ēt fēmīnē|ō ūlū|lātū.*
 (*Femineō. Final vowel not elided⁸.*)

¹ The diphthong *yi* answers to the Greek *vi*. Thus, *Harpyia*, Ἄρπυια.

² Consult note on line 212.

³ There is no occasion for our here having recourse to a Doric nominative in *as*.

⁴ The final vowel of *semi* is here elided. Some, however, prefer to make the *i* of *semi* coalesce with the one that follows: thus, *sem-yus-tum*, &c.

⁵ The true principle is stated in the note to i. 16.

⁶ Consult note on i. 16, where the explanation is given.

⁷ In Greek *Θυιάς*. Compare note on lii. 212.

⁸ The true principle is stated in the note on i. 16.

Line

686. *Sēmiānā|mēmquē sīnū gērmān' āmplēxā fōvēbāt.*
(*Sēmiānā*mem. *To be pronounced sēm'-ānī-mem* ¹.)

ÆNEID V.

116. } *Mnesthēus.* *A dissyllable; ēus being a diphthong.*
117. }
184. *Sērgēstō Mnēs|thēiquē Gý|ān supērārē mōrāntēm.*
(*Mnesthēi* *A dissyllable; ēi being a diphthong.*)
189. *Mnesthēus.* *Consult lines 116, 117.*
261. *Vīctōr āpūd rāpīdūm Sīmōēntā sūb | īlīō | āltō.*
(*īlīō.* *Consult note on i. 16* ².)
263. *Phegeūs.* *A dissyllable; ēus being a diphthong.*
269. *Pūrpūrēis ībānt ēvīnctī tēm|ōrā | tēnīss.*
(*Tēnīss.* *To be pronounced tēn-yīs, as a dissyllable, by synaeresis.*)
284. *Ōllī sērvā dāt|ūr ōpēr' | hāud īgnārā Mīnērvā.*
(*Dātūr.* *Final syllable lengthened by the arsis.*)
337. *Ēmīcāt Eūrýā|lūs ēt | mūnērē vīctōr āmīcī.*
(*Euryalūs.* *Final syllable lengthened by the arsis.*)
312. *Dāt Sālīō villīs ōnērōs' ātqu' ūnguībūs | āurēis. |*
(*Āurēis.* *A dissyllable by synaeresis.*)
422. *Ēt māgnōs mēmbrōr' ārtūs māgn' ōssā lā|cērtōs-|*
qu' Exuit
(*qu' Exuit.* *Synapheia.*)
432. *Gēnuā lāb|ānt vāstōs quātīt āgēr ānhēlītūs ārtūs.*
(*Gēnuā.* *To be pronounced gēnvā, as a dissyllable* ³.)
521. *Ōstētāns ārtēmquē pāt|ēr ārc|ūmquē sōnāntēm.*
(*Patēr.* *Final syllable lengthened by the arsis.*)
537. *Cissēus.* *A dissyllable; ēus being a diphthong.*
589. *Pāriētī|būs tēxtūm cācis ītēr āncīpītēmquē.*
(*Pāriētībus.* *See ii. 442.*)
663. *Trānstrā pēr ēt rēmōs ēt pīctās | ābiētē | pūppēs.*
(*Ābiētē.* *See ii. 16.*)
697. *Implētūrquē supēr pūppēs sēm|īustā mē|dēscūnt.*
(*Sēmiīustā.* *To be pronounced sēm'-ūs-tā* ⁴.)
735. *Cōncīll' ēlýsīūmquē cōl|ō hūc | cāstā Sībýllā.*
(*Colō.* *Final vowel not elided* ⁵.)
753. *Rōbōrā nāvígīis āptānt rēmōsquē rū|dēntēs-*
qu' Exigui. . .
(*qu' Exigui.* *Synapheia.*)
826. *Nēsāē Spīōquē Thālīāquē Cýmōddōcēquē.*
853. *Nūsqu' āmīttē|bāt ōcē|lōsquē stīb āstrā tēnēbāt.*
(*Amittebāt.* *Final syllable lengthened by the arsis.*)

¹ Consult note on iii. 578.

² Observe that the final vowel in *īlio* is short here, because, after one of the two short vowels in the long *o* is cut off, the remaining one is in the *thesis*, not the *arsis* of the foot, and, therefore, as it has no stress of the voice laid upon it, it remains short.

³ The poets occasionally take advantage of the double power of *u*, and make it a consonant in words where such a change is necessary or convenient. Here, therefore, the *u* is regarded as a consonant, and the *e* in *genua* is long by position.

⁴ Consult note on iii. 578.

⁵ The true principle is stated in the note on i. 16.

ÆNEID VI.

- Line
 33. Bis patrīæ cecidērē mănū. Quin prōtēnūs | *ōmnīā*.
 (Omniā. To be pronounced omnyā, by synæresis¹.)
 119. Orphēus. A dissyllable, ēus being a diphthong.
 126. Trōs Anchisiā|dā fāci|lis dēscēnsūs Āvernī.
 (Anchisiadā. Final syllable lengthened by the arsis.)
 201. Ind' ūbī vēnēr' ād fāu|cēs grāv'ŏ|lētīs Āvernī.
 (Grāv'ŏlentis. The e being elided.)
 254. Pinguē sū|pēr ōlē' | infūdēns ārdētībūs ēxtīs.
 (Supēr. Final syllable lengthened by the arsis.)
 280. Fērrei qu' Eūmēnīdūm thālām' ēt Discōrdiā dēmēns.
 (Fērrei. A dissyllable, by synæresis.)
 287. Briāreūs. Three syllables, ēus being a diphthong.
 289. Gōrgōnēs | Hārpyi|æqu' ēt fōrmā tricōrpōris ūmbrē
 Hārpyi, a spondee, yi being a diphthong².)
 412. Dētūrbāt lāxātquē fōrōs, sīmūl accīpīt | *ālveō*. |
 (Alveō. A dissyllable, by synæresis.)
 479. Tȳdēus. A dissyllable, ēus being a diphthong.
 507. Nōmēn ēt ārmā lōcūm sēr|vānt tē ō|mīcē nēquīvī.
 (Tē. Vowel shortened in imitation of the Greek³.)
 602. Quōs supēr ātrā sīlēx jān jān lāpsūrā cā|dētī|
 qu' Imminet
 (qu' Imminet. Synapheia.)
 618. Thesēus. A dissyllable, ēus being a diphthong.
 678. Dēsūpēr ōstēn|tāt dehīnc | sūmmā cācūmīnā līnquūt.
 (Dehīnc to be pronounced d'hīnc, by synæresis.)
 768. Et Cāpys ēt Nūmī|tōr ēt | quī tē nōmīnē rēddēt.
 (Numitōr. Final syllable lengthened by the arsis.)

ÆNEID VII.

33. Assuētæ rīpīs vōlucrēs ēt flūmīnīs | *ālveō*. |
 (Alveō. A dissyllable, by synæresis.)
 96. Cōnnūbīs. Consult note on i. 73.
 160. Jāmqu' Itēr ēmēnsī tūrrēs āc tēctā Lā|tīnō-|
 r' Ardua
 (r' Ardua. Synapheia.)
 174. Rēgībūs ōmēn ē|rāt : hōc | illīs cūrīā tēmplūm.
 (Erāt. Final syllable lengthened by the arsis.)
 175. Hæ sācrīs sēdēs ēpūlīs : hīc | *āriētē* | *cēsō*.
 (āriētē, to be pronounced ār-yēt-ē⁴.)
 178. Antīqu' ē cē|drō' Itā|lūsquē pātērquē Sābīnūs.
 (Cedrō. Consult note on i. 16.)
 190. *Āurēā* | pērcūssūm vīrgā vērsūmquē vēnēnīs.
 (āurēā. A dissyllable, by synæresis.)

¹ Consult note on ii. 16.² Consult note on iii. 212.³ Observe that *te* loses one of its short vowels, and that the other remains short, because in the *thesis*. Consult note on v. 261, and on i. 16.⁴ Consult note on ii. 16.

- Line
 212. Ilionēus. *Four syllables, ēus being a diphthong.*
 226. Submōvēt ōcēx|nō ēt | sī qu' ēxtēntā plāgārūm.
 (Oceanō. *Consult note on i. 16.*)
 237. Præfērīmūs mānībūs vittās āc vērba prē|cānīā.
 (Precantiā, *to be pronounced precant-yā, by synæresis*¹.)
 249. Tālībūs Ilīō|nēi dic|tis dēfixā Lātīnūs.
 (Ilionēi. *Four syllables, by synæresis.*)
 253. Cōnnūbīo. *Consult note on i. 73.*
 262. Dīvītīs ūbēr āgrī Trōjæv' ōpūlētīā | dēerit. |
 (Dēerit. *A dissyllable, by synæresis.*)
 303. Prōfūit ōptātō cōndūntūr Thŷbrīdis | ālvēo. |
 (ālvēo. *A dissyllable, by synæresis.*)
 333. Cōnnūbīis. *Consult note on i. 73.*
 389. Eūōē | Bācchē frēmēns sōlūm tē vīrgīnē dignūm.
 (ēuōē. *Two diphthongs, as in Greek εὐοῖ.*)
 398. Sūstīnēt āc nātē Tūrnīquē cān|it hŷmē|nāōs.
 (Canīt. *Final syllable lengthened by the arsis.*)
 436. Ōrē rēfērt clāssēs invēctās Thŷbrīdis | ālvēo. |
 (ālvēo. *A dissyllable, by synæresis.*)
 470. Sē sātīs āmbōbūs Tēucrisquē vēnirē Lāt|īnīs|
 qu' Hæc ubi . . .
 (qu' Hæc ubi. *Synapheia.*)
 485. Tŷrrhēus. *Two syllables, ēus being a diphthong.*
 508. *Same as the preceding.*
 532. Tŷrrhēi. *Two syllables, ēi being contracted by synæresis.*
 555. Cōnnūbī'. *Consult note on i. 73.*
 609. Cēnt' ær|et clāu|dūnt vēctēs ætērnāquē fērri.
 (æreī. *Two syllables, by synæresis.*)
 631. Ārdēx Crūstūmērīqu' ēt tūrrīgē|ræ An|tēmnæ.
 (Turrigeræ. *Consult note*².)
 769. Pæon|is rēvōcāt' hērbīs ēt āmōrē Dīānæ.
 (Pæoniūs. *Three syllables, the last contracted by synæresis*³.)

ÆNEID VIII.

98. Cūm mūrōs ārcēmquē prō|cūl ēt | rārā dōmōrūm.
 (Procūl. *Final syllable lengthened by the arsis.*)
 194. Sēmihōmī nīs Cācī fāciēs quām dīrā tēnēbāt.
 (Sēmihōmīnīs. *To be pronounced sēm'hōmīnīs*⁴.)
 228. Eccē fūrēns ānīmīs ādērāt Tīrŷnthiūs | ōmnēm-|
 qu' Accessum . . .
 (qu' Accessum. *Synapheia.*)
 292. Rēgē sūb Eūrŷsth|eō fā|tis Jūnōnīs īnīquæ.
 (Eurysthēo. *Three syllables, last contracted by synæresis.*)
 298. Nēc t' ūllæ fāciēs nōn tērrūit īpsē Tŷ|phōeūs.
 (-phōeūs. *Two syllables, ēus being a diphthong.*)

¹ Compare ii. 16.² One of the component vowels of the diphthong æ is cut off before the initial vowel of the next word, and then the remaining one, being in the arsis of the foot, is lengthened by the stress of the voice. Compare with this the note on iii. 211.³ We cannot say Pæonī, the vowel o corresponding here to an ω in Greek.⁴ Consult note on iii. 578.

Line

337. Vix ẽ | *dīclā dē* | hīnc prōgrēssūs mōnstrāt ẽt ārām.
(*dē*hīnc. *The vowel e shortened before the following one.*)
363. Alcīdēs sūbī | *it hēc* | illūm rēgīā cēpīt.
(Subīūt. *Last syllable lengthened by the arsis.*)
372. Vūlcān' allōquītūr thālāmōqu' hēc cōnjūgīs | *aūrēo*. |
(*Aūrēo*. *Two syllables, by synæresis.*)
383. Ārmā rōgō gēnētrīx nātō. Tē filīā | *Nērēi*. |
(*Nērēi*. *Two syllables, by synæresis.*)
553. Pēllīs ōbīt tōtūm præfūlgēns ūnguībūs | *aurēis*. |
(*Aurēis*. *Two syllables, by synæresis.*)
599. Inclūsērē cāv' ẽt nīgrā nēmūs | *ābiētē* | cīngūnt.
(*Ābiētē*. *To be pronounced āb-yētē*¹.)

ÆNEID IX.

9. Scēptrā Pālātīnī sēdēmquē pē | *tīt Eū* | āndrī.
(Petīt. *Final syllable lengthened by the arsis.*)
32. Quūm rēflūit cāmpīs ẽt jān sē cōndīdīt | *ālvēo*. |
(*Ālvēo*. *Two syllables, by synæresis.*)
171. Mnestheūs. *Two syllables, ēūs being a diphthong.*
291. Hānc sīnē mē spēm ferrē tū | *ī āu* | dēntīōr ībō.
(Tuī. *Consult note on i. 16.*)
306. Mnestheūs. *Two syllables, ēūs being a diphthong.*
477. Evlāt īnfēlīx ẽt fēmīnē | *ō ūū* | lātū.
(Fēminēō. *Consult note on i. 16.*)
480. Tēlōrūmquē mēmōr cōē | *lūm dehīnc* | quēstībūs īmplēt.
(*dehīnc*. *To be pronounced d'hīnc, by synæresis.*)
501. Ilīō | *nēi mōnīt'* | ẽt mūltūm lācrīmāntīs īūlī.
(Ilīonēi. *Four syllables, ēi being contracted by synæresis.*)
569. Ilionēūs. *Four syllables, ēūs being a diphthong.*
573. Cāneūs. *Two syllables, ēūs being a diphthong.*
610. Tērgā fātīgām | *ūs hās* | tā nēc tārđā sēnēcūs.
(Fatīgāmūs. *Final syllable lengthened by the arsis.*)
647. Antīqu' īn Būtēn hīc Dārdānī | *ō ā* | chīsē.
(Dardaniō. *Consult note on i. 16.*)
650. Ōmnīā lōngævō sīmīlīs vōcēmquē cō | *lōrēm* |
qu' Et crines . . .
(*qu'* Et crines. *Synapheia.*)
674. *Abiētē* | būs jūvēnēs pātrīs īn mōntībūs æquōs.
(*Ābiētibus*. *To be pronounced āb-yētibus*².)
716. Inārīmē Jōvīs īmpērīs īmpōstā Tŷ | *phōēo*. |
(-phōēo. *Two syllables, ēō being contracted by synæresis.*)
779. }
781. } Mnestheūs. *Two syllables, ēūs being a diphthong.*
812. }

ÆNEID X.

18. Ōpātēr ō hōmī | nūm dīvūmqu' ætērnā pōtētās.
(ō hōmī— *The interjection O is never elided*³.)

¹ Consult note on ii. 16.² Ibid.³ Anthon's Latin Prosody, p. 109, seq.

Line

51. Est Āmā|thūs, ēst | cēlsā Pā|phūs, āt|qu' āltā Cýthērā.
(Amathūs. *Final syllable not lengthened by the arsis, but naturally long, because answering to -ōūs in Greek. Paphūs, however, has the last syllable lengthened by the arsis.*)
67. Itālām fātis pētī|it auc|tōribūs; ēstō.
(Petiūt. *Final syllable lengthened by the arsis.*)
116. Hīc finīs fāndī sōlō tūm Jūpītēr | aūrēō. |
(aūrēō, *two syllables, by synæresis.*)
129. Nēc Clýtō gēnītōrē mīnōr nēc frātrē Mē|nēsthēō. |
(Menesthēō. *Three syllables, by synæresis.*)
136. Inclūsūm būx|ō aut | Ōricā tērēbīnthō.
(Buxō. *Consult note on i. 16.*)
141. Mæōnā gēnērōsē dō|mō ōbī | pīnguīā cūltā.
(Domō. *Consult note on i. 16.*)
143. Mnēsthēūs. *Two syllables, ēūs being a diphthong.*
156. Extērnō cōmmissā dū|cī. Ē|nēīā pūppīs.
(Ducī. *Consult note on i. 16.*)
334. Stetērunt. *Systole.*
378. Dēēst jān | tērrā fūgā: pēlāgūs Trōjāmnē pētēmūs.
(Dēēst, *to be pronounced dēst, by synæresis.*)
383. Pēr mēdīūm quā spīnā dā|bāt hās|tāmquē rēcēptāt.
(Dabāt. *Final syllable lengthened by the arsis.*)
394. Nām tībī Thýmbrē cā|pūt Eū|āndriūs ābstūlīt ēnsīs.
(Capūt. *Final syllable lengthened by the arsis.*)
396. Sēmīānī|mēsquē micānt dīgīī ferrūmquē rētrāctānt.
(Sēmīānīmes. *To be pronounced sēm'ānīmes¹.*)
402. Rhēteūs. *Two syllables, ēūs being a diphthong.*
403. Cædīt | sēmīānī|mīs Rūtūlōrūm cālcībūs ārvā.
(Sēmīānīmis. *To be pronounced sēm'ānīmis².*)
433. Tēlā mánūsquē sīn|it hīnc | Pállās īnstāt ēt ūrguēt.
(Sīnīt. *Final syllable lengthened by the arsis.*)
487. Ūn' ēā|dēmquē vīā ēān|guīs dñī|mūsquē sēquūntūr.
(ēādem. *To be pronounced yādem, so that ūn' ēā makes a spondee.—Sanguīs. Final syllable lengthened by the arsis.*)
496. Exānīmūm rāpīēns īmmānīā pōndērā | bālīē.
(Bālīē. *Two syllables, ēī being contracted by synæresis.*)
720. Grāiūs hōm' īnfēctōs līnquēns prōfū|gūs hýmēn|æōs.
(Profugūs. *Final syllable lengthened by the arsis.*)
764. Cūm pēdēs īncēdīt mēdīī pēr māxīmā | Nērēī.
(Nērēī. *Two syllables, ēī being contracted by synæresis*)
781. Stērnītūr īnfēlīx āllēnō vūlnērē | cōlūm-|
qu' Aspīcit . . .
(qu' Aspīcit. *Synapheia.*)
872. Et fūriīs āgītātūs ā|mōr ēt | cōnscīā vīrtūs.
(Amōr. *Final syllable lengthened by the arsis.*)
895. Clāmōr' īncēdūnt cōlūm Trōēsquē Lā|tīnī|
qu' Advolat . . .
(qu' Advolat. *Synapheia.*)

¹ Consult note on iii. 578.² Ibid.

ÆNEID XI.

Line

31. Sērvābāt sēnīōr quī Pārphāsī|ō Eū|āndrō.
(Parrhasiō. Consult note on i. 16.)
69. Sēu mōllis vīōlæ, sēu lānguēn|tis hū|cīnthī.
(Languentis. Final syllable lengthened by the arsis.)
111. Ōrā|tis ēquī|d' ēt vivis cōncēdērē vēllēm.
(Oratis. Final syllable lengthened by the arsis.)
200. Ardētēs spēctānt sōcīōs sē|miūstāquē | sērvānt.
(Sēmiūstā. To be pronounced sēm'ustā¹.)
260. Caphereūs. Three syllables, ēus being a diphthong.)
262. Attridēs Prō|tes Mēnē|lāus ād ūsquē cōlūmnās.
(Protēi. Two syllables, by synæresis.)
265. Idōmē|nēi Lībē|cōn' hābītāntēs lītōrē Lōcrōs.
(Idomenēi. Four syllables, by synæresis.)
323. Cōnsidānt sī tāntūs ām|ōr ēt | mōēnīā cōndānt.
(Amōr. Final syllable lengthened by the arsis.)
383. Prōindē tō|n' ēlōquīō sōlītūm tībī mēquē tīmōrīs.
(Prōindē. Two syllables, by synæresis.)
469. Cōncīll' ipsē pāt|ēr ēt | māgn' incēptā Lātīnūs.
(Patēr. Final syllable lengthened by the arsis.)
480. Cāusā māli tān|tī ōcā|lōs dējēctā dēcōrūs.
(Tantī. Consult note on i. 16.)
609. Cōnstītērāt sūbīt' ērūmpūnt clāmōrē frē|mēntēs-|
qu' Exhortantur
(qu' Exhortantur. Synæpheia.)
612. } Acontēūs. Three syllables, ēus being a diphthong.
615. } Sēmiānī|mēs vōlvūntūr ēquī pūgn' āspērā sūrgīt.
(Sēmiānīmes. To be pronounced sēm'ānīmes².)
667. Advērsī lōngā trānsvērbērāt | ābiētē | pēctūs.
(Ābiētē. To be pronounced āb-yētē³.)
768. Chlorēūs. Two syllables, ēus being a diphthong.
890. Ariētāt | īn pōrtās ēt dūrōs ōbjicē pōstēs.
(Ariētāt. To be pronounced ār-yētāt⁴.)

ÆNEID XII.

13. Cōngrēdīōr. Fēr sācrā pāt|ēr ēt | cōncīpē fēdūs.
(Patēr. Final syllable lengthened by the arsis.)
31. Prōmiss' ērīpūi gēnēr|ō ārm' | impiā sūmsī.
(Generō. Consult note on i. 16.)
68. Sī quīs ēb|ūr āut | mīxtā rūbēnt ūbī līlīā mūltā.
(Ēbūr. Final syllable lengthened by the arsis.)
83. Pilūmnō quōs ipsā dēcūs dēdīt | Ōrī|thīā. |
(Orithyia, four syllables, the yī being a diphthong (v) in Greek, and the second syllable being also a diphthong (ei) in the original Greek.)
84. Quī cāndōrē nīvēs ānt|ēirēt | cūrsībūs aūrās.
(Anteirent. To be pronounced ant'irent, by elision.)
87. Ipsē dē|hīnc aūrō squālēt' ālbōqu' ōrīchalcō.
(Dēhīnc. The e shortened before the next vowel.)

¹ Consult note on ill. 578.² Ibid.³ Consult note on ii. 16.⁴ Ibid.

- Line
 127. Mnestheūs. *Two syllables, ēūs being a diphthong.*
 232. Fātālisquē mā|nūs in|fēns' Etrūrīā Tūrnō.
 (Manūs. *Final syllable lengthened by the arsis.*)
 356. Sēmīānī|mī lāpsōquē sup̄ervēnīt ēt pēdē cōllō.
 (Sēmīānīmi. *To be pronounced sēm'ānīmi*¹.)
 363. Chlōrēā|quē Sŷbā|rīnquē Dārētāquē Thērsīlōchūmquē.
 (Chloreaquē. *Final syllable lengthened by the arsis.*)
 371. Phegeūs. *Two syllables, ēūs being a diphthong.*
 384. Mnestheūs. *Two syllables, ēūs being a diphthong.*
 401. Pæō|ni' in mō|rēm sēnīōr succīnctūs āmīctū.
 (After the elision of the um in Pæonium, the remaining nī
 coalesces with the following in, to form, as it were, a single
 syllable by synæresis. Consult also the note on vii. 769.)
 422. Quippē dō|lōr ōm|nīs stētīt imō vulnērē sānguīs.
 (Dolōr. *Final syllable lengthened by the arsis.*)
 443. Antheūs and Mnestheūs. *Each two syllables, ēūs being a
 diphthong.*
 459. Mnestheūs. *As in preceding line.*
 535. Illē rūēnt' Hŷll|ō ānī|mīsqu' immānē frēmētī.
 (Hyllō. *Consult note on i. 16.*)
 541. Pēctōrā nēc mīsērō clŷpēī mōrā prōfūt | ārēi.
 (Ērēi. *Two syllables, ei being contracted by synæresis.*)
 549. Mnestheūs. *Two syllables, eus being a diphthong.*
 550. Et Mēssāpūs ēquūm dōmīt|ōr ēt | fōrtīs Āsīlās.
 (Domitōr. *Final syllable lengthened by arsis.*)
 648. Sānct' ād vōs ānī|mā āt|qu' īstīūs īnscīā cūlpā.
 (Animā. *Final syllable saved from elision, and lengthened by
 the arsis*².)
 668. Et fūrīs āgītātūs ām|ōr ēt | cōnscīā vīrtūs.
 (Amōr. *Final syllable lengthened by the arsis.*)
 706. Mānīā quīqu' imōs pūlsābānt | āriētē | mūrōs.
 (Āriētē. *To be pronounced ār-yētē*³.)
 772. Hīc hāst' Ēnēā stā|bāt hūc | impētūs īllām.
 (Stabāt. *Final syllable lengthened by the arsis.*)
 821. Cōnnūbīās. *Consult i. 73.*
 847. Ūn' ēō|dēmquē tūlīt pārtū pāribūsquē rēvīnxīt.
 (eōdem. *Two syllables, by synæresis.—ūn' ēō, a spondee.*)
 883. Tē sīnē frātēr ē|rīt ō | quæ sātīs | ālīd dē|hiscāt.
 (Erīt. *Final syllable lengthened by the arsis.—Dēhiscat.
 The vowel in de shortened before the following one.*)
 905. Gēnuā lā|bānt gēlīdūs cōncrēvīt frīgōrē sānguīs.
 (Gēnuā. *To be pronounced gēnvā*⁴.)

¹ Consult note on iii. 578.² Consult Wagner, *Quæst. Virg.* xi. 3, and xii. 10.³ Consult note on ii. 16.⁴ Consult note on v. 432.

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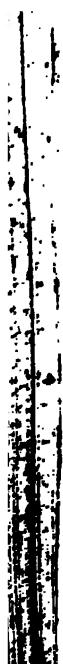
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